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THE

BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS

OF THE

SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

VOL. VIII.—NOS. I. TO XII.

GLASGOW:

WILLIAM AND ROBERT SMEAL.

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SIXTEENTH REPORT

OF THE

FRIENDS' PROVIDENT INSTITUTION.

IN reviewing the proceedings of the past year, the Directors have again the pleasure of reporting to the General Meeting that the affairs of the Institution continue to be in a satisfactory position, and that the number of Policies issued since the publication of the last Report is considerably greater than the average of former years.

The following statement of the Receipts and Disbursements during the 16 years ending 20th of 11th Month, 1848, shows the aggregate amount of the business of the Institution during that period.

RECEIPTS.	£	s.	d.
Nett amount of Single Promiums	82,604	12	9
Do. of Periodical Premiums ...	285,881	2	7
Interest on Investments	81,925	14	0
Entrance Moneys, &c.	1,401	16	5
	£451,813	5	9

DISBURSEMENTS.	£	s.	d.
Annuities...	43,746	3	1
Endowment Assurances	8,483	5	3
Deferred Sums	2,668	3	4
Life Assurances...	83,224	13	8
Purchase of Policies	21,384	17	2
Returns on Policies lapsed by deaths of parties before taking effect	995	15	4
Property Tax	1,298	8	7
Bankers' Commissions...	197	14	7
Printing and Stationery	868	14	2
Other Expenses, (average £677 5s. 7d. per Ann.)	10,836	9	5
Balance, being amount of Property, on 20th of 11th Month, 1848	278,109	1	2
	£451,813	5	9

The result of the recent valuation of the assets and liabilities (which was not quite completed at the date of the last Report) is very satisfactory. In the department of Life Assurance, (Class IX.) the amount of Profit apportioned amongst the members was £37,327 12s. 10d. as stated in the Report of last year. In the other Classes it was always anticipated that the surplus would be of comparatively small amount; and the experience of other Life Assurance Offices has proved that Annuities, Endowments, and Deferred Sums, so far from being a profitable branch of business, are generally productive of loss: and probably no Assurance Company was ever before in a position to declare a Bonus on Policies of these descriptions. It is, therefore, very gratifying to the Directors to be able to state that, upon a careful calculation of the claims of each member, with a due regard to the amount of his contributions, and the value of the Assurance to be thereby effected, they have been enabled to apportion Bonuses to the existing Policies in Classes IV. V. and VII. effected prior to the 20th of 11th Month, 1842, and to the existing Policies in Classes VI. and VIII. effected prior to the 20th of 11th Month, 1847. In the Classes of Annuities (I. II. III. and X.) the amount of surplus was found to be not sufficiently large to make it expedient at present to declare a Bonus. In Class I. there was a deficiency of £632 6s. 10d. which, in accordance with the Rules of the Institution, has been made good out of the surplus arising in the other Classes. This deficiency arose from the Premiums in this Class having been originally calculated at too low a rate; but as the Table was rectified in the year 1842,* it is hoped that no further loss will accrue in this department.

* See the Eleventh Report, in which the following paragraph occurs:—"On the establishment of this Institution, it was considered, and it still continues to be, an object of primary importance, to encourage provident habits in persons of limited means; and to afford to such an opportunity of making provision for the wants of more advanced life; the Annuity premiu[illegible] therefore calculated on a scale which it was thought would be *just sufficient* to provide the requisite Funds, [illegible]out any view to the accumulation of a surplus:—and, although the Directors have felt extremely reluctant to make any addition to the terms of assurance in these classes, the past experience, and the result of the recent investigation, clearly proved, that the original premiums were scarcely adequate to protect the Institution from loss:—they have therefore decided upon a revision of the Tables for Classes I. II. and III.; and they feel assured that all the Tables of the Institution are now upon a safe and satisfactory basis."

The following is the amount of surplus realized and divided in each of the other Classes:

	Realized. £ s. d.	*Divided.* £ s. d.
Class II.	796 3 4	000 0 0
" III.	346 5 6	000 0 0
" IV. V.	330 19 1	296 7 2
" VI.	1802 13 9	1681 1 8
" VII.	129 19 6	118 2 9
" VIII.	409 1 7	378 19 9
" X.	1158 18 7	000 0 0

N.B. In Class X. there were only 13 Policies in existence when the valuation was made, and only one had come into operation.

Specimen Tables of the profits apportioned to particular Policies are here introduced.

I.—TABLE SHOWING THE ADDITIONS MADE TO THE SUMS ORIGINALLY ASSURED IN CLASSES IV. V. VI. VI. AND VIII.

Class.	Date of Policy.	Age at commencement.	Age when assurance payable.	Total amount of premiums paid. £ s. d.	Sum assured. £	Bonus added to the sum assured. £ s. d.
IV.	1st Mo. 1837.	1	11	63 5 0	100	8 12 0
V.	7th Mo. 1833.	4	2	304 13 9	500	48 5 0
V.	2d Mo. 1835.	2	2	451 15 0	1,000	74 3 0
VI.	9th Mo. 1834.	8	2	896 0 0	1,000	121 9 0
VI.	12th Mo. 1838.	3	2	427 10 0	1,000	43 3 0
VI.	4th Mo. 1844.	12	21	191 10 4	499	6 17 0
VII.	2d Mo. 1833.	29	50	84 5 0	200	10 12 0
VII.	11th Mo. 1840.	40	50	123 4 0	200	6 4 0
VIII.	9th Mo. 1834.	31	45	81 18 0	100	12 8 0
VIII.	4th Mo. 1842.	47	60	76 17 0	200	10 7 0

II.—TABLE SHOWING THE ADDITIONS MADE TO THE SUMS ORIGINALLY ASSURED ON POLICIES CLASS IX.

Date of Policy.	Age at commencement.	Sum assured. £	Total Amount of Premiums paid. £ s. d.	Bonus declared. 11th Mo. 1842. £ s. d.	Bonus declared. 11th Mo. 1847. £ s. d.	Total Amount of Bonus added to the Sum assured. £ s. d.
11th Mo. 1832.	31	1,000	373 6 8	99 7 0	109 14 0	209 1 0
" "	43	1,000	505 6 8	99 1 0	113 9 0	212 10 0
10th Mo. 1833.	44	1,000	488 15 0	91 2 0	110 14 0	201 16 0
11th Mo. 1833.	32	500	178 15 0	43 18 0	52 16 0	96 14 0
1st Mo. 1834.	63	500	492 12 6	80 14 0	140 13 0	221 7 0
12th Mo. 1835.	32	1,000	309 16 8	68 17 0	98 12 0	167 9 0
" "	41	500	193 18 4	34 1 0	49 15 0	83 16 0
10th Mo. 1837.	34	1,000	288 5 10	49 19 0	92 1 0	142 0 0
12th Mo. 1837.	52	500	212 18 4	25 4 0	55 1 0	80 5 0
11th Mo. 1839.	34	1,200	269 11 0	34 19 0	101 1 0	136 0 0
" "	56	2,000	906 0 0	66 14 0	239 10 0	306 4 0
11th Mo. 1841.	22	1,000	116 10 0	10 0 0	75 14 0	85 14 0
" "	30	1,000	159 16 8	10 7 0	77 11 0	87 18 0
12th Mo. 1842.	43	1,000	189 10 0	" " "	73 13 0	73 13 0
" "	40	500	72 14 2	" " "	36 9 0	36 9 0
12th Mo. 1844.	33	2,000	146 10 0	" " "	85 11 0	85 11 0
" "	62	1,000	201 3 9	" " "	73 19 0	73 19 0
12th Mo. 1845.	49	500	38 5 0	" " "	14 11 0	14 11 0
" "	28	300	13 3 0	" " "	8 5 0	8 5 0
12th Mo. 1846.	24	2,000	40 10 0	" " "	25 16 0	25 16 0
" "	42	500	15 6 8	" " "	6 15 0	6 15 0

III.—TABLE SHOWING THE REDUCTIONS ON THE PREMIUMS ORIGINALLY PAYABLE ON POLICIES CLASS IX.

Date of Policy.	Age at commencement.	Sum assured. £	Original Annual Premium. £ s. d.	Reduction in 1842, on Original Premiums for the 5 years ending 20. 11. Mo. 1847. £ s. d.	The Reduction per Cent. being	Reduction in 1847, on Original Premiums for the 5 years ending 20. 11. Mo. 1852. £ s. d.	The Reduction per Cent. being
11th Mo. 1832.	45	1,000	33 11 8	13 13 8	40⅔	17 9 8	52
12th Mo. "	50	1,000	39 11 8	15 12 10	39½	23 5 8	58¾
12th Mo. 1833.	19	500	9 3 4	4 0 9	43⅔	5 0 2	54½
" "	42	1,000	30 11 8	11 9 7	37½	14 14 7	48
12th Mo. 1835.	36	500	13 2 1	3 18 1	29¾	5 18 5	45
" "	40	1,000	29 1 8	8 6 9	28⅔	12 14 7	43⅔
11th Mo. 1837.	47	1,000	35 14 2	6 10 8	18¼	13 7 3	37¾
12th Mo. "	33	500	12 3 9	2 10 9	20¾	5 1 4	41½
11th Mo. 1839.	51	1,000	41 1 8	4 2 6	10	13 10 3	[illegible]
12th Mo. "	31	500	11 13 4	1 9 1	12½	4 9 0	[illegible]
11th Mo. 1841.	32	500	11 18 4	10 0 3	4¼	4 1 7	34½
12th Mo. "	36	500	13 2 1	10 0 0	3¾	4 6 0	32¼
12th Mo. 1842.	43	1,000	31 11 8	" " "	"	9 3 6	29
11th Mo. "	39	1,000	28 6 8	" " "	"	8 7 9	29½
12th Mo. 1844.	30	500	11 8 9	" " "	"	2 2 0	18½
" "	33	2,000	48 16 8	" " "	"	8 16 0	18
11th Mo. 1845.	60	2,000	121 15 0	" " "	"	14 1 3	11½
12th Mo. "	38	500	13 15 5	" " "	"	1 10 6	11
12th Mo. 1846.	42	1,000	30 13 4	" " "	"	1 10 9	5
" "	35	1,000	25 11 8	" " "	"	1 7 6	5½

NEWSPAPER FRIENDS

The number of deaths reported since the last General Meeting is 27, viz.: 9 Immediate Annuitants, 2 Children for whom endowments had been provided, 15 persons on whose lives assurances had been effected in Class IX., and 1 Survivorship Annuitant, making the total number of deaths since the commencement of the Institution, 219; of these 115 have been in the department of Life Assurance, in which Class the amount paid or accrued to the representatives of deceased parties has been upwards of £91,000.

The total amount assured on Policies in Class IX. existing at the date of this Report, is £1,026,662 1s. 7d. exclusive of Bonuses.

The total number of Policies which have been granted, from the opening of the Institution, in the 11th Month, 1832, to the 6th Month, 1849, both inclusive, is as follows:—

Class I.	Deferred Annuities, ...	127
— II.	Deferred Annuities, with a condition annexed, making the Premiums returnable without Interest, on the death of the Annuitant before the Assurance takes effect,	110
— III.	Immediate Annuities (averaging £23 14s. 2d. each), ...	278
— IV.	Endowments for Children, payable at 14, ...	1
— V.	Endowments, payable at 21 or 25, ...	64
— VI.	Endowments, payable at 14, 21, or 25, the Premiums returnable as in Class II.,	268
— VII.	Deferred Sums, ...	53
— VIII.	Deferred Sums, the Premiums returnable as in Class II., ...	87
— IX.	Life Assurances (averaging about £661 each), ...	1973
— X.	Survivorship Annuities, ...	23
	Total number of Policies, ...	2984

Signed on behalf of the Directors,

JOHN SNOWDEN, Chairman.
BENJAMIN ECROYD, Secretary.

Bradford, Yorkshire, 29th of 6th Month, 1849.

OFFICERS.

Treasurer — Thomas Fowler.

Directors.

George Binns.	Thomas Fowler.	John Priestman.	Joseph Thorp.
Newman Cash.	Samuel Gurney.	Samuel Priestman.	Samuel Tuke.
Henry Crosfield.	Thomas Harvey.	Joseph Rowntree.	Daniel Tuke.
Robert Crosland.	John Hipsley.	Benjamin Seebohm.	Thomas Walker.
Henry Wm. Crossley.	Joseph Holmes.	David Harris Smith.	William West.
James Ellis.	Robert Jowitt.	John Snowden.	Thomas Wilson.
Josiah Forster.	Henry Pearson.	John Thistlethwaite.	John Wilson, of Bradford.

Trustees—Newman Cash, Samuel Priestman, John Priestman, David Harris Smith.
Arbitrators—Thomas Allis, Caleb Fletcher, David Priestman, John Walker, James Hack Tuke.
Auditors — Henry Pearson, John Thistlethwaite, Daniel Tuke.
Bankers—Drewett & Fowler, No. 4, Princes' Street, London.
Secretary—Benjamin Ecroyd.

CLASS IX.

Table of Annual Premiums for the Insurance of £100. payable at Death.

Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.
	£ s. d.		£ s. d.		£ s. d.		£ s. d.
10	1 10 10	26	2 2 1	41	2 19 8	56	5 1 1
11	1 11 6	27	2 3 0	42	3 1 4	57	5 5 9
12	1 12 2	28	2 3 10	43	3 3 2	58	5 10 9
13	1 12 10	29	2 4 9	44	3 5 0	59	5 16 1
14	1 13 6	30	2 5 9	45	3 7 0	60	6 1 9
15	1 14 2	31	2 6 9	46	3 9 2	61	6 7 9
16	1 14 10	32	2 7 9	47	3 11 5	62	6 14 2
17	1 15 5	33	2 8 10	48	3 13 10	63	7 1 1
18	1 16 1	34	2 10 0	49	3 16 6	64	7 8 5
19	1 16 10	35	2 11 2	50	3 19 3	65	7 16 3
20	1 17 6	36	2 12 5	51	4 2 2	66	8 4 7
21	1 18 2	37	2 13 8	52	4 5 5	67	8 13 7
22	1 18 11	38	2 15 1	53	4 8 11	68	9 3 3
23	1 19 8	39	2 16 6	54	4 12 8	69	9 13 7
24	2 0 6	40	2 18 1	55	4 16 8	70	10 4 8
25	2 1 3						

AGENTS.

London, Joseph Marsh, 48, Gracechurch Street.

Ackworth, George Frederick Linney,—Isaac Brown, *Low Ackworth.*
Banbury, James Cadbury.
Birmingham, Richard Henry Smith, *Dudley*
Brighton, Isaac Sewell.
Bristol, Samuel Capper & Sons.
Coalbrook-Dale, William Norris.
Colchester, Robert Hayward.
Darlington, Richard Carter.
Edinburgh, William Miller.
Evesham, Henry Burlingham.
Exeter, Thomas Sparkes.
Falmouth, William Crouch, jun.
Hertford, Henry Squire.
Hull, Leonard West,—John Clemesha.
Kendal, Samuel Marshall.
Kent, James Bowden, 86, Houndsditch, London.
Lancaster, James Brunton.
Leeds, Lucy Waterfall.
Leicestershire, William Burgess, 25, *Hill Street, Peckham*,—Robert Ellis, *Leicester*
Lewes, Burwood Godlee.
Liverpool, William Wood.
Luton, Henry Coles Brown.
Macclesfield, Samuel Jesper.
Manchester, W. F. Hoyland, — Robert Longdon.
Middlesbro-on-Tees, William Taylor.
Neath, Charles Hayward, *Brombill.*
Newcastle-on-Tyne, James Gilpin.
Northampton, Edward Latchmore.
North Shields, Robert Spence.
Norwich, Henry Bidwell.
Nottingham, Sarah Hawley.
Plymouth, Henry Prideaux.
Preston, Isaac Fearon,—W. Thistlethwaite
Reading, Joseph Huntley.
Rochdale, James Ecroyd.
Scarborough, William Rowntree.
Sheffield, Lydia Palmer.
Southampton, John Horne Glaisyer.
Stockport, John Philip Milner.
Sunderland, James Hills.
Wigton, Robert Dodgson.
York, Silvanus Thompson.

AGENTS IN IRELAND.

Belfast, John Pim, jun.
Clonmel, William Davis.
Cork, Joshua Beale.
Dublin, John Webb.
Limerick, Joseph Robinson.
Mountmelick, Thomas T. Pim.
Waterford, Thomas S. Harvey.
Youghal, Abraham Fisher.

THE BRITISH FRIEND:
A Monthly Journal,
CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. I. GLASGOW, 1st MONTH, 31st, 1850. Vol. VIII.

FRIENDS:
THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

XXVI.—MORAL EDUCATION—AMUSEMENTS, &c.

(*Continued from page 240, Vol. VII.*)

Dancing Continued.—I am afraid that I shall be thought more cynical than just, more prejudiced than impartial, more given to censure than to praise, if, in temples apparently dedicated to good humour, cheerfulness, and mirth, I should say that sources were to be found from whence we could trace the rise of immoral passions. But human nature is alike in all places; and if circumstances should arise in the ball-room which touch, as it were, the strings of the passions, they will as naturally throw out their tone as in other places. Why should envy, jealousy, pride, malice, anger, or revenge, shut themselves out exclusively from these resorts, as if these were more than ordinarily sacred, or more than ordinary repositories of human worth?

In examining the interior of the ball-room, it must be confessed that we shall certainly find circumstances occasionally arising, that give birth to feelings neither of a pleasant nor of a moral nature. It is not unusual, for instance, to discover among the females one that excels in the beauty of her person, and another that excels in the elegance of her dress. The eyes of all are more than proportionally turned upon these for the whole night. This little circumstance soon generates a variety of improper passions. It calls up vanity and conceit in the breasts of these objects of admiration. It raises envy and jealousy, and even anger, in some of the rest. These become envious of the beauty of the former, envious of their taste, envious of their clothing, and, above all, jealous of the admiration bestowed upon them. In this evil state of mind one passion begets another; and instances have occurred, where some of these have felt displeased at the apparent coldness and indifference of their own partners, because they have appeared to turn their eyes more upon the favourites of the night than upon themselves.

In the same room, when the parties begin to take their places to dance, other little circumstances not unfrequently occur, which give rise to other passions. Many, aiming to be as near to the top of the dance as possible, are disappointed of their places by others who have just stept into them. Dissatisfaction, and sometimes murmurs, follow. Each, in his own mind, supposes his claims and pretensions to the higher place to be stronger, on account of his money, his connections, his profession, or his rank. Thus, his own dispositions to pride are only the more nursed and fostered. Malice, too, is often engendered on the occasion: and though the parties would not be allowed by the master of the ceremonies to disturb the tranquillity of the room, animosities have sometimes sprung up between them which have not been healed in a little time. I am aware that in some large towns of the kingdom regulations are made with a view to the prevention of these evils, but it is in some only; and even where they are made, though they prevent outward rude behaviour, they do not prevent inward dissatisfaction. Moneyed influence still feels itself often debased by a lower place.

If we were to examine the ball-room further, we should find new circumstances arising to call out new and degrading passions. We should find disappointment and discontent often throwing the seeds of irritability on the mind. Men, fond of dancing, frequently find an over-proportion of men, and but few females, in the room. And women, wishing to dance, sometimes find an over-proportion of women, and but few men; so that partners are not to be had for all, and a number of each class must make up their minds to sit quietly, and to lose their diversion for the night. Partners, too, are frequently dissatisfied with each other. One thinks his partner too old; another too plain; another below him. Matched often in this unequal manner, they go down the dance in a sort of dudgeon, having no cordial disposition towards each other, and having persons before their eyes in the same room with whom they could have cordially danced. Nor are instances wanting where the pride of some has fixed upon the mediocrity of others, as a reason why they should reluctantly lend them their hands when falling in with them in the dance. The slight is soon perceived, and disgust arises in both parties.

Various other instances might be mentioned where very improper passions are excited. I shall only observe, however, that these passions are generally stronger, and give more uneasiness, and are called up to a greater height than might generally be imagined from such apparently slight causes. In many instances, indeed, they have led to such serious misunderstandings that they were only terminated by the duel.

From this statement I may remark here, though my observation may not be immediately to the point, that there is not, probably, that portion of entertainment, or that substantial pleasure, which people expected to find at these monthly meetings. The little jealousies arising about precedency, or about the admiration of one more than of another; the falling in occasionally with disagreeable partners; the slights and omissions that are often thought to be purposely made; the headaches, colds, sicknesses, and lassitude afterwards, must all of them operate as so many drawbacks from this pleasure: and it is not unusual to hear persons, fond of such amusements, complaining afterwards that they

had not answered. There is, therefore, probably, more pleasure in the preparations for such amusements, and in the previous talk about them, than in the amusements themselves.

It is also probable that the greatest pleasure felt in a ball-room is felt by those who go into it as spectators only. These receive pleasure from the music, from the beat of the steps in unison with it, but particularly from the idea that all who join in the dance are happy. These considerations produce in the spectator cheerfulness and mirth; and these are continued to him more pure and unalloyed than in the former case, because he can have no drawbacks from the admission into his own breast of any of those uneasy and immoral passions above described.

But to return to the point in question:—The reader has now had the different cases laid before him, as determined by the moral philosopher. He has been conducted also through the interior of the ball-room. He will have perceived, therefore, that the arguments of Friends have gradually unfolded themselves, and that they are more or less conspicuous, or more or less true, as dancing is viewed abstractedly, or in connection with the preparations and accompaniments that may be interwoven with it. If it be viewed in connection with these preparations and accompaniments, and if these should be found to be so inseparably connected with it that they must invariably go together, (which is supposed to be the case where it is introduced into the ball-room,) he will have no difficulty in pronouncing that in this case it is objectionable as a Christian recreation. For it cannot be doubted that it has an immediate tendency in this case to produce a frivolous levity, to generate vanity and pride, and to call up passions of the malevolent kind. Now in this point of view it is that Friends generally consider dancing. They never view it, as I observed before, abstractedly, or solely by itself. They have therefore forbidden it to their Society, believing it to be the duty of a Christian to be serious in his conversation and deportment, to afford an example of humility, and to be watchful and diligent in the subjugation of his evil passions.

Novels.—Among the prohibitions which Friends have adopted in their moral education, as barriers against vice, or as preservatives of virtue, I shall consider that next, which relates to the perusal of improper books. George Fox seems to have forgotten nothing that was connected with the morals of the Society. He was anxious for the purity of its character. He seemed afraid of every wind that blew, lest it should bring some noxious vapour to defile it. And as those things which were spoken or represented might corrupt the mind, so those which were written and printed might corrupt it also. He recommended, therefore, that the youth of his newly-formed society should abstain from the reading of romances. William Penn, and others, expressed the same sentiments on this subject. And the same opinion has been held by Friends, as a body of Christians, down to the present day. Hence novels, as a particular species of romance, and as that which is considered as of the worst tendency, have been particularly marked for prohibition.

Some among Friends have been inclined to think, that novels ought to be rejected on account of the fictitious nature of their contents. But this consideration is by no means generally adopted by the Society, as an argument against them. Nor would it be a sound argument if it were. If novels contain no evil within themselves, or have no evil tendency, the mere circumstance of the subject, names, or characters, being feigned, will not stamp them as censurable. Such fiction will not be like the fiction of the drama, where men act and personate characters that are not their own. Different men, in different ages of the world, have had recourse to different modes of writing for the promotion of virtue. Some have had recourse to allegories, others to fables. The fables of Æsop, though a fiction from beginning to end, have been useful to many. But we have a peculiar instance of the use and innocence of fictitious descriptions in the sacred writings—the Author of the Christian religion having made use of parables on many and weighty occasions. We cannot, therefore, condemn fictitious biography, unless it condemn itself by becoming a destroyer of morals.

The arguments against novels, in which Friends agree as a body, are taken from the pernicious influence that they have upon the minds of those who read them.

Friends do not say that all novels have this influence, but that they have it generally. The great demand for novels, in consequence of the taste which the world has shown for this species of writing, has induced persons of all descriptions, and of course many who have been but ill qualified, to write them. Hence, though some novels have appeared of considerable merit, the worthless have been greatly preponderant. The demand also has occasioned foreign novels, of a complexion by no means suited to the good sense and character of our country, to be translated into our language. Hence a fresh weight has been thrown into the preponderating scale. From these two causes, it has happened, that the contents of a great majority of our novels have been unfavourable to the improvement of the moral character. Now, when we consider this circumstance, and when we consider likewise that professed novel-readers generally read all the compositions of this sort that come into their way; that they wait for no selection, but that they devour the good, the bad, and the indifferent, alike; we shall see the reasons which have induced Friends to believe that the effect of this species of writing upon the mind has been generally pernicious.

One of the effects, which the members of this Society consider to be produced by novels upon those who read them, is an affectation of knowledge, which leads them to become forward and presumptuous. This effect is highly injurious; for, while it raises them unduly in their own estimation, it lowers them in that of the world. Nothing can be more disgusting, in the opinion of Friends, than to see persons assuming the authoritative appearance of men and women, before their age or their talents can have given them any pretensions to do it.

Another effect is the following:—They conceive that there is among professed novel-readers, a peculiar cast of mind. They observe in them a romantic spirit, a sort of wonder-loving imagination, and a disposition towards enthusiastic flights of the fancy, which, to sober persons, have the appearance of a temporary derangement. As the former effect must become injurious by producing forwardness, so this must become so by producing unsteadiness of character.

A third effect, which they find to be produced among this description of readers, is conspicuous in a perverted morality. Readers of this cast place almost every virtue in feeling, and in the affectation of benevolence. They consider these as the true and only sources of good. They make these equivalent to moral principle. And actions flowing from feeling, though feeling itself is not always well founded, and sometimes runs into compassion even against justice, they class as moral duties arising from moral principle. They consider also too frequently the laws of religion as barbarous restraints, and which their new notions of civilized refinement may relax at will; and they do not hesitate, in consequence, to give a colour to some fashionable vices, which no Christian painter would admit into any composition which was his own.

To this it may be added, that, believing their own knowledge to be supreme, and their own system of morality to be the only enlightened one, they fall often into scepticism, and pass easily from thence to infidelity. Foreign novels, however, more than our own, have probably contributed to the production of this latter effect.

These, then, are frequently the evils, and those which the Society insist upon, where persons devote their spare time to the reading of novels, but more particularly among females, who, on account of the greater delicacy of their constitutions, are the more susceptible of such impressions. These effects Friends consider as highly injurious when they fall upon this sex. For an affectation of knowledge, or a forwardness of character, seems to be much more disgusting among women than among men. It may be observed also, that an unsteady or romantic spirit, a wonder-loving or flighty imagination, can never qualify a woman for domestic duties, or make her a sedate and prudent wife. Nor can a relaxed morality qualify her for the discharge of her duty as a parent in the religious education of her children.

But, independently of these, there is another evil, which the Society attach to novel reading, of a nature too serious to be omitted in this account. It is, that those who are attached to this species of reading become indisposed towards any other.

This indisposition arises from the peculiar construction of novels. Their structure is similar to that of dramatic compositions. They exhibit characters to view. They have their heroes and heroines in the same manner. They lay open the checkered incidents in the lives of these. They interweave into their histories the powerful passion of love. By animated language, and descriptions which glow with sympathy, they rouse the sensibility of the reader, and fill his soul with interest in the tale. They fascinate, therefore, in the same manner as plays. They produce also the same kind of mental stimulus, or the same powerful excitement of the mind. I have been told by a physician of the first eminence, that music and novels have done more to produce the sickly countenances and nervous habits of our highly educated females than any other causes that can be assigned. The excess of stimulus on the mind, from the interesting and melting tales that are peculiar to novels, affect the organs of the body, and relaxes the tone of the nerves, in the same manner as the melting tones of music have been described to act upon the constitution, after the sedentary employment, necessary for skill in that science, has injured it Hence it is that this indisposition is generated. For, if other books contain neither characters nor incidents, nor any of the high seasoning or gross stimulants which belong to novels, they become insipid.

It is difficult to estimate the injury which is done to persons by this last-mentioned effect of novel reading upon the mind. For the contents of our best books consist usually of plain and sober narrative. Works of this description give no extravagant representations of things, because their object is truth. They are found frequently without characters or catastrophes, because these would be often unsuitable to the nature of the subject of which they treat. They contain repellants rather than stimulants, because their design is the promotion of virtue. The novel reader, therefore, by becoming indisposed towards these, excludes himself from moral improvement, and deprives himself of the most substantial pleasure which reading can produce. In vain do books on the study of nature unfold to him the treasures of the mineral or the vegetable world. He foregoes this addition to his knowledge, and this innocent food for his mind. In vain do books on science lay open to him the constitution and the laws of motion of bodies. This constitution and these laws are still mysteries to him. In vain do books on religion discover to him the true path to happiness. He has still this path to seek. Neither, if he were to dip into works like these, but particularly into those of the latter description, could he enjoy them. This latter consideration makes the reading of novels a more pernicious employment than many others. For though there may be amusements which may sometimes produce injurious effects to those who partake of them, yet these may be counteracted by the perusal of works of a moral tendency. The effects, on the other hand, which are produced by the reading of novels seem to admit of no corrective or cure. For how, for instance, shall a perverted morality, which is considered to be one of them, be rectified, if the book which is to contain the advice for this purpose, be so uninteresting or insipid that the persons in question have no disposition to peruse it?

Diversions of the Field.—The diversions of the field are usually followed by people without any consideration whether they are justifiable either in the eye of morality or of reason. Men receive them as the customs of their ancestors, and they are therefore not likely to entertain doubts concerning their propriety. The laws of the country also sanction them; for we find regulations and qualifications on the subject. Those, also, who attend these diversions are so numerous, and their rank and station and character are often such, that they sanction them again by their example; so that few people think of making any inquiry how far they are allowable as pursuits.

But though this general thoughtlessness prevails upon the subject, and though many have fallen into these diversions, as into the common customs of the world, yet benevolent and religious individuals have not allowed them to pass unnoticed, nor been backward in their censures and reproofs.

It has been matter of astonishment to some, how men, who have the powers of reason, can waste their time in galloping after dogs in a wild and tumultuous manner, to the detriment often of their neighbours, and to the hazard of their own lives; or how men, who are capable of high intellectual enjoyments, can derive pleasure so as to join in the shouts of triumph on account of the death of a harmless animal; or how men, who have organic feelings, and who know that other living creatures have the same, can make an amusement of that which puts brute animals to pain.

Good poets have spoken the language of enlightened nature upon this subject. Thomson, in his Seasons, introduces the diversions of the field in the following manner:—

> "Here the rude clamour of the sportsman's joy,
> The gun fast-thund'ring, and the winded horn,
> Would tempt the Muse to sing the rural game."

But further on he observes,

> "These are not subjects for the peaceful Muse,
> Nor will she stain with such her spotless song;
> Then most delighted, when she social sees
> The whole mix'd animal creation round
> Alive and happy. 'Tis not joy to her
> This falsely cheerful barbarous game of death."

Cowper, in his Task, in speaking in praise of the country, takes occasion to express his disapprobation of one of the diversions in question:—

> "They love the country, and none else, who seek
> For their own sake its silence and its shade,
> Delights, which who would leave that has a heart
> Susceptible of pity, or a mind
> Cultur'd, and capable of sober thought,
> For all the savage din of the swift pack
> And clamours of the field? Detested sport!
> That owes its pleasure to another's pain,

That feeds upon the sobs and dying shrieks
Of harmless Nature, dumb, but yet endued
With eloquence, that agonies inspire,
Of silent tears, and heart-distending sighs!
Vain tears, alas! and sighs that never find
A corresponding tone in jovial souls!"

In these sentiments of the poets, Friends, as a religious body, have long joined. George Fox specifically reprobated hunting and hawking, which were the field diversions of his own time. He had always shown, as I stated in the Introduction, a tender disposition to brute animals, by reproving those who had treated them improperly in his presence. He considered these diversions as unworthy of the time and attention of men, who ought to have much higher objects of pursuit. He believed also, that real Christians could never follow them; for a Christian was a renovated man, and a renovated man could not but know the works of creation better than to subject them to his abuse.

Edward Burrough, who lived at the same time, and was an able minister of the Society, joined George Fox in his sentiments with respect to the treatment of animals. He considered that man in the fall, or apostate man, had a vision so indistinct and vitiated, that he could not see the animals of the creation as he ought; but that the man who was restored, or the spiritual Christian, had a new and clear discernment concerning them which would oblige him to consider and treat them in a proper manner.

This idea of George Fox and of Edward Burrough, seems to have been adopted or patronized by the poet Cowper:—

"Thus harmony and family accord
Were driv'n from Paradise; and in that hour
The seeds of cruelty, that since have swell'd
To such gigantic and enormous growth,
Were sown in human nature's fruitful soil.
Hence date the persecution and the pain
That man inflicts on all inferior kinds,
Regardless of their plaints. To make him sport,
To gratify the phrenzy of his wrath,
Or his base gluttony, are causes good
And just, in his account, why bird and beast
Should suffer torture."——

Thus, from the first formation of their Society, Friends censured these diversions, and laid down such moral principles, with respect to the treatment of animals, as were subversive of their continuance. These principles continued to actuate all true members who were their successors; and they gave proof by their own conduct that they were influenced by them, not only in treating the different animals under their care with tenderness, but in abstaining from all diversions in which their feelings could be hurt. The diversions, however, of the field, notwithstanding that this principle of the treatment of the brute creation had been long recognised, and that no person of approved character in the Society followed them, began in time to be resorted to occasionally by the young and thoughtless members, either out of curiosity, or with a view of trying them as means of producing pleasure. These deviations, however, from the true spirit of the profession, became at length known; and the Society, that no excuse might be left to any for engaging in such pursuits again, came to a resolution in one of their yearly meetings, giving advice upon the subject in the following words:—

"We clearly rank the practice of hunting and shooting for diversion with vain sports; and we believe the awakened mind may see, that even the leisure of those whom Providence hath permitted to have a competence of worldly goods is but ill filled up with these amusements. Therefore, being not only accountable for our substance, but also for our time, let our leisure be employed in serving our neighbour, and not in distressing the creatures of God for our amusement."—*Rules of Discipline, page* 43.

I shall not take upon me to examine the different reasons, upon which we find the foundation of this law. I shall not enquire how far a man's substance, or rather his talent, is wasted or misapplied, in feeding a number of dogs in a costly manner, while the poor of the neighbourhood may be starving, or how far the galloping after these is, in the eye of Christianity, a misapplication of a person's time. I shall adhere only to that part of the argument, how far a person has a right to make a pleasure of that which occasions pain and death to the animal creation; and I shall show in what manner Friends argue upon this subject, and how they persuade themselves that they have no right to pursue such diversions, but particularly when they consider themselves as a body of professing Christians.

(To be continued.)

WHAT ARE INDULGENCES OF THE CHURCH OF ROME? AND WHAT USE DOES SHE MAKE OF THEM IN THE PRESENT DAY?

For The British Friend.

These are questions which I have asked for my own information, the result of the inquiry is instructive to myself, and may possibly be so to others. In order to understand this subject, it is necessary to know previously, what the Church of Rome teaches respecting the *extension* of the Saviour's work in the salvation of the souls of men. Taking, then, for granted, that every man is a sinner, and that the sinner merits punishment, or eternal penalty, for his sins, she admits also that the expiatory sacrifice of Jesus Christ frees or saves the repentant sinner, *he being absolved, in canonical form, by the Confessor*, from this penalty, not in respect to its being *punishment*, but as respects *its being eternal*. In this way, what the repentant sinner gains by the death of the Saviour of mankind, is not complete salvation from punishment, but that this punishment from being *eternal*, which it ought and might be, is commuted into *temporary*. So that, notwithstanding the sacrifice made and satisfaction given by the Saviour, still the obligation is always left upon man to pay in his own person satisfaction for his current sins, either in the present life or in the next, without which he can by no means, says she, be received into heaven. In the present life, satisfaction may be effected by works of penance, such as fastings, wearing hair-shirts, whippings, and other self-mortifications; but if, when he comes to die, he have either not done these things, or not performed them to an amount which may be considered enough to balance the time and quantity of punishment which corresponds to his sins, then God sends him to a place of torment. Here he suffers two, three, or ten—two, three, or ten hundred—years; a number which no one can measure, because only the Divine Being knows the time of punishment which each individual soul needs, in order to be by quittance purified and purged from the debt of sin. The place for this is Purgatory. No theologian, up to the present day, has fixed, or attempted to fix, or is allowed to determine, what time any soul ought to remain in this purgatory, but God alone knows it.

What, then, is indulgence? Indulgence is the pardon, which the Divine Being concedes to a soul; the release from all temporary penalty, or of any portion of it; a release which He does not grant, except under certain conditions, which are the following. It is taught, in the Romish Church, that the multitude of Saints whom she acknowledges, and who passed their lives on earth in mortification and penance, have accumulated

to themselves a much larger amount of merit, here on earth, than they needed to cover the temporary penalty due for their own personal sins; so that not only have they had no purgatory to suffer, but they have accumulated a vast amount of superabundant merits, sufficient for the release of many other souls. She teaches also that these super-abounding merits are not lost, but are stored and treasured up; an *addition* to the infinite superabundance which the Saviour himself accumulated by his life on earth, and which He laid up in store for the redemption of others. And counting these with those of the thousands of saints which the Church of Rome reveres, an immense treasure of merits is formed, which is at her own disposal, and the key to which is held by the Pope himself. She teaches, that God is willing that these merits might be applied for the benefit of the sinner who has not sufficient of his own,—not for his eternal pardon, because this is effected only by the work of redemption by the death of Christ, but for his release from the temporary punishment—the two or ten years, the two or ten hundred years—which he must otherwise have to suffer the torment of purgatory. To the Pope, as head of the Church, alone belongs the right and power to draw forth from the treasury, and apply the superabundant merits of others, to any particular sinner's deficiency, in such measure as he chooses. He can take of them, and bestow upon the sinner to such an amount, as that he will have nothing at all to pay or to suffer in purgatory for his own sins by deficiency of his own merits. When the Pope does this, he is said to concede *plenary indulgence*. He delegates to the higher ecclesiastics a small degree of his plenitude of power. An archbishop possesses the faculty of applying to the sinner, only such a sum of merits from this treasury, as may reduce 80 days of the period that the sinner must suffer in purgatory; in this case, he is said *to concede* 80 *days of indulgence*. The bishop can take and apply such an amount of merits from the fund, as shall shorten his period of suffering 40 days; when he does so, he is said *to concede* 40 *days of indulgence*.

Such are the doctrines of the Church of Rome respecting indulgences, in every country where she exists. Now, if it be asked, Whence her doctors have drawn the assertion that man, a sinner, can work out a much larger amount of merits than he needs for the satisfaction of the debt of his own soul; that these merits may be used for other sinful men, who have too few, or none of their own; that these merits, notwithstanding the drafts upon them, in the whole, go on from time to time increasing in the Church; and that the key of the treasury, and the distribution of the treasure, are at the disposal of the Pope, and from him of the archbishop and bishop, to apply them to whomsoever, and under what conditions soever, they choose to require? It can only be truly answered, that these things are sheerly what the gospel calls "THE INVENTIONS OF MEN."

In what manner, and to what degree, is this doctrine of Indulgence employed by the priests of the Romish faith, at the present day? We present our readers with a real example, upon a grand scale; an extreme instance, it is true, but one which sets the system clearly in sight, and enables us to conceive its operation, in a more limited degree, upon individuals. There exists, at this time, at Madrid, and various cities of Spain, at Oran, and even in Cuba, an extensive society, called the "*Royal Grand Association for the continual worship of the most holy Virgin, or Court of Maria.*" From the Manual printed at Madrid, in 1848, for the use of its members, some curious information may be gathered respecting the operation of this society. It may be premised, that it is countenanced by the government, and patronized by the queen-mother. The worship of the goddess Flora, by heathen Rome, in the Fifth Month (May), was transferred, by so-called Christian Rome, to the honour of the Virgin Mary. In the Fifth Month, 1839, there assembled from day to day, some individuals, in a private house in Madrid, in order to do honour to the Virgin, by observance of the ceremonies already practised by many pious persons. To this party resorted a Jesuit, named ———, who, at the request of the ladies of the house, selected the hymns, and directed the services to be performed, as the flowers of the month. Among the observances which he prescribed to the persons assembled, and which he severally distributed to them by the cast of the lot, for the following day, one was, that the individual to whom the lot should fall, should visit this or the other most venerated image of the Virgin Mary of the town, and perform before it certain salutations, ejaculations, and prayers, in the name of all the party, for their individual benefit, and as their individual worship. When the month drew towards a close, he conceived the plan of continuing this easy, pleasant, profitable, vicarious service, and of making it perpetual, for *the benefit of his friends, and for his own.* He proposed to them the formation of an association, to consist of thirty-one persons, each of whom should, on one day in the month, do honour, in the name of all the rest, to such and such image of the Virgin, which should be indicated by lot, and inscribed upon cards or tickets distributed to each of them. The proposal was warmly approved, and an association immediately formed, to begin on the first of the following month, "*to honour and make court to the great Queen of the Universe*" perpetually. This association of thirty-one members is called a *quire*, one of whom is selected as director, and charged with preparing the lot. This is the form of the card or ticket:—

"*Ego diligentes me diligo.—Prov. viii.* 17.

"*Royal Grand Association for the continual worship of Sma. Virgin, or Court of Maria.*

"*Quire* —, *No.* —.

"*Senora M. P. de N.*—, *on the (1st of June,* 1848,*) will visit and pay court to the Sma. Virgin, in the name of all the members, at her sacred image of (our Lady of Atocha), chaunting the litany and the* SALVE, *fervently entreating her to visit them at the hour of death in reward for this religious devotion.*

"*I love those who love me.*"

The Jesuits were not slow to direct, and profit by, the scheme. The associations, or *quires*, as the monthly bodies are named, multiplied and overran the country. Indulgences by the late Pope and *the present*, by archbishops and bishops, are heaped upon the devotees, to enlarge the too small reward—that of the visit in return by the Virgin at the hour of their death. This sweet, easy, and profitable devotion, as we have said, extended over the kingdom, and even to the colonies. A year ago, it numbered 379 quires in New Castille; 156 in Old Castille; in Catalonia, the province of bandits, Carlists, and smugglers, 296; the Balearic isles, 30; Africa, 4; slave-stained Cuba, 67. The total number of quires, in 1848, was 2582, each consisting of 31 persons,—*eighty thousand members.* Although the quires are separate associations, each complete in its members, functions, and offices, yet, as each and every one of them is considered a part of the "grand association," the vicarious worship of every single member draws down the merit of the reward, not on the quire of 31 only, but equally on every individual associate of all the quires, wherever they exist. Hence, by an ingenious scheme of increase,

the indulgences, *plenary* and *limited*, granted to those who perform this court to the Virgin, are not to be estimated by multiplication of 31, the number of members of the quire merely, but that product is to be further multiplied by the number of quires—2582.

For ready computation, we select a single example from a number more. The cardinal-archbishop of Seville (the 13th July, 1844,) granted 100 days of indulgence to every member performing these services. Senora M. P. de N.— performs them one day in a month, and for this she purchases, to her own credit for the other life, and for every other member, at the Havana, or elsewhere, the indulgence of 100 days multiplied by 31—the number of members in the quire; and that sum by the number of quires, producing the amount of 8,004,200 days of indulgence monthly; or yearly, 96,050,400 days. Other archbishops and bishops of Spain have also granted days of indulgence, amounting to 1740 days more; besides days, years, and plenary indulgences granted by the late and the present Pope. Instead of the above 100 days—take and multiply the whole 1840, and it will equal seventeen hundred and seventy-three millions per annum. Grand as is the amount of these amazing indulgences, it is as *nothing* to the depth of that gulf of purgatory, which the granters of these remissions can deepen at their pleasure, in proportion as they drain off the water at the surface Nor is it sufficient reward for the devotees; for not for daily services alone are some of these grants conferred, but even to various acts of the service. The archbishop of Seville granted the said 100 days "for *each* Ave Maria, Salve, versicle of the Litany, or ejaculatory which the associates recite before the sculptured image of the Virgin, which is known to the said court of Maria by the title of *Queen of all the saints, and mother of beautiful love, or prints (estampas) of it.*"

These are not the frauds of vulgar and avaricious friars, made servants of the church from the lowest of the people. They are canonically conceded and approved by the heads of the Romish Church, Italian as well as Spanish. The late Pope, "Gregory XVI., by rescript (of 8th of August, 1845), conceded plenary indulgence to the associates of the Court of Maria for the act of becoming members." Another plenary indulgence for "the principal festival of the association;" "70 days for each pious act which the members perform." By another rescript of the same date, is conceded "plenary indulgence for every mass celebrated for the deceased members, as though it were performed at privileged altars." The present liberal Pope, "Pius IX., by rescript (of the 8th of July, 1846), conceded plenary indulgence to the associates who visit once a-year, on the day prescribed by lot, that church where is their tutelar image, The Queen of all the saints, and Mother of beautiful love." "By rescript (of January 15, 1847), he conceded another plenary indulgence, *in every month of the year*, to all the associated members of the Court of Maria, who visit the image of Sma. Virgin on the day determined by the lot; or if they cannot on the prescribed day, *then on any other day whatever that they choose, at their own option.*" "The same, by another rescript of the same date, concedes plenary indulgence to the associates on every of the seven festivals of the Nativity, Annunciation, &c., or on any eighth day after visiting the church where the Court of Maria is established; and 300 days every time they are present at the *novena* in the said church."—*Origen de la real archicofradia del culto continuo a la Santisima Virgen ó Corte de Maria*, &c. 6th edition, 1848.

Every considerate person must respect the devotional sentiment, which leads the uninstructed and unenlightened to revere and worship the Divine Being, however rude and mistaken the manner of their worship may appear. It is not to expose to censure the ignorance or the imagery of the simple and sincere-hearted Romanist, that we quote a few passages from the prayers composed for this association, but to show their wide departure from scriptural truth, and the means employed by the priests, not a few of them disbelievers of the creed they enjoin upon others, to deceive the simplicity of the people, for the advancement and gain of their order. "Most holy Virgin Mary, Queen of Heaven, Mother of our Lord Jesus Christ, and Lady of the world, who rejectest no one, look upon me, O Lady, with pity, and upon all the members of thy court, in whose name I make thee this visit. Obtain for us, from thy most blessed Son, the pardon of all our sins, because with devout affection we can serve thee now on earth, and afterward in eternal blessedness. We hope to obtain grace through thy powerful protection and merits, in that thou, Virgin, bore Jesus Christ our Lord, who, with the Father and the Holy Spirit, lives and reigns for ever and ever. Amen!" Salutation—"Mary! Counsel and Refuge of those who serve thee by visiting thee in thy temples and at thy altars, by thy happy transit and glorious assumption, I pray for all the associated members, in whose name I salute thee, addressing thee, with the angel, Hail, Mary, &c. Holy, holy, Holy Mary, refuge of mortals, the heavens and the earth are full of thy glory," &c. The direction of the Manual goes on to say, "now more and more to oblige the Sma. Virgin, and make her propitious, she will be saluted with the litany." . . . . . "Virgin most prudent—Virgin worthy of reverence—Virgin clement. . . . Glass of justice—throne of wisdom—spiritual vase—mystic rose—tower of David—tower of ivory—house of gold—&c., pray for us." But enough of this, although there is much more of a similar kind.

The members, one with another, pay a rial, about 2¼d. monthly; from which the Jesuits draw 50,000 duros, or £10,000, a-year,—besides an equal or larger sum derived from the sale of tracts, medals, miracles, and prints; and they get the places of worship frequented, the altars and images adorned; for those images are to be preferred for this devotion that have a crown of gold and jewels; thus the wealth attracts the worship of the lip, and the worship extracts the wealth from the purse.

Romanism has been defined the ingenious accommodation of the Christian religion to the natural heart of man; and it has been shrewdly observed, that every man has a pope in his own bosom. It is not, therefore, for us to keep our attention fixed upon the grosser and more extreme perversions of scripture doctrine, as practised by the Church of Rome, as though they touched not ourselves, but to consider what other and more specious forms they assume *amongst the various Protestant bodies of this country, in the present age, not excluding ourselves from the scrutiny*; for, whatever dependence any one finds or makes to lean upon for his salvation, other than a full reliance upon the mercy of God in Christ alone, whether the services of man or minister, deviating from the purity and simplicity of the gospel, to that degree does he share in the essential spirit of popery, and of the Romish Church.

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NOTHING can be more proper for a creature that borders upon eternity, and is hasting continually to his final audit, than daily to slip away from the circle of amusements, and frequently to relinquish the hurry of business, in order to consider and adjust the "things that belong to his eternal peace."

PROMISES OF RELIGION TO THE YOUNG.

In every part of Scripture, it is remarkable with what singular tenderness the season of youth is always mentioned, and what hopes are afforded to the devotion of the young. It was at that age that God appeared unto Moses, when he fed his flock in the desert, and called him to the command of his own people. It was at that age he visited the infant Samuel, while he ministered in the temple of the Lord, "in days when the word of the Lord was precious, and when there was no open vision." It was at that age that his spirit fell upon David, while he was yet the youngest of his father's sons, and when, among the mountains of Bethlehem, he fed his father's sheep. It was at that age, also, "that they brought young children unto Christ, that he should teach them: And his disciples rebuked those that brought them: But when Jesus saw it, he was much displeased, and said to them, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

If these, then, are the effects and promises of youthful piety, rejoice, O young man, in thy youth!—rejoice in those days which are never to return, when religion comes to thee in all its charms, and when the God of nature reveals himself to thy soul, like the mild radiance of the morning sun, when he rises amid the blessings of a grateful world.

If, already, devotion hath taught thee her secret pleasures; if, when nature meets thee in all its magnificence or beauty, thy heart humbleth itself in adoration before the Hand which made it, and rejoiceth in the contemplation of the wisdom by which it is maintained; if, when revelation unveils her mercies, and the Son of God comes forth to give peace and hope to fallen man, thine eye follows, with astonishment, the glories of his path, and pours, at last, over his cross, those pious tears which it is a delight to shed; if thy soul accompanieth him in his triumph over the grave, and entereth, on the wings of faith, into that heaven "where he sat down at the right hand of the Majesty on high," and seeth the "society of angels, and of the spirits of just men made perfect," and listeneth to the "everlasting song which is sung before the throne;"—if such are the meditations in which thy youthful hours are passed, renounce not, for all that life can offer thee in exchange, these solitary joys. The world which is before thee,—the world which thine imagination paints in such brightness,—has no pleasure to bestow which can compare with these; and all that its boasted wisdom can produce has nothing so acceptable in the sight of heaven, as this pure offering of thy infant soul.

In these days, "the Lord himself is thy Shepherd, and thou dost not want. Amid the green pastures, and by the still waters" of youth, he now makes "thy soul to repose." But the years draw nigh, when life shall call thee to its trials; the evil days are on the wing, when "thou shalt say thou hast no pleasure in them;" and, as thy steps advance, "the valley of the shadow of death opens," through which thou must pass at last. It is then thou shalt know what it is to "remember thy Creator in the days of thy youth." In these days of trial or of awe, "his spirit shall be with thee," and thou shalt fear no ill; and, amid every evil which surrounds thee, "he shall restore thy soul. His goodness and mercy shall follow thee all the days of thy life;" and when, at last, "the silver cord is loosed," thy spirit shall return to the God who gave it, and thou shalt dwell in the house of the Lord for ever.

Truth.—Truth will be uppermost, some time or other, like cork, though kept down in water.

MEMOIR OF WILLIAM RICKMAN.

(*Continued from page 292, Vol. VII.*)

Travels in America continued.—1819. 1st Month, 26th.—I left the city to attend the Quarterly Meeting at Westbury. 27th and 28th.—The meeting of ministers and elders was large and satisfactory; as was the meeting for business. On the 29th, a public meeting for worship was held, in which dear Elizabeth Coggeshall had good service. Richard Mott was likewise engaged in a large testimony: I found relief in a short one. 2nd Month, 1st.—Rode to Purchase; put up at our friend, William Field's, the husband of our much valued friend, Hannah Field. The Quarterly Meeting at this place was large, and I trust favoured with best help Our esteemed friend, Henry Hull, was at it; with whom I went, in his carriage, to the Quarterly Meeting of Nine Partners. 7th, First-day.—Attended the meeting there in the forenoon, and one with the family at the school, in the evening This school consists of about 120 children, of both sexes; under the superintendence of my old acquaintance, Thomas Willis, (son of my kind friends, Fry and Ann Willis,) and his wife. The school appeared to be in good order, and well conducted. After attending the Quarterly Meeting at Nine Partners, and several other meetings, I returned 3rd Month, 3rd, to New York, and entered again on the visits to families there.

5th Month, 15th.—Accompanied by George Knorr, of Philadelphia, I rode about forty-six miles through the pines, cedar swamps, &c. These exhibited a beautiful variety of flowers; but there was neither house nor living creature to be seen for several miles. At length we reached the hospitable dwelling of a valuable couple, David Mapps, and his wife, honest and respectable members of our Society, people of colour, as were all the family, or nearly so. He owned a large farm, kept from fifteen to twenty cows; and his wife informed us she sold 600 lb. weight of butter, of her own making, in one season, at 2s. 4d. their currency, equal to 1s. 4½d. sterling, per lb. We felt ourselves very comfortable whilst with them and their well-ordered family. Next morning, First-day, the 16th, rode in company with them to the meeting at Little Egg Harbour, to which they belong—twelve or thirteen miles, some part of the way very swampy and bad; notwithstanding this and the distance, David, or his wife, seldom miss getting to meeting twice in the week; on First-days, and in the middle of the week.

5th Month, 18th.—From Shrewsbury, I rode about three miles to — White's, whose wife, (formerly Ann Bizenet,) was one of my first pupils at New York: she appeared much pleased to see me. When young, she was of an amiable disposition, and is now a valuable Friend,—as was her mother, who was an immediate descendant of Isaac Penington.

5th Month, 21st.—I parted from my kind companion, George Knorr, and a young man who accompanied us from Shrewsbury,—they returning home; and took my passage in a steam-boat for New York, where I arrived that morning, and was kindly received by my friends, Samuel Wood and family. Next day was held the Yearly Meeting for Ministers and Elders, which was large. Here I met with my dear friend, Richard Jordan, and many other valuable Friends, from different parts where I had been. The Yearly Meeting for Discipline opened on Second-day, 5th Month, 24th, and continued, by adjournments, to Fifth-day evening, the 27th; although during some part rather trying, yet it was on the whole a favoured meeting: the business was conducted with despatch, and I think, for the most part, in a becoming manner. 28th and 29th.—I paid several social visits to Friends in the city, and took leave of many from different parts

of the country, some having come from three to six hundred miles to attend this meeting. Crossed the ferry to Long Island, and rode with my kind friend, Samuel Parsons, to his house at Flushing. 30th, First-day.—Attended meeting there, where was Betsy Purington, from Providence, who had acceptable service. 6th Month, 2nd. — Attended the Week-day meeting at Westbury, at which was a marriage; afterwards rode home with Fry Willis and wife, where we had the company of the new-married couple. 3rd.—Accompanied by three Friends from Oblong, who were on a visit to Friends of Long Island, to Mamaroneck meeting, thence to Westbury, and the following day back to New York.

I staid in New York till Third-day, the 8th, when, accompanied by Samuel Wood, I took passage to Rhode Island. We had a pleasant sail of about forty-seven hours, and landed at Newport, on Fifth-day afternoon. Next day we crossed over to Conanicut Island, and attended a meeting appointed for Elizabeth Walker, who was on a religious visit to those parts. 12th. — Rode to Portsmouth, to attend the Yearly Meeting of ministers and elders; which was a favoured opportunity. In the afternoon, attended the Meeting for Sufferings. The time of this meeting was pretty much occupied in reading some manuscripts left by our late worthy friend, Job Scott, with a view to considering the propriety of printing them. There was much discussion on them, both at this sitting and at an adjournment on Second-day following; when it was referred to the close of the Yearly Meeting. The subject was then revived accordingly, but no conclusion come to. These writings contain much deep matter, and Friends appeared to have different sentiments respecting them. The Meetings for Sufferings of Philadelphia and New York had examined them; the former meeting had discouraged the publication of them; the latter drew up an abstract of them. What will be the result is still uncertain, but wisdom is profitable to direct. The business of the Yearly Meeting was concluded on Fourth-day; some painful interruption occurred near the close. Fifth-day, the 17th.—A large meeting for worship was held, which was much hurt in the forepart by an appearance of considerable length, to the great grief and exercise of many; but afterwards the meeting became more settled, and ended comfortably. Sixth-day.—Attended an appointed meeting at Portsmouth, in which Daniel Quinby, a valuable minister, on a religious visit to those parts from Oswego, near Nine Partners, had good service. I had several times before been in his company, both on this island and at Nine Partners, much to my comfort. We spent the remainder of this day together, and lodged at David Buffum's, near Newport; where we met with Elizabeth Walker, from New York State, Margaret Judge, from Maryland, with their companions; also several other Friends, whose company was reviving.

First-day, 20th.—Rose early, and in company with James Hazard, a Friend in the ministry, from the State of New York, rode to Liverton, to meeting—about five miles. It was composed mostly of persons of other Societies; but few Friends belonging to it. It proved a comfortable meeting. After taking dinner with a Friend, we had a religious opportunity in his family, wherein they were encouraged to a more diligent attendance of meetings. Friends there hold but one on First-days; and none in the middle of the week. Next morning we attended an appointed meeting at Seconet, to which came Margaret Judge, and her companions, quite unexpected. It was reviving to me to see them, feeling myself but in poor health, and apparently very unfit for the service of the meeting. It was very large, through the attendance of many not of our Society; although I had particularly desired that no notice should be given beyond such as usually attend our meetings; it seems difficult to limit a meeting to these, when appointed by Friends travelling in the ministry. It is, however, cause of thankfulness to the Author of all good, that He still has compassion on the multitude, and is qualifying His poor disciples, servants and handmaids, to hand forth a little bread suited to the states of the people. Margaret Judge had good service, both in testimony and supplication. James Hazard and myself had also some share therein. The meeting ended under a solid weight; and the people did not seem inclined to withdraw, until told that the service of the meeting was ended. 22nd. — We were at meeting at Westport, or Awanet, which was also very large and a favoured time; as was the meeting in the afternoon of the same day, at Center, a few miles distant. 23rd.—Attended the Monthly Meeting at Center, which was unusually large; being the one immediately after the Yearly Meeting, many Friends from New Bedford, and other places, attended; also a large number not of our Society. It was rather a trying season, particularly the meeting for business; long before it became settled, and things appeared to be very low. 24th.—The Monthly Meeting at New Bedford, proved more satisfactory than that preceding. 25th.—Margaret Judge, James Hazard, and I attended a meeting at Newtown, in the forenoon; and another in the afternoon, at Acushnet; both favoured meetings. 26th.—My companion, Samuel Wood, and I, with James Hazard, rode a few miles to the funeral of a Friend who was taken off very suddenly, almost instantaneously, — apparently in full health the day and evening preceding his decease, and before midnight a corpse. He has left a widow and several children. The interment was largely attended by Friends and others; and was a very solemn, affecting season, one which I hope may not soon be forgotten by many then present. 27th.—First-day forenoon, attended the meeting at Long Plain, and in the evening at New Bedford.

Second-day, 6th Month, 28th.—From New Bedford, I went by packet to Nantucket, in company with about thirty other Friends; and after a pleasant passage of about eight hours, we arrived there about 4 p.m. Third-day, 29th.—My companion and I, with a few other Friends, rode out in the country about four miles, to see Elizabeth Barker, who resided on a farm, with her four daughters; and here we spent several hours very agreeably. Elizabeth and one of her daughters returned to town with us, in order to attend a public meeting to be held in the evening, at the request of some women Friends, who were travelling in the work of the ministry. This meeting was very large. I was not a little surprised to see so large a number of Friends, and others, collected on this little island in so short a time. The people behaved in a becoming manner, and I think it was a solid meeting. Fourth-day, 30th—Was held the Quarterly Meeting of ministers and elders, and the next day that for discipline. It was thought that nearly one hundred Friends, belonging to this meeting, came from different parts of the mainland; and the number of Friends living on the island is computed at upwards of 3,000; nearly all living in the town, and within a mile of each other. There is much sociability and friendly intercourse, and I hope a good degree of love and unity among them; they are mostly related to each other by marriage or otherwise.

7th Month, 4th, First-day.—A public meeting was held this evening at the request of our women Friends, designed principally for sea-faring people; a considerable number of this class attended, also a great many Friends and others, insomuch that the house, although very large, could not contain the people assembled; many stood on the outside, and many went

away for want of room. It was judged there were more than 2,000 in the house; and considering the crowded state of the house, and warmth of the weather, it was cause of admiration that much stillness was preserved throughout the meeting. Elizabeth Walker laboured abundantly therein, and Margaret Judge occupied some time.

5th.—Left the island on board one of the packets for New Bedford. We had a fine time for the first four hours, during which we ran about two-thirds of our distance; but when we were come to a narrow, rocky channel, called Wood's Hole, the tide ran very high, and we struck a rock which was a little under water; the vessel was thrown on one side, struck again, and then ran into deep water. This occasioned much alarm. It was found expedient immediately to make for the land, which was at no great distance. The water rose considerably in the cabin and hold; and the goods were removed and brought on deck. The vessel was soon aground in a small harbour of one of the Elizabeth Isles. Some of us went immediately on shore in the boat, and others on board a small vessel lying at anchor there, laden with timber, and bound for Nantucket. The captain agreed with our captain to take us to New Bedford; so we all got on board, set sail again, and through favour arrived safe there, in about four hours. It was truly cause of thankfulness that we were thus preserved, that the vessel did not founder immediately after striking, and that the leak was discovered before we got out into the bay, which we had to cross, where it was full fifteen miles over.

7th Month, 15th.—Attended the Week-day meeting at Salem, where Margaret Judge had a close time in testimony; I had a little to communicate in a different line. It was but a poor time; perhaps the fault might be in part with the visitors. I obtained some relief in a religious opportunity soon after meeting, wherein I had to address a young woman, not a member of our Society, who had been at the meeting, and appeared to be under great trouble. She was to me an entire stranger; but I believe I was led to administer to her state in a manner which proved to her comfort.

7th Month, 18th, First-day.—Attended the forenoon meeting in Providence, in which I was silent. Margaret Judge appeared in a very close line. In the afternoon, I attended the meeting at the boarding school, which had been lately established. There were about a hundred pupils, the greater part females, some of them young women.

25th.—We went on board a steam-boat at Norwich, and next day set off before day-break on our way to Newhaven; stopped by the way at New London, and reached Newhaven in the afternoon, where we waited several hours for the steam-boat from New York, and reached that city next morning, about half-past six. These steam-boats are very large; the first we came in, 136 feet in length, and about 24 in breadth; was said to cost 86,000 dollars, equal to £19,350 sterling; and the other, we were told, was 50 tons larger. They afford very convenient travelling, and are very expeditious. The distance from New York to Newhaven is computed at full eighty-two miles; this and back to New York they perform in about twenty-two hours, including the time they stop at Newhaven, landing and taking in their passengers and goods.

8th Month, 5th.—At Flushing I paid a visit to the widow of John Murray and her children, who were in great affliction; his remains lying in the house, (Jos King's,) to which the family had removed from the city, some time before, for the benefit of the air, &c. 6th.—Attended the funeral, at which was a large number of Friends and others; the deceased having left a good savour behind him.

(To be continued.)

PRECEPT AND PRACTICE.

How sad a thing it is for men to make loud professions, and be strenuous advocates of principles and measures, which manifestly have no practical influence over their own lives. There is a religion of mere sentiment which talks touchingly and smiles charmingly, but has no concern whatever with the deeds of the daily life. This type of religion is, we fear, quite prevalent. There are many who seem to have no idea of any other. Religion is with them an unearthly vision, an ideality, a genius which presides over dreams by night and meditations by day, a rapture of pious feeling, a something to be talked about, with some congenial friend, in some sequestered spot, and for the full appreciation and enjoyment of which one must have a peculiarly susceptible nature, and must maintain as perfect an exemption as possible from all matter-of-fact relations to a world of stern realities, a world cursed with sin and filled with suffering.

Now this may be A religion, but it certainly is not Christianity. The gospel is the utmost remove from sickly sentiment and flashy feeling. It awakens sentiment and feeling both, but only to carry the whole being into the most energetic action, in which all its appeals and motives, its impulses and influences terminate. The gospel indeed presents a marvellous combination; it would be the model of the beautiful, if it were not the soul of the useful; it would be the exquisite embodiment of all that is ideal, if it were not the overshadowing genius of all that is real; it is both, it is all these; but it is so emphatically practical, that in its solemn presence the soul forgets its enjoyments and its frames in the quickened sense of its duties and its deficiencies.

It is mere trifling to cultivate an exquisite amiability, and a delicate sense of the spiritual, and call that Christianity; yet it must not be denied that even where we begin aright, we are extremely liable to lapse into this region of shadows and moonshine.

It behoves us, therefore, to seek fresh and frequent baptisms of the Holy Spirit, whereby alone we can reasonably hope to obtain the vital power of the gospel, and maintain the living union between *precept* and *practice.—Christian Citizen.*

PUMPKINS.—Yes, pumpkins!—raised a nice lot of them this season in our own garden. Some of them were very large—yellow as the gold of California—and as deliciously sweet as ever pleased the most fastidious epicure, or appeased the appetite of the most hungry labourer. But it is not so much the good QUALITY of the pumpkins to which we would call attention, as to the good MORAL we have extracted from them. The ground was prepared, the seed sown, and the plant raised by *our own coloured hands;* and although the soil is *American*, it took no offence on account of our *colour*, but yielded a generous return for our industry. From this we infer that the earth has *no prejudice against colour*, and that nature is no respecter of persons. It pours its treasures as liberally into the lap of coloured industry, as into that of the white husbandman. The earth is a preacher of righteousness. It inculcates justice, love, and mercy; repudiates the factitious distinctions of pride and prejudice, and owns all the sons and daughters of men (without regard to colour) as its own dear children. Oh! ye negro-hating Americans! our mouth is open unto you! Come, and learn wisdom from our mother earth, and treat the coloured man no longer as an outcast and a despicable being, but as the child of a common Father, who causes his sun to shine alike upon the black and the white, and makes the elements of nature respond to the wants of all his creatures—*North Star, edited by Frederick Douglass.*

ON THE LORD'S SUPPER, SO CALLED.

(*Selected for* The British Friend.)

And here the writer would take the opportunity, (although he has thus stated his views,) to acknowledge his belief, that serious pious Christians may sometimes have had their minds profitably impressed and comforted at the time of their partaking of the bread and wine of the Eucharist, whilst, however, it is to be feared, the greater number of participants receive it only as a form, or, what is more to be lamented, as imagining they are thereby made more fit for the kingdom of heaven.

In thus freely conceding, that some pious individuals do receive spiritual nourishment to their souls, when participating in this rite, the writer has no doubt, that at *other* seasons they would be equally benefited when their minds were similarly occupied in contemplating, apart from every worldly consideration, the boundless love of God in his having sent his own Son into the world to become a propitiatory sacrifice for their sins, to be bruised for their iniquities, so that by coming to Him, they might be healed of their spiritual maladies; for they who draw nigh to God, he will draw nigh to them. But, that the intervention of bread and wine has any virtue or power whatever, in producing these profitable impressions on the minds of the participants, he decidedly dissents.

If the communicants in this symbolical rite do really experience thereby, as they assert, a union and communion of the Holy Spirit with their spirit, how much greater benefit ought the apostles themselves to have received, who ate and drank with our Lord himself at his last supper, and were present with him as guests at the same table? But the Scripture does not give evidence of any such benefit received by them from having been thus favoured; far otherwise. We read, that immediately after partaking of the supper and the bread and wine, one of them went out and betrayed his Master for thirty pieces of silver; another, for fear of reproach, denied with an oath that he had any knowledge of him, or any connection with Christ. And when their Lord was seized by his enemies, "all his disciples forsook him and fled." Now, as all these had very recently partaken of bread and wine with their Lord and Master, it is very clear the effects thereof did not preserve them in faithfulness to him and his cause, then what more ought we to expect from the mere ceremonial representation of the supper now, in this year of our Lord 1846.—*History and Mystery of those called Sacraments, by Jacob Post*, pp. 84—86.

THE STEAM ENGINE.

From the period when the steam engine was improved by James Watt, in 1764, the principles of machinery and power of steam have wholly engrossed the attention of physical scholars, insomuch that there is now scarcely a branch of art or manufacture which is not directed by the steam engine in place of human labour. As a comparatively perfect knowledge has been gained of the amount of mechanical power (it may be so termed) which exists in coal, much less of that valuable material is consumed in the production of steam than formerly; and such is the nicety with which machinery is adapted to its purpose, that the feeble hand of man has been armed with a power to which no limits can be assigned. The steam engine has infinitely added to the means of human comfort and enjoyment, and rendered cheap and accessible all the materials of wealth and prosperity. It has become a thing alike stupendous for its force and its flexibility; the trunk of an elephant, that can pick up a pin and rend an oak, is nothing in comparison of it; it can engrave a seal, and crush masses of obdurate metal like wax before it; it can draw out, without breaking, a thread as fine as a gossamer, and lift up a ship of war like a bubble into the air; it can embroider muslin and forge anchors; it can cut steel into ribands, and impel loaded vessels against the fury of the winds and waves.

At least 12,000 machines are now in use in Great Britain, by which the labour of 250,000 horses is saved. Supposing each horse to consume annually the produce of two acres, 500,000 acres are thus set free for other purposes. Dr. Lardner shows that the steam, from one pound of coal, has a power of raising 667 tons weight of any material to the height of one foot; and that, therefore, an ounce of coal would raise 42 tons one foot high, or 18 pounds a mile in height. Since a force of 18 pounds is capable of drawing two tons upon a railway, it follows that an ounce of coal can draw two tons a mile, or one ton two miles, upon a level railway. The circumference of the earth measures 25,000 miles; if it were begirt by an iron railway, a load of one ton would be drawn round it in six weeks by the mechanical power that resides in the third part of a ton of coals! But listen to what the same philosopher further says:—

"The state of physical science at the present moment justifies the expectation that we are on the eve of mechanical discoveries more important than any which have yet appeared. Philosophy already directs her finger at sources of inexhaustible power in the phenomena of electricity and magnetism. The steam engine itself, with the gigantic powers conferred upon it by the immortal Watt, will dwindle into insignificance in comparison of the hidden powers of nature still to be revealed; and the day will probably come when that machine, which is now extending the blessings of civilization to the remotest skirts of the globe, will cease to exist, except in the page of history."—*Dublin Advocate.*

AN EPISTLE

From the National Half-Year's Meeting, held in Dublin, by Adjournments, from the 3rd day of the Fifth Month, 1778, to the 7th of the same, inclusive.

The following Epistle conveys such truly excellent counsel, that its revival in our pages, at the present time, appears peculiarly seasonable; and it will, we trust, be read with profit by many.

To the Monthly and Quarterly Meetings, and other Meetings of Discipline of Friends in Ireland.

Dear Friends and Brethren,—We have in this our general assembly been deeply affected, and humbled under the sorrowful view, and feeling of the declined state of many in our Society from the life and power of pure religion, and that humble, self-denying conversation which it leads into: and under this concern we have been afresh made feelingly sensible of the great loss and hurt that both individuals, and the Society in general, have sustained, by letting out the mind and affections after great things in this life; many of the professors of Truth, as it is in Jesus, departing from under the discipline of his holy cross, have let up an high and aspiring mind that affects ostentation and shew, and seeks after many superfluities, to gratify the vain and ambitious cravings of the unmortified part in them; the noble simplicity of manners, habit, and deportment, which Truth led, and still leads into, hath been much departed from; the plainness of apparel, which distinguished our religious profession, is by too many despised, and the testimony

which we have been called to bear against the unstable foolish fashions of the world, has been trampled as under foot: the mind not limited by the girdle of Truth hath coveted an evil covetousness; the wedge of gold and the Babylonish garment have been the objects of its inordinate desire. And one exampling another, and the lesser fondly copying after the greater, an evil emulation hath gotten in, not provoking one another to love and good works, but vying with each other in the grandeur of their houses, the order and provision of their tables, the richness of their furniture, and the gaiety of their own dress, and that of their children, contrary to the self-denial, the humility, and meekness prescribed by the gospel of Christ in which they profess to believe, and the constant tenor of the salutary advices of the Society they profess themselves members of, from the beginning to this very day.

Every superfluous thing occasions a superfluity of expence; and superfluity of expence requires extensive, and frequently exorbitant and precarious engagements in trade, beyond the capital and abilities of the managers to support it. And when their own fails, many too frequently keep up dishonourable state on the property of other men, till insolvency fatally ensues, to the ruin of themselves and families, the loss and damage of their creditors, the reproach of Truth, and the great trouble of friends, who are concerned to keep good order amongst us

It is an undoubted truth that the society which doth not frequently recur to its first principles will go to decay: if then we look back to our beginning, we shall find that from the beginning it was not so: in a postscript to an early epistle from the province-meeting at Castledermot, we have this lively description of the effect Truth had in that day. "Then (say they) great trade was a great burden, and great concerns a great trouble; all needless things, fine houses, rich furniture, gaudy apparel, were an eye-sore; our eye being single to the Lord, and the inshining of his light in our hearts, which gave us the sight of the knowledge of the glory of God," this "so affected our minds, that it stained the glory of all earthly things, and they bore no mastery with us." The divine principle of light and grace remains still the same, and would work the same effect in us, if we were obedient thereto; would even introduce gradually by the operation of its divine power, the new creation in Christ Jesus, whereby man returning from the fall would be placed in dominion over all the creatures.

We are therefore, dear Friends, impressed with a zealous concern of mind, in this day of trial, *when the judgments* of the Lord *are in the earth*, that *the inhabitants thereof may learn righteousness:* Isa. xxvi. 9: as this is a time of danger, uncertainty, and distrust, we most earnestly desire that Friends may let their moderation in all things appear, that those who have launched out extensively in trade, with as little delay as possible, set about contracting their engagements therein into a moderate compass, and instead of risking the reputation of Truth, the peace of their own minds, and the welfare of their immortal souls, in grasping at things beyond their reach, in order to provide for superfluous expence, reduce their wants and expences within the limits and bounds of Truth, and then a little trade, with frugality and industry, will be found sufficient.

The love of money is a sore *evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.* 1 Tim. vi. 10. Let the Truth itself therefore, dear Friends, moderate and limit us in our pursuits; *a man's life consisteth not in the abundance of the things which he possesseth* Luke xxii. 15. And the limitation and order prescribed by him, who is the Truth, the Way, and the Life is this—*Seek ye first the kingdom of God an his righteousness, and all these things shall be adde unto you.* Mat. vi 33. Many, who have transgresse this holy boundary, and reversed this heavenly order in giving the preference to the pursuit of earthly possessions, have in themselves, or their offspring, furnished a verifying proof of the declaration of the Almighty, by his prophet, viz. *Ye looked for much, and lo it came to little, and when ye brought it home I did blow upon it: Why? saith the Lord of hosts, because of mine house that is waste, and ye run every man to his own house.* Hag. i. 9

And let those, whom Divine Providence hath prospered and blest with abundance of the good things of this life, ever bear in remembrance, that *the earth is the Lord's and the fulness thereof.* Psal. xiv. 1. And that we are accountable stewards, each for his share, of the manifold mercies we receive at his hand. Let them then, as good stewards, use the same with a due regard to the pointings and limitations of Truth; not indulging themselves in any thing wherein is excess, and thereby setting an evil example to others, whose abilities cannot well bear the expence, and yet from the depravity of human nature may be tempted to copy after them. For those of the foremost rank in society, by the assistance of Divine Grace, may do much good; or neglecting it, by the influence of their example, occasion much evil therein. We therefore earnestly desire, that those who are thus favoured may seriously co-operate with our concern in setting a good example, and we hope it will have a happy influence on others, who may be discouraged from aiming at expence unbecoming their circumstances, when they behold those, who have it in their power, decline it through their regard to Truth, and for preserving inviolate the testimony of a good conscience toward God: the experienced apostle very pathetically in his direction to Timothy, points out the particular duty of this class of Christians—*Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life* 1 Tim vi. 17—19.

Finally, Brethren and Sisters, as example must accompany precept if we be sincere toward God, we desire especially that ministers, elders, overseers, and other active members in the Society, may seriously in the first place set about this necessary work of retrenching and reformation, where needful: that their nearest connections, their children and families, in regard to the point of view in which their partners in life and parents are placed, may lay to heart the evil consequences of their deviating from the simplicity of Truth, and the pernicious influence of their evil example; that these, and the children the Lord hath given them, being as signs and good examples from the Lord of hosts, they may go forth strengthened by the cleansing of their own hands, and those of their families, and so be enabled to say to the flock, "*Follow us as we follow Christ.*" And that parents, heads of families, and all Friends, each in their proper places, may be engaged to wash their hands in innocency, and be qualified to encompass the Lord's holy altar, that the *offerings of Judah and Jerusalem may be pleasant to the Lord, as in the days of old, and as in former years.* Malachi iii 4.

In the extendings of that real affection, which desires your present and everlasting well being, we salute you, and conclude, Your Friends and Brethren.

Signed on behalf of our said Meeting, by

JOHN GOUGH, *Clerk.*

THE BRITISH FRIEND.

GLASGOW, 1st Month, 31st, 1850.

CHANGE IN TIME OF PUBLISHING.

In consequence of continued mistakes and numerous disappointments, arising from the plan we have hitherto observed, of publishing on the LAST *in place of the* FIRST *of the month, we have at length concluded to comply with what appears to be the general wish in this respect.*

Our intention, therefore, is to issue the next number, on the FIFTEENTH *of 2d Month; No. 3, on the* FIRST *of 3d Month, and subsequent Numbers on the First of the respective months. Each will thus have a prospective, instead of, as heretofore, a retrospective view. We trust this will render our Journal more acceptable, and obviate the mistakes and disappointments complained of.*

We must not omit here to solicit the attention of AGENTS *and* ADVERTISERS, *in particular, to the alteration now announced—more especially as regards the coming* mid-*month number—trusting they will bear in mind to have their favours in our hands in due time; that is, not later than the* 13th *proximo.*

NOTICES OF MINISTERS TRAVELLING. — CAROLINE BOTTOMLEY has been liberated by Brighouse Monthly Meeting, to accompany PRISCILLA GREEN in paying a religious visit to the Meetings of Friends within Marsden Monthly Meeting; and also to visit the families of Friends there, if way should open.

THOMAS ARNETT and RICHARD F. FOSTER have been engaged as follows, since the date of our last:—First-day, the 30th ult., they were at Darley Meeting, in Yorkshire, in the morning, and at Harrowgate in the evening; at Addingham, on the 31st, and the evening at Ben Rhydding; a Public Meeting, on the 1st of the present month, at Ilkley; and on the 3rd, at Rawden; the 4th, at Skipton; on First-day, the 6th, at Settle; the 7th, at Airton; 8th, Lothersdale; 9th, attended the usual week-day meeting, at Marsden; on the 10th, a Public Meeting at Todmorden; 11th, at Colne; First-day, the 13th, a Public Meeting at Marsden, in the morning; at Crawshawbooth, in the evening; one at Blackburn, on the 14th; Bolton, on the 15th; on to Preston, on the 16th, and attended the Quarterly Meeting there on the 17th, having a large Public Meeting in the evening. Here T. ARNETT was rejoined by RUSSELL JEFFREY, and R. F. FOSTER returned home. R. J. had a meeting on the 18th, at Fleetwood, with Friends of that place and Thornton Marsh. T. A. and R. J. were at Lancaster Meeting, on the morning of First-day, the 20th, having a Public Meeting in the evening. On the 21st, they were at Yealand; 22nd, at Calderbridge and Caldergreen; were to be at Liverpool, on First-day, the 27th, and our last advices state, that they are at present engaged in holding meetings with Friends and others, in that neighbourhood.

SARAH HICKS and CHARLOTTE BURGESS have recently being engaged in a religious visit to the families of Friends, within the Monthly Meeting of Southwark.

JAMES JONES continues his visits to Friends in Yorkshire, and, we understand, intends proceeding southward. EDWARD BACKHOUSE, jun., of Sunderland, has received a minute from his Monthly Meeting, liberating him to accompany J. J. in his travels.

THE ECLECTIC REVIEW, AND PENN AND MACAULAY. A valued correspondent has sent us an article on these authors, extracted from the above well-known and ably-conducted periodical, accompanied by a few observations of his own on the same subject. We regret that the article came to hand too late for insertion in the present number, but we intend it shall appear in our next. Meantime, we avail ourselves of the remarks of our correspondent; and our readers, we feel assured, will receive with satisfaction the information with which the writer concludes:—

"It has been thought, that however completely W. E Foster's pamphlet, and some others, have done justice to William Penn, and laid bare his accuser's unwarranted conclusions; yet the time will come when these small works will be laid aside and forgotten, whilst T. B. Macaulay's brilliantly written History of England, with all its charges against William Penn, will remain as a standard work for ages to come. There are many interesting fragments in the life of William Penn which have not yet been gathered up, and particularly those hitherto unheard of charges against that eminent man, which require the like permanent refutation as the charges themselves. Hence the call for another biography of him, which shall go down to posterity in juxtaposition with the accusations brought against him by Macaulay. An author, not of our Society, of some standing among literary men, is now engaged in collecting materials for 'An Historical Biography of William Penn,' and would be glad of the loan of any papers or letters, which may be in the possession of any Friend, likely to contribute to the interest of such a work."

CAPITAL PUNISHMENT.—Many of our readers are aware, that Margaret Lennox, or Hamilton, was sentenced to die at our last assizes here, for the crimes of forgery and administering poison. The evidence being chiefly *circumstantial*, the recommendation of the Jury to *mercy*, her having an infant only *a few months' old*, and other circumstances, had excited great sympathy for her in the public mind. Many petitions—including two from the Magistrates, Sheriffs, &c.—to the Queen on her behalf, had been sent to the Home Secretary, but without effect; *official coldness continued inexorable*, and, on the morning of this date, the poor unhappy woman will be strangled. The walls of the city are placarded with bills, advising the citizens not to countenance the demoralizing and unchristian exhibition. The intense excitement produced by this unfeeling conduct on the part of the Home Office, will, we have not a doubt, mightily tend to promote the abolition of the gallows.

AMERICAN FREE COTTON.—The friends of the Free Produce movement will rejoice to learn, that the first shipment of American Free Cotton this season, arrived week before last; and instead of lying *four months* in Liverpool, as was the case last year, ninety bales were immediately sold to a trustworthy manufacturer, for making into prints; and the remaining twelve bales are to be made into sewing cotton, tapes, and other small articles.

American Yearly Meetings.—The delay which has occurred in the receipt of our usual sources of information from America, has prevented us from giving, at an earlier date, the following abridged account of the proceedings of the different bodies noted below :—

Ohio Yearly Meeting took place at Mount Pleasant, on the 3d of 9th Month, 1849, and was as large as usual. Benjamin Seebohm and Robert Lindsey, from England, and several other ministers, and their companions, from different Yearly Meetings on this Continent, were in attendance. When about to proceed with reading the epistles, the clerk informed the meeting that there were on the table, epistles from all the Yearly Meetings with which we have of late corresponded except North Carolina—also one from each of those bodies in New England claiming to be the Yearly Meeting. He proceeded and read all but the two last mentioned, and taking the usual notice of them on minute, he queried of the meeting whether it would then appoint a Committee to prepare essays in reply to those epistles which had been read, and one to North Carolina. Upon this the subject of correspondence with New England was taken up, and after some time spent in discussing it, a proposition was made to leave the subject, and accede to the suggestion of the clerk, to appoint a Committee to prepare the essays as above, which was united with, and a Committee was accordingly appointed, and through Divine mercy, the meeting was enabled to proceed in its usual business.

On Third-day, Benjamin Hoyle and William S. Bates were appointed clerks. A Committee on an appeal from Salem Quarter, reported in favour of confirming the judgment of the subordinate meetings, and the Report was adopted.

On entering upon the state of the Society as represented by the Reports from the Quarters, the meeting was brought into exercise on account of the deficiencies in the support of some of our christian testimonies. The reported neglect of some in the steady attendance of our religious meetings, and the lack of a lively engagement of mind when assembled, being an evidence of worldly-mindedness, much concern was felt that this earthly, lukewarm spirit, might be removed from among us, and that we might more and more realize that pure, spiritual worship, which is the blessed portion of those who are gathered unto Christ, and to his Spirit in their hearts.

A suitable minute embracing the travail of the meeting for the welfare of the members, and the exaltation of the Truth among us, was prepared and read by the clerk.

A preparative meeting has been established at St. Clairsville, and called by the name of its location.

Two elders and one minister were reported as having deceased since last account,—one of them was in his 98th year, another in his 90th.

Reports from the Quarterly Meetings on the state of education, showed that forty-four schools were under the care of Monthly or Preparative Meetings. There were 2279 children of a suitable age to go to school; 841 of whom were at district or public schools—135 receiving instruction at home—one not receiving school learning—and the remainder going to various other schools. The guarded, religious and literary education of our youth, was felt to be a subject of deep interest, both as regards their early training in the admonition of the Lord, combining suitable restraint with wholesome precept and consistent example, which may so co-operate with the Divine gift in them, that they may be brought unto Christ; and also as much as in us lies, shielding them from the contaminations of the world, by placing them to receive their education in schools under the care of the Society, as much as may be.

The minutes of the Meeting for Sufferings were read, and the proceedings of that body approved. That meeting believed it to be its duty to address a memorial to Congress against the introduction of slavery into the territories of these United States where it does not exist, which was forwarded during the last session. The subject of slavery was particularly referred to the notice of that meeting, and it was also encouraged to give due attention to other matters which may rightly claim its deliberation.

A satisfactory report of the Boarding-school was made by the Committee, and although the number of pupils has been small the past year, it has sustained itself; a hope is entertained that our dear Friends will more generally patronize it, that more of our beloved youth may partake of the benefits which it offers. A change was suggested in the duration of the sessions, making the winter one commence about the 1st of 10th Month, and continue twenty-six weeks—the summer term to be twenty weeks—and fixing the price of the winter session at 37 dols., and that for the summer session at 23 dols., which were adopted by the meeting. Under a concern for the preservation of the children in attire and deportment conformable to our testimonies, the Committee had issued a circular on these points.

A report of the Indian Committee in connection with that of Baltimore and Indiana, was received, which informs that a school has been regularly sustained at Friends' establishment among the Shawnees, having had an average attendance during the year of about thirty-six children; rather more girls attending than boys. They are represented as making satisfactory progress in spelling, reading, writing, arithmetic, grammar, and improvement in some of the mechanic arts. The First-day school had been well attended; the Indian children reading the Scriptures, the writings of early Friends, Youthful Piety, &c. The surplus products of the farm last year, were above 600 dols.; and there had been expended about 460 dols. for groceries, labour, clothing, &c. In consequence of the failure of the wheat crop, it does not appear that the balance will be more than the demands of the family will call for. The general concern presents as prosperous a condition as at any former period. Four hundred dollars were directed to be raised in aid thereof.

The subjects of slavery and the slave trade were feelingly brought before the meeting, and an exercise felt, that as our religious Society has been led by the Head of the Church, to uphold a testimony against the system of cruelty to our fellow-men, we might be kept near unto Him, and favoured to continue to feel its weight, as well as to see and understand his putting forth to service therein in a society capacity, that we may be preserved in our proper sphere. It is to be feared, that in some instances by mingling with other people in their associations, even in a cause so good as that of freedom, there has been a loss sustained, and the language formerly uttered respecting Ephraim, may be applicable, "Strangers have devoured his strength, and he knew it not."

Epistles to the Yearly Meetings with which they correspond, were read and approved, and the Meeting concluded on Sixth-day afternoon, under a thankful feeling for seasons of Divine favour graciously vouchsafed in the course of their sessions.

A beloved Friend of that meeting writes, "Our Yearly Meeting was a season in which, at times, the

wing of Ancient Goodness was spread over us. Though there was much to lament and mourn over, yet I trust the hearts of not a few were made to rejoice together at these tokens of heavenly regard. All the splendid and plausible appearances of creaturely activity, only add to the burthen of the rightly exercised; but when the Bridegroom is pleased to appear among the children of the bride-chamber, then they cannot but rejoice."

INDIANA Yearly Meeting was held at White Water, in Wayne County, the 2nd of Tenth Month, 1849. From the printed minutes we derive the following:—

One minister and twelve elders are reported as having died since last year.

A memorial against Slavery, prepared by the Meeting for Sufferings, was adopted, and signed; and that meeting desired to have it presented to Congress.

The Committee respecting a division of the Yearly Meeting reported—"That way does not appear with clearness to propose any measures for a division of the Yearly Meeting at this time."

The substance of the report on Indian concerns we have already given in our account of Ohio Yearly Meeting.

From the report of the Boarding School Committee it appears, that on the 28th of Eighth Month, there was a balance in favour of the School of 299 dols., 57 cents. The Committee say, "We have received acceptable donations in aid of the concern from several sources, which have not been heretofore acknowledged in our reports, viz. From our dear Friends in England, to assist in procuring furniture at the opening of the Institution, 897 dollars, 76 cents. And to aid in the purchase of books for a library, and scientific apparatus for the School, 1000 dollars; from a member of Philadelphia Yearly Meeting, about 100 dollars, to aid in supplying the parlour and teachers' rooms with furniture; from another member of the same meeting, several valuable books for the library; from the Meeting for Sufferings of that Yearly Meeting, about 30 volumes, for the same; from a Friend in Cincinnati, about 70 volumes, for the same; and from two Friends of the same place, sundry needful articles of furniture for the teachers' rooms; and the Bible Association of Friends in America has made several considerable donations of Bibles, for the use of the teachers and scholars.

From the report of the Committee on Education, it appears there are 8199 children of a suitable age to go to school; 3379 of these attend Friends' schools; 3977 attend other schools; and 12 are growing up without instruction.

A memorial of Mill Creek Monthly Meeting, concerning John Jay, deceased, was read.

BALTIMORE.—We take the following from the printed minutes:—

"At a Yearly Meeting of Friends, held in Baltimore, for the Western Shore of Maryland, Virginia, and the adjacent parts of Pennsylvania, by adjournments from the 22nd of the Tenth Month, to the 25th of the same, inclusive, 1849.

Epistles of correspondence were received and read from the Yearly Meetings of London and Dublin, and one from each of those held on this Continent. The reading of these testimonials of brotherly regard and unity, has been comforting and satisfactory to us.

"The Queries were read and the answers brought up in the reports from our subordinate meetings, from which summary answers were collected as nearly representing our present state. Whilst thus engaged in the consideration of the state of the Society within our limits, the meeting was introduced into exercise and concern on account of the deficiencies still apparent among us; particularly in regard to the continued neglect of many of our members, in the performance of the important duty, of duly attending all our meetings for worship and discipline, and for the prevalence and increase of that love which becomes our Christian profession. On which account counsel was feelingly imparted, to the end that our members might be awakened to renewed concern and care in these important particulars.

"The committee on Indian concerns produced a report. [The substance of this report we gave in our account of Ohio Yearly Meeting.]

"The minutes of the Meeting for Sufferings for the past year were produced, read, and approved.

"The committee appointed at a former sitting, produced Essays of Epistles of correspondence to the Yearly Meetings of London and Dublin, and to those on this continent, which were read and approved, and the Clerk directed to transcribe, sign, and forward them."

NORTH CAROLINA.—The North Carolina Yearly Meeting convened at New Garden, on Second-day, the 5th of Eleventh month, and closed on Sixth-day, the 9th.

The Select Meeting met at Deep River, on the preceding Seventh-day. There were several ministers in attendance from other Yearly Meetings with certificates. A Committee was appointed to prepare an epistle of advice to the preparative meetings of Ministers and Elders.

The meetings for worship on First-day were largely attended, both at New Garden and Deep River, by many not in membership

On Second-day, epistles from most of the Yearly Meetings were read, and a large Committee appointed to essay replies.

Certificates for a number of Friends from other Yearly Meetings on this continent, were read, and a Committee appointed to prepare endorsements.

A proposition was made to appoint a Committee to consider the propriety of changing the place for holding the Yearly Meeting, which was deferred for another year.

The state of Society, as brought up through the Reports from the different Quarterly Meetings, occupied most of the sitting on Third-day. They portrayed great lukewarmness, on the part of many, in the attendance of week day meetings, both for worship and discipline. Some pertinent counsel was administered to those in the neglect of this important duty.

The select meeting convened at New Garden, on Fourth-day morning; after the adjournment of which, the meeting for worship was held as usual, and largely attended.

The Committee appointed to attend the conference at Baltimore, produced a report, which was read and considered jointly by men and women Friends It was adopted by the meeting, and the committee continued.

The minutes of the Meeting for Sufferings were read, also a memorial concerning Abel Barker, an elder, deceased.

The Report on spirituous liquors, showed that in some of the quarters a considerable number use this pernicious article, while in others the number is much smaller.

The Report of the two Committees having charge of the Boarding-school, came before the meeting; also a memorial to Congress against the extension of slavery, against war, and asking for the recognition of the government of Liberia.

The Committee produced essays of replies to all the epistles that were received, which being read, the clerks with a few other Friends were directed to review them, and also to prepare one for Dublin, and forward them respectively.—*American Friend.*

FRIENDS' FIRST-DAY SCHOOL, BRISTOL.

REPORT FOR 1849.

THE average attendance of boys in this school, for the past year, has been nearly as follows:—In the morning (before Meeting), 147; at Meeting, 109; in the afternoon, 243; the number now in the School, 308; admitted since commencement in 1810, 4302.

The number of younger boys, now attending the school, is not quite so large as in some previous years, and it will not be practicable to admit many more of this description, unless an additional supply of teachers can be obtained. We would earnestly solicit our young Friends who have not joined us, to consider whether this little sacrifice of time would not be more than compensated, by the knowledge of benefitting their fellow-creatures, and to remember that we are to *employ* not to hide the talents committed to our care.

We believe it to be right for us to continue to bring to our morning Meeting, those boys who are not in the habit of attending any other place of worship, and it is our firm persuasion that this practice is of the highest importance in forming the character of the boys, as well as tending materially to the right observance of the first day of the week; and we hope, if the good effects are not now apparent, it will be like "bread cast upon the waters, to be found after many days."

With a view to promote the circulation of the Scriptures amongst the families of the boys, we undertook last winter to visit them at their homes, offering to receive small weekly payments from them. It is very gratifying to us to report that only six families, out of two hundred and fifty visited, were found without a Bible or Testament in the house; which result we may attribute to a similar canvass some years ago, and to our practice since then of receiving weekly payments for the Scriptures. Many, who were provided with several copies, expressed a wish that each individual should possess one, and gladly availed themselves of this opportunity to subscribe. One hundred and twelve Bibles and ninety-six Testaments have been distributed by these means during the past year. One hundred and sixteen boys are now subscribing.

The library is still an object of attraction to the boys: 3075 volumes have been circulated amongst 134 boys, in the course of the last twelve months.

The rules of the savings' fund have, since our last report, undergone considerable alteration, with a view to render it more useful to those for whose benefit it was established.

The annual treat was given to the boys in the 6th Month, on which occasion they assembled at twelve o'clock, and proceeded to Durdham Down; after amusing themselves for some time, they returned to the school room to tea (provided as usual by a special subscription), and were afterwards entertained with some interesting experiments, an air-pump, &c.

In our report last year, we alluded to the formation of the Friends' First-day School Association. In accordance with its constitution, we appointed two of our teachers as representatives to its second annual meeting, held at Ackworth, during the last General Meeting. We feel assured that this association will not only increase the number and efficiency of Friends' First-day schools, but be the means of exciting an interest amongst Friends generally in this very important work.

On behalf of the teachers,

THOMAS S. CAPPER, Secretary.

A MAN must be deplorably insensible or blind to the depravity of his own heart, who sees no necessity for supernatural aid to correct its disorders.—*Dillwyn.*

ANECDOTES

OF THOMAS SCATTERGOOD AND HIS TIMES.

(*Continued from page 305, Vol. VII.*)

In the 2nd Month, 1768, William Hunt, at a Monthly Meeting held at Flushing, Long Island, having spoken largely to the states of Friends assembled, felt his mind clothed with a concern that slavery should be abolished. Towards the close of his testimony, after expressing his desire that all the poor oppressed African bondmen and women should be set at liberty, he said, "I verily believe the jubilee year is at hand; and I desire those that have slaves may not put it off for their children to set them at liberty; for we know not what our children may prove to be. I earnestly desire that none may put it off beyond the appointed time: for if they do, I am firmly of the mind they will be plagued as sure as ever Egypt was for retaining Israel."

At one of the meetings which William attended during his northern journey, he arose, and commenced speaking, but on looking over those assembled, and finding, from the drowsiness generally visible, that they were not giving lively heed to what he said, he stopped, and stamped three times with his foot. This effectually roused the congregation, and prepared them to understand him as he said, "When I see people in danger of going to sleep, I feel myself justified in using any means to awaken them."

Our friend, James Simpson once in a meeting, having been under exercise, and prepared, as he thought, to deliver the Lord's message to the people, rose on his feet. His first words were, "The prophet said." Immediately he felt, from the listless lukewarm condition of those gathered, that though he might have the qualification to preach, they were not prepared to benefit by what might be said, he therefore, after a short pause, added,—"Why, you have no ears to hear!" and sat down. This, perhaps, aroused some of them to consider the situation they were in, and led them to seek to the Lord Jesus for a livelier frame of spirit. Life soon after seemed to arise into some dominion in the meeting, and James once more arose, and was favoured to deliver a remarkable discourse to an attentive audience.

These rebukes were not so severely pungent as that delivered by our quick-witted friend, George Withy, when in this land. The anecdote is told on the authority of a Friend, a member of the meeting where it took place, and present at the time the incident occurred. It was in the afternoon, and some assembled were remarkably heavy and drowsy. After sitting sometime, George arose, and whilst his countenance was clothed with much seriousness, said, "It came into my mind to say, that if Friends would bring their pillows with them when they come to meeting, they could sleep more comfortably!"

During the time that William Hunt was on his journey to the north he wrote the following letter, addressed to James and Ann Mitchell.

Salem, near Boston, 13th of 12th Month, 1767.

"Dearly beloved Friends,—

"Precious in the sight of the Lord is the fellowship of his children, and sweet their remembrance one of another; because the odour of his ointment sends forth a fragrant smell. This my joy is full in every remembrance of you, in that love which first gave birth to the covenant of life in our spirits, making them truly one, in the pure hope and feeling of gospel power. In this we have had a near union and sympathy, with full assurance that the Lord Almighty hath called us out of darkness into the true light of his dear Son; through whom we have seen wonderful things, and unutterable. We have likewise sorrowfully to behold

the deluge of apostacy that covers our Sion as with a thick cloud. But, dear Friends, in Goshen, there is light; which makes the dwellings of Jacob beautiful, and the tents of Israel goodly. . . .

"This day, as I sat in meeting, a language passed through my mind,—'Hasten, hasten to visit my seed through the land, that thou may go where I send thee.' Whether this be to the grave, or to a distant land, I leave;—only petition the great Name to preserve me worthy to do all that He hath allotted me, so that I may be fit to be gathered home in due season.

"Dear youth, the affectionate feeling of my spirit towards you I shall never forget, but often fervently desire that you may come into the house of the Lord, to behold the beauty of true holiness for ever. I conclude, with mine and companion's dear love, your often very poor, but true Friend, "William Hunt."

Perhaps it was on his return from Boston that he visited, the second time, that poor afflicted saint, Clements Willets. She gives us the following as the substance of a testimony he bore in her chamber. "Samson's riddle was expounded by saying, 'What is sweeter than honey? and what is stronger than the lion?' The lion of the tribe of Judah is far stronger than Samson's lion; and 'honey out of that Rock,' on which the true church was and is to be built, is sweeter and better than Samson's honey was; by it the souls of the saints and weary travellers towards that city whose maker and builder is God are often refreshed. To encourage them from fainting the Spirit hath said, 'Be thou faithful unto death, and I will give thee a crown of life.'"

After the intimation given him, as referred to in the above letter, it is not cause of wonder that William Hunt should have been diligent in labour to fill up his measure of service in America. It not unfrequently occurs that those whom the Lord is about taking from the church militant to the church triumphant, feel a pressure of spirit under which they are obliged to labour more frequently and more abundantly in matter than is pleasant to themselves. It has been stated that Sarah Grubb, wife of Robert, during the last few months of her life, was thus led Her heart seemed to yearn towards all in the assemblies she attended, and she was wont to speak at considerable length to many states. Some of her friends, who, perhaps, loved short sermons, and did not know that the allotted period of the dear labourer was to be so brief on earth, felt some fear of her exceeding her commission. But it was not so. She was to see the faces of those amongst whom she laboured from place to place no more, and she was earnestly concerned to be clear from the blood of all men. She said to her sister Ann, "Oh! my dear, I think sometimes that I shall soon be gone; it seems as if my day's work was nearly done; and, on looking towards home, as if I might not be long there." Her prospect was realized; her toil was soon over. In comparative youth, her Master saw the work of grace in her was perfected, and in great mercy He gathered her from the infirmities of an afflicted earthly tabernacle, and joined her to the church triumphant, clothed upon with that spiritual body which can know no weakness, sickness, or pain.

Some years before the revolution, William Hunt had, in common with many other Friends, a deep and settled conviction that a time of trial and suffering was coming on America. On the 18th of 2nd Month, 1770, being at a meeting at Centre, in South Carolina, he was earnestly engaged in exhorting those present to examine the foundation on which they were building before a time of trial came; adding, "The Lord will visit this land with His judgments, and then it will be known who hath built upon the sure foundation and who hath not. In that time of deep trial, the hypocrites, formalists, and nominal Quakers will not only suffer, but many will perish and come to nought; whilst those who have built upon the sure Rock of ages will be preserved by Him in the midst of these trials, as it were, in the hollow of his hand. There are many grown, and now within the audience of my voice, that shall see these times come."

Such prophetic presentiments have been felt at different times, and on different occasions, by many of the faithful servants of the Lord. Several years before the great troubles broke out in Ireland in 1690, William Edmunson had a weighty sense on his spirit that trials were approaching, and that the Lord would spread the carcases of men on the earth as dung. He says, "So, in the Spirit and power of the Lord, I faithfully and plainly warned Friends and others of it in many public meetings; and often, in the Lord's movings, advised Friends to lessen their concerns in the world, and be ready to receive the Lord in His judgments, which were at hand, and to flee unto him for succour, that they might have a place of safety in him. The like doctrine, admonition, and exhortation, often, and in many places, I was moved of the Lord to publish. So I am a witness that His care is over His people, that they be not surprised, but make ready against the day of trial. And in a short time trouble came on apace."

In the testimony concerning Susanna Lightfoot, we are informed, that at "divers meetings," previous to the breaking out of the American revolution, she proclaimed, in an awful manner, that a stormy day was approaching. A day which would shake the foundations of men; and in which many of the formal professors in our Society would be blown away.

William Hunt was again on a religious visit in the northern provinces in 1770. He attended the Monthly Meeting of Philadelphia on the 26th of 4th Month in that year, and during the sitting for discipline, said, "The man's part, the creaturely part, has no right to meddle with the business of the Monthly Meeting; neither can it do any good." Perhaps the same forward unsanctified spirit was manifested therein, as in a Monthly Meeting held many years afterwards, in which James Simpson was led to make this close and startling remark:—"There are some members of this meeting who cannot touch the ark of the covenant, but they leave the mark of their dirty fingers upon it."

On the 1st day of the 5th Month, 1771, William Hunt sailed from Philadelphia to perform a religious visit to Friends in Great Britain, having Thomas Thornburg for his companion. They reached London in twenty-eight days from the time of leaving port; and after attending a few meetings there, proceeded to the north of England; thence to Scotland and Ireland. After his return to England from the latter place, he wrote the following letter to Uriah Woolman:—

Colchester, 6th Month 21st, 1772.

"Truly united cousin,—

"In the continued feeling of true brotherly regard,—in the heavenly relation of the inward man, according to the tender mercies of our God,—I salute thee, and inform that we are in health.

"I received thy very acceptable letter of the 3rd Month, which ministered humbling satisfaction to my mind, in a sense of the abounding of that unity, which is peace. We parted with dear cousin, John Woolman, two days since. He was then as well as usual. He has great and acceptable service here. The singularity of his appearance is not only strange, but very exercising to many valuable Friends, who have had several opportunities of conference with him. Some are still dissatisfied; others are willing to leave it. The purity

of his ministry gains universal approbation. I hope he stands on that Foundation which will bear him through all. He is now gone toward Yorkshire, and we are bending for Norwich, in company with Deborah and Sarah Morris.

"Since I wrote thee from Liverpool, in the 10th Month, we have been through England, which was a laborious, exercising journey. But Divine help was near, to support and enable us to pass through many trying dispensations. Blessed be His holy name, who is worthy to have the first fruits of our labours. We now purpose, if the Lord open our way according to present prospect, shortly to embark for Holland.

"Thus I give thee a short hint of our stepping along. I always rejoice on hearing from thee, if well, and sympathize, if otherwise—as my life is much wrapped up in that harmonious sweetness which we so frequently partook of—so that neither length of time nor separation of our little frames in the least abates its circulation; but with renewed satisfaction I remember the pleasant moments we enjoyed together.

Thy loving cousin,

"William Hunt."

The singularity of the appearance of John Woolman, above referred to, which caused so much trouble to some in England, was his undyed garments. Various opportunities were had with him to induce him to dress as Friends there usually did. This he could not do; and finding his way somewhat closed, he meekly intimated, that if Friends were uneasy with him he would return home. He then stated that as there was no immediate opportunity of sailing, and he did not wish to be burdensome, he would be willing to follow his trade, as a tailor, for his support whilst he remained, and would be glad if Friends would furnish him work. His meekness made a favourable impression on all, and those who were dissatisfied with his dress were not willing to take the responsibility of preventing the fulfilment of his gospel mission. They withdrew all objection, or, as he himself says, in a letter to his cousins, Reuben and Margaret Haines, "Way opens for my visit among Friends."

William Hunt and Thomas Thornburg, about the close of 7th Month, 1772, went to Holland, accompanied by Samuel Emlen and Morris Birkbeck. After visiting the Friends there, he embarked for Scarborough, but, by stress of contrary winds, not being able to reach that place, he was landed at Shields, on the 25th of the 8th Month. The next afternoon he went to the house of James King, near Newcastle, where, on the 28th, he was taken ill. On the fourth day of his sickness the disorder appeared to be the small-pox, and William, addressing his companion, said, "This sickness is nigh unto death, if not quite." On Thomas Thornburg saying he hoped it might not be so, William continued, "My coming hither seems to me providential, and when I wait I am enclosed, and see no farther." He said at one time, "One would wonder all the world does not seek after a quiet mind, it is such a treasure now." He was full of peace, and, notwithstanding the distressing nature of his complaint, he manifested no impatience,—nothing but resignation to the Lord's will. In the fulness of contented faith he exclaimed, "It is enough; my Master is here." A Friend saying we might find cause of thankfulness in all our afflictions, he said, "Great cause indeed. I never saw it clearer. Oh the wisdom!—the wisdom and goodness,—the mercy and kindness, has appeared to me wonderful, and the farther and deeper we go the more we wonder. I have admired, since I was cast on this bed, that all the world does not seek after the enjoyment of Truth, it so far transcends all other things." Thus patiently he endured the disease that lay heavily upon him; being always hopeful, and sometimes rejoicing in hope, and making inward melody to the Lord. Just before his close he triumphantly exclaimed, "Friends, Truth reigns over all!"

Thus died William Hunt. He was of a meek and retiring spirit, yet was sharp in opposing error, and unbending in support of the Truth. He was an example of patient silent waiting in meeting for the arising of life, and a skilful divider of the word when the Lord called him to minister. To the babes in Christ his doctrine dropped as the rain on the tender grass; to the self-willed and unfaithful, the backsliding and rebellious, the word in his mouth was as a two-edged sword. Although but in his thirty-ninth year, he stood as an elder in experience and stability, even as a father in the church, worthy of double honour.

THE CONFERENCE AT BALTIMORE.

The reader will no doubt remember, that we stated some months ago, that of the nine Yearly Meetings of Friends in Great Britain, Ireland, and the United States of America, *only five* concurred in the propriety of the proposed Conference, by appointing representatives to unite in its deliberations. The Conference, it appears, was held at the time appointed; and resulted in the issuing of the following document, for a copy of which we are indebted to the Minutes of Baltimore Yearly Meeting:—

At a meeting of the Committees of the Yearly Meetings of Friends of New York, New England, Baltimore, North Carolina, and Indiana, nearly all the members being present, assembled in Conference at Baltimore, in the Seventh Month, 1849, agreeably to a proposition from the Yearly Meeting of New York, united with by the other Yearly Meetings above named, to take into consideration the present tried state of our Society, and to labour for its restoration to that unity and fellowship that formerly characterized it.

On assembling for this important and solemn purpose, we were brought very humbly to crave the assistance of Him who alone can rightly direct us in the discharge of the service confided to us, and fervent are our petitions that we may be favoured to find access to the hearts of those for whom we are brought into deep and feeling exercise.

The promotion of the cause of our Holy Redeemer should at all times be the paramount consideration with all his professed followers, and the advancement of His Kingdom upon the earth should be our prayerful, individual and collective concern. We have abundant evidence, we cannot doubt, that it was in the ordering of the Holy Head of the Church, that our forefathers, in religious profession, were separated from the world, and from the various sects of professing Christendom, and led to entertain those views of the purity and spirituality of the gospel dispensation by which they were distinguished. The preservation with which our religious Society has been so eminently blessed, the spread in the world at large, in a greater or less degree, of the benign principles which we profess, notwithstanding individual unfaithfulness in the full support of them, are comforting evidences that the Lord has been pleased to be gracious to us, and call for earnest and abiding dedication to Him, and for watchfulness unto prayer that the enemy of the Church, and of man, be not suffered to come in and destroy our goodly heritage. It is only as we keep in a humble and dependent state, looking unto the one Shepherd whose voice may be heard and who will protect his flock, that we can know an abiding in the fold of safety.

In a solemn review of the present situation of our beloved Society, it is sorrowfully evident, that the peace, the harmony, the unity, and the fellowship which are indispensable to our prosperity and usefulness as a branch of the militant church, have been lessened and seriously interrupted, but we humbly trust, that with the Divine blessing, it will conduce to the restoration of that harmony and love which formerly characterized Friends, for us to recur to the alone sure foundation and to that system of Church government, which in Best Wisdom has been reared thereon, and which has stood against many floods and tempests through a long series of years.

This foundation is none other than Christ Jesus, the Rock of Ages. A firm belief in Him as our Saviour and Redeemer, as our only hope of glory and eternal blessedness, has ever been confessed by us; and full have been our acknowledgments to his eternal Divinity, to all that He has done for us without us, in that prepared body when he came to do his Father's will, to the efficacy of his atoning sacrifice on the cross, to his ascension, his mediation and intercession for the children of men. Nor less have we felt constrained to bear our testimony to a living, practical faith in the immediate teachings and guidance of the Holy Spirit, and to the Divine authority of the Holy Scriptures, gratefully accepting them as having been written by holy men of old as they were moved by the Holy Ghost. These fundamental truths, and in connection therewith our views in regard to the Divine call to, the true preparation for, and the proper exercise of, a living gospel ministry, the spiritual nature of the worship of God, and all those important testimonies connected with our christian profession, have been abundantly testified to by our Society in many solemn declarations of faith that have been from time to time set forth to the world; and while we do not now feel called upon to enlarge upon these particulars, or to repeat those declarations of our christian faith and doctrines, having the consoling belief that they are accepted and acknowledged by Friends throughout our religious Society, yet we earnestly desire that we may in no wise lapse into any defection herein.

Resting in the unchangeable truths of the gospel, our worthy forefathers, under the enlightening influence of Divine grace, early saw the necessity of that organization of meetings, and the establishment of that christian discipline, which are essential to our preservation and prosperity, and very full, solemn, and forcible is the language of that devoted servant of Christ, George Fox, when he refers to the setting up of meetings for discipline and the authority in which they should be held. "They were set up by the Spirit and power of the Lord God," "and the power of the Lord God is the authority of your men's and women's meetings." And, however high and holy may be the profession which this necessarily involves, experience has always verified the truth, that it has been as they are thus held, that they have fulfilled the purposes of their establishment. In the organization of these meetings a beautiful order was introduced, consistent with the simplicity and authority of the unchangeable truth, an order which has proved eminently salutary and efficient in the Church. Yearly, Quarterly, Monthly, and Preparative Meetings, were set up and are still continued, for the purpose of Church government, subordinate and accountable one unto another, Preparative to Monthly, Monthly to Quarterly, and Quarterly to the Yearly Meeting. The last being the highest tribunal in this church organization, from whose decisions there is no appeal, and exercising over all below it a power of supervision and control, looking to the good of the members composing them, and to the honour of truth; and in all cases where it deems it necessary, directing their proceedings in the authority which the truth gives.

This subordination and order remain to be essential to our preservation, and cannot be departed from. Any innovation must necessarily lead to weakness and confusion, and the cause of truth must suffer from it. As introduced and practised by our ancestors, they are simple and effective, for they are founded in the truth, and derive their authority therefrom. Nor can their exercise in this authority ever prove oppressive to meetings or individuals, but strengthening and preserving.

In the history of our Society it is found that as our numbers increased our meetings necessarily were multiplied, and additional Yearly and subordinate meetings were established; each Yearly Meeting being independent of the others in forming and administering its own discipline, and yet all being bound together in the maintenance of the same blessed doctrines and in the support of the same christian testimonies, being essentially one people, a member removing from one Yearly Meeting into another is entitled to all the rights and privileges of the members of the Yearly Meeting into which he removes. Ministers of the gospel, in the discharge of their high calling when concerned to visit the churches, are accredited in this capacity by presenting testimonials of their being in unity as such with their friends at home, and thus and in many other ways, the benefits of our religious compact are extended throughout the Society at large.

As a connecting link between the different Yearly Meetings, as a means of opening a channel through which a knowledge of the affairs of truth may be made known, and by which each body may assist the others, either in the way of counsel or encouragement, and for the comfort and edification of one another, an epistolary correspondence was early introduced and has been maintained by Yearly Meetings in the openings of truth at their annual convocations, a practice which has been so evidently owned and blessed by the Holy Head of the Church that it cannot be discontinued without seriously affecting the welfare of Society.

We are deeply impressed with the conviction, that any continued departure from the usages of our religious Society in the particulars to which we have now briefly adverted cannot fail to be productive of very serious consequences, and on account of the painful circumstances that have been presented to us, we feel bound to bear a solemn testimony, more specifically in relation to some of these subjects.

This Conference is united in the belief, that it is essential for us clearly to understand and inviolably to sustain the rights that belong to distinct Yearly Meetings. It cannot be questioned that if a Yearly Meeting should manifest unsoundness in christian faith, if it should promulgate views inconsistent with the principles professed by Friends, or should not maintain our christian testimonies, that it may then become the duty of the other Yearly Meetings to extend to it brotherly entreaty or admonition for its restoration. But in the exercise of those functions which legitimately and exclusively belong to itself, as the forming or administering its own discipline, any interference by another Yearly Meeting or attempt to control its action in these respects, would be an infraction of our established order and fraught with consequences perilous to the whole brotherhood of Yearly Meetings; against which we feel solemnly bound to bear testimony.

An abridgement of the rights of members, by refusing to receive credentials issued by the meetings in another Yearly Meeting, except for causes provided for in discipline, is subversive of the established order of Society. On the other hand, any attempt on the part of a meeting to confer upon individuals, privileges

which they have forfeited in their own meeting, or to sustain them in assumed rights to which they are not entitled, cannot fail to produce confusion and to disturb the harmony of Friends.

We desire most earnestly but affectionately to urge Friends every where solemnly to reflect upon these things, and where there has been any departure from the long established order of our religious Society, under whatever pretext, that they pause and endeavour to realize the effects that must inevitably result therefrom. It is not to be expected that the great body of Friends can long remain passive if important and vital practices and usages of our Society, which are essential to our prosperity as a people, are neglected or violated.

It is the united sense and judgment of this Conference, that wherever there has been a departure from the usages to which we have adverted, where Yearly Meetings have refused to correspond with, or to receive the official communications addressed to them by other Yearly Meetings, that harmony and unity cannot be restored without a return to our established order and usages.

Most affectionately do we desire to press these considerations upon Friends; the consequences are momentous, and earnestly do we crave that the blessed Head of the Church may be pleased to grant that our brotherly entreaties, offered in that love which desires the good and preservation of all, may be received and heeded, that the breaches may be healed, and that in the love and fellowship of the gospel we may be favoured to walk together in the Light of the Lord.

To all our dear Friends wherever situated, who feel themselves placed under circumstances of peculiar trial, in consequence of the present difficulties in our beloved Society, we would offer the expression of our tender sympathy and the words of brotherly encouragement, to be patient under their present sufferings and manifold discouragements, and not to seek in their own will and time for an escape before the Lord be pleased to open a way for their relief. If you cannot always rejoice in hope, yet endeavour to be "patient in tribulation, continuing instant in prayer," "constantly endure and make not haste in the time of trouble." Let nothing weaken your attachment to the cause of Christ, or your adherence to those precious principles and testimonies which have been handed down to us from our forefathers in the truth, and be very careful, we tenderly entreat you, that none of the things which surround you draw away your attention from the work of the Lord in your own hearts. Take heed to the convictions of the Holy Spirit, and be faithful to his teachings, that you may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "Because thou hast made the Lord which is my refuge, even the Most High thy habitation, there shall no evil befal thee, neither shall any plague come nigh thy dwelling."

Whilst we have been deeply concerned for the welfare of our own members, we have not been unmindful of those in different Yearly Meetings, who have separated themselves from their brethren. Towards these we have felt drawn in much tenderness for their good. And we are engaged affectionately to encourage Friends in all their different meetings to cultivate towards them feelings of true christian forbearance and love, that if it shall please the blessed Head of the Church to draw their hearts to return to us, the arms of Friends may be open to receive them into the fellowship and unity of the Church, that we may be permitted to rejoice in the experience of that day when we can all take sweet counsel together, and go up in company to the house of the Lord.

And now, beloved Friends, everywhere, with feelings of tenderness and affectionate regard, under a grateful sense of the goodness of our Heavenly Father, in condescending to be near us on this interesting and solemn occasion, contriting our hearts together and bringing us very near to each other in unity and love, we "commend you to God, and the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

Signed by direction and on behalf of the Conference,

ELIJAH COFFIN, *Clerk*.

BALTIMORE, MD., 12*th of the* 7*th Month*. 1849.

Correspondence.

CHEAP RE-ISSUE OF FRIENDS' WORKS.

To the EDITORS *of* THE BRITISH FRIEND.

DEAR FRIENDS,—When reading the notice in *The British Friend*, of the cheap re-issue of Friends' works, an idea suggested itself to my mind, as to a systematic and extended circulation of the writings of Friends, in those places where no Friends reside. The rise of literary and mechanics' institutions forms a pleasing feature of the present day, and there is scarcely a town of any importance that has not its public institute and circulating library. Now, would it not be a most useful and successful medium, for those Friends who are disposed to devote a portion of their property to the circulation of the works of Friends, to unite and present a copy of Barclay's Apology, and some other suitable works, illustrative of the principles and character of Friends, to the libraries of the institutions in those places where Friends have ceased, or do not reside?

Are there not thousands of young persons in this country, who are anxiously seeking after knowledge of every description, and who, by the instrumentality of these societies, are enabled to obtain it? But Friends and their principles are comparatively unknown, except as they are associated with the names of those distinguished individuals who are engaged in acts of public philanthropy. How many would thus be informed, and not only the present generation, but a future race would have access to similar knowledge. Little difficulties may arise, but how trifling the expense of purchasing or transmitting the parcels to their destination, compared with the opportunities thus presented of diffusing correct information respecting the religious truths we hold.

Would it be presuming too much to suppose that, under the sanctifying influence of the Spirit of Truth, they might produce convictions in the minds of some? But even if this be not the result, will not the testimonies of Friends to the spirituality of Christ's kingdom, and the immediate teachings of the Holy Spirit be ever before them, as an incentive to a more strict conformity to New Testament principles. Surely Friends should not be lax, whilst all around are busily engaged either in promoting what they deem truth or error. I have often felt grieved to hear the most crude and traditionary opinions respecting Friends and their principles, as though some strange mysterious influence surrounded them. Incredible as this statement may appear, to those who have been educated in the Society, it is nevertheless true, and a cause for deep regret, that principles so much in accordance with the spirituality of the religion so plainly and forcibly inculcated in the New Testament, should be so little known beyond the circle of its immediate professors. I believe there are many in these nations, who are dissatisfied with forms and ceremonies, and who are earnestly seeking after a religion more spiritual in its nature, and a wor-

ship unalloyed by human interventions. How loud then is the call to Friends, to direct the minds of these seekers after truth; and how numerous the facilities afforded both by a cheap literature and the ready transit by steam to all parts of the kingdom. By unity and perseverance, how soon might much good in this way be accomplished.—I am, yours sincerely,

1st Month, 11th, 1850. P. G.

IDOLATRY OF THE INTELLECT.

To the Editors *of* The British Friend.

Dear Friends,—A disposition to attach undue importance to attainments of a literary character, and to regard with implicit credence all that individuals so gifted may advance in their writings, is an evil that largely prevails in the present day. The graces of composition too often dazzle our perceptions of truth, and too frequently an insidious, detracting spirit lurks unobserved in the flowing periods, brilliant language, and pleasing style of an admired author.

Macaulay's version of the public life of William Penn, in his recently published History, exemplifies the truth of these remarks; the unfair inferences which therein abound; the unskilful grouping of alleged facts, the tendency of which is to disparage the character of this eminent man, is only equalled by the readiness with which certain parties have accepted these allegations as truths unquestionable.

The insinuations and accusations of Macaulay are, however, disposed of in a masterly manner by the writer of the pamphlet* advertised in number before last. The utter groundlessness of the charges is so ably set forth, that it is almost impossible to avoid the conclusion, that the character and motives of Penn were beyond the powers of Macaulay to delineate.

History, faithful and impartial history, is a noble department of literary labour. He who imagines, whilst professing to write history, that he can damage with impunity the fair fame of *any* of England's worthies, is, indeed, an object of pity; more reprehensible, however, are they, who can accept, as the very truth, disparaging views of deserving public men, with no better reason for so doing, than that these views proceed from the pen of an individual of acknowledged literary ability. This idolatry of the intellect, for such it is, saps the very foundation of all that is really great amongst us; undermines the pillars upon which are reared the goodly structure of our religious and civil liberties; and introduces amongst us, a cold, formal, and heartless scepticism for that regard to individual duty, that unflinching adherence to the right, which shone so conspicuously in the life of William Penn.

Your Friend,

1st Month, 24th, 1850. Y.

THE TITHE RENT CHARGE.

To the Editors *of* The British Friend.

Dear Friends,—I understand the subject of Tithe Rent Charge, now settled in most counties of England, and the altered position of landlord and tenant respecting our testimony against Tithes, has given rise to some difficulties, and much indecisive discussion; and that a special conference on the subject has been appointed to meet in London, in the course of the ensuing month. I hope the Friends assembled may arrive at a clear judgment in the matter; and in the meantime, I would recommend Friends to that sure and infallible Guide, the Witness for God in the conscience, which will rightly direct all who sincerely seek after and obey its dictates. But seeing all are not faithful, and may not therefore be favoured with a clear and distinct vision, I would advise Friends to let the law take its course upon the landlord on whom the burden is cast, and who may be pursued wherever resident. Let not the tenant contract to pay the rent charge, or the landlord to indemnify against it. If the claimant require payment from the tenant, (which the law authorizes,) he may remonstrate; but if that be in vain, he must bear the burden, and return the distraint as a suffering; he cannot deduct it from his rent, without becoming a receiver of tithes. I regret to find that some Friends suffer their goods to be distrained, and then connive at their repurchase, regardless of the Yearly Meeting's recommendation to the contrary: it were more straightforward to pay the demand at once.

But there is another part of the subject to which I wish to refer, viz. the sentiment which has been broached both publicly and privately, that the rent charge having now become a fixture on the land, like other rent charges, the nature of it is so altered, that it is unobjectionable. The only answer I intend at present to give, is the simple narrative of a case in point.

In the reign of Queen Elizabeth, the extensive parish of Halifax was convulsed on the subject of tithes, which resulted in the substitution of a rent charge of 1d. to 2d. per acre, duly confirmed by Parliament. Friends of Halifax, more than a century ago, were found paying this demand, and urging the same reasons in its favour as are now insisted on. They also strongly urged another reason (not applicable to all cases), that these tithes being abbey property, were thrown into the public treasury at the dissolution, and thereby aliened to common uses. Such, however, was not the fact; they passed into the Court of Augmentations, and were there disposed of by the king, "as head of the church," for private and ecclesiastical purposes. The Friends of Halifax were frequently advised against paying this rent charge; and there is on record a long-continued correspondence, between them and the Quarterly Meeting of York, on the subject. On one or two occasions, the matter was referred to the decision of a committee of Friends from other districts, chosen by both parties, who decided against the payment of the rent, but no good resulted from any of these labours; and the Friends of Halifax persisted in paying the rent, to the great grief of their well-concerned brethren, who, nevertheless, forbore to take ulterior proceedings against them. The meeting, however, gradually declined in numbers and strength; and for a few years prior to its dissolution, some of its members were charged with various acts of improper conduct, and some with gross immorality, for which a few were brought to justice; and disownments for mixed marriages were of *frequent* occurrence.

Thus the church was purged of these unfaithful members; and this meeting, once the largest body in Brighouse Monthly Meeting, dwindled into insignificance, and could scarcely be kept up,—there being sometimes only one member, and often not more than two persons, present. Another neighbouring meeting, similarly circumstanced, has long since become extinct.—Yours, &c. C. H. M.

Religion naturally tends to all that is great, worthy, friendly, generous, and noble: and the true spirit of it not only composes but cheers the soul. Though it banishes all levity of behaviour, all vicious and dissolute mirth, yet in exchange it fills the mind with a perpetual serenity and uninterrupted pleasure. The contemplation of divine mercy and power, and the exercise of virtue, are in their own nature so far from excluding all gladness of heart, that they are the principal and constant sources of it.

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* By W. E. Forster.

THATCHAM BRITISH SCHOOLS.

EXAMINATION OF THE BOYS AND GIRLS.

On the 18th ult., an examination of the children of the British Schools took place, and notwithstanding the unfavourable state of the weather, a very respectable assemblage of the parish and neighbourhood were present. The rooms were tastefully decorated with evergreens, and the happy faces of the children convinced us that grief was no partner of their lot, but that they were only too pleased to make known to the visitors that their youthful days were spent in acquiring that useful knowledge and experience which in after years may prove to them the greatest of all earthly treasures. Among the company we observed the following ministers:—Wm. Legg, Reading; H. Marsh, Newbury; and E. White, Thatcham. Also, — Barfield, W. H. Cave, — Ford, and a numerous attendance of ladies on the platform. Hung up in the centre of the rooms was a shield, on which was inscribed the appropriate motto, *Knowledge is wealth—Ignorance is poverty.*" In the centre of the schools was also a large table, on which was laid a variety of useful articles of clothing, which had been worked by the children for the benefit of those among the poor whose necessities may require the use of such articles. The neatly-worked samplers, and the varieties of knitting and darning, fully proved that the girls had the privilege of an excellent superintendence in this useful branch of their education; and the clean and neat mode in which the writing and cyphering books were kept, and the bold, yet free, style of writing, also combined to show that no duties had been neglected, but that every opportunity for improvement had been embraced After a short, yet encouraging, address from E. White, the several classes were examined by their respective monitors, in Scriptural History and Scriptural Characters; in English History, showing the characters, habits, and customs of the ancient Britons, and their origin, and also their particular forms of worship; and proved their proficiency in this history from the invasion of England under William the Conqueror to periods of more recent date. The examinations on subjects connected with Geography next followed, and were further continued by references to the productions of the natural and vegetable world, and the processes connected with the staple manufactures of the kingdom. The various duties of domestic servants were also included in the examinations, in which they showed a ready aptitude. The production of coffee and other articles, the produce of foreign countries given in exchange for our manufactures, were all inquired into and fully explained by the monitors; and which brought to our recollection the truth of the beautiful language of the poet Cowper, that

> "Each climate needs what other climes produce,
> And offers something to the general use;
> No land but listens to the common call,
> And in return receives supplies from all."

In all the examinations the children acquitted themselves nobly; which not only did them credit, but called forth the warmest marks of approbation at the general management of the schools, and the pains and attention bestowed in the moral and social training of the children. After a short address from W. Legg, the examinations closed, and all parties appeared highly gratified with the afternoon's entertainment. In the evening, W. Legg, H. Marsh, and E. White, ministers, attended the adult schools, when H. Marsh delivered a suitable address to the pupils.—*Abridged from the Berks County Paper.*

One advantage gained by calamities, is to know how to sympathize with others in the like troubles.

SOME ACCOUNT OF THE LATE WILLIAM WILSON, OF BRADFORD, YORKSHIRE,

WHO DIED ON THE 23D OF 11TH MONTH, 1849, IN THE 83D YEAR OF HIS AGE.

The following notice respecting this highly-esteemed and benevolent Friend, appeared in the *Bradford Observer*. Being written by one not a member of our Society, it may the more justly be regarded as at once truthful and impartial; and as a striking instance of the respect which sterling uprightness, and integrity of character, never fail to produce in the minds of the public:

"Such was the characteristic modesty of the subject of this imperfect memoir, that, as he ever shrunk from praise and popularity, so he as carefully avoided every position, which could expose him to public notoriety; and to this ruling passion is to be attributed the silence, which, as stated in the last week's *Observer*, he imposed upon his immediate executors, upon the subject of his 'poor doings.' And it is only under a conviction that the eminent qualities of so remarkable a man become a great moral heirloom to posterity, that the writer could be prevailed upon to enter the sanctuary of his lamented friend's personal history, knowing that he was ever anxious 'to do good by stealth, and blushed to find it fame.' But of whom shall we venture to speak, if we are to pass over in silence one, who, paradoxical as it may appear, was the most *retiring*, and the most *illustrious* of our citizens!

"William Wilson was born at Esholt, in the parish of Otley, on the 28th of October, 1767. His parents were 'Friends,' and of this interesting and exemplary society, he continued to be a consistent and worthy member to the day of his death. His father was an American cloth merchant, whose commercial disasters—having, owing to the outbreak of the American war, prevented him from the prompt and entire payment of his debts—so preyed upon his spirits, as to bring him down with sorrow to the grave; it should be mentioned, however, that his children, as they acquired the means, most honourably discharged in full all their parent's obligations, and it ought to be added, that they all lived to acquire a competence, and to retire from business with a well-earned inheritance. He died before the birth of the youngest child, leaving a widow and ten children to lament his untimely removal. Mr. Wilson's mother was a very superior woman, and succeeded in training up her large family in a most exemplary manner; so that, although they all grew up to years of maturity, they exhibited the most correct and reputable conduct; some, indeed, acquiring considerable wealth, and all maintaining a decided respectability of character and station.

"The subject of this notice was apprenticed to a respectable grocer at York, where he conducted himself to the satisfaction of his master. He commenced business on his own account, in this town, and conducted the trade of a grocer and draper in the shops now occupied by Mr. Armitage, plumber, New-street, and Mr. M'Croben, draper, Kirkgate. Here, it is supposed, he carried on business about ten years, with great industry and intense solicitude. After having carried on the retail trade with considerable success, he was induced to relinquish it, in favour of some other members of his family, and transferred his capital into a wholesale department, as a stuff merchant. In this he was still more successful, and at fifty years of age he retired from business, having realized, by the blessing of God upon his exertions, the sum of twenty thousand pounds.

"The fact of his having relinquished his business, when the full tide of prosperity was flowing in upon him, forms in itself a most interesting and instructive feature of his personal history; since it proves, that however anxious he might have been at one period to make money, his mind had now undergone, under the influence of Christian principles, an important change; for instead of desiring to accumulate more and more wealth, as but too many do, whose minds are thereby only rendered more sordid, his desires and perceptions had acquired a new and heavenly mould, so that he was enabled, by divine grace, to come to the eminently wise and magnanimous resolve, not to employ his remaining strength and opportunities in the further prosecution of worldly acquisition, but to devote his time, and the ample means placed by Providence at his disposal, to the cause of neglected but suffering humanity. His beneficent efforts were carried out upon a large and most systematic plan, as time and opportunities furnished the continuous occasions for their exercise; and the objects upon whom his warm benevolence operated so freely,

required no other recommendation than that of suffering and want! His noble benefactions were not the result of a fitful and capricious charity, nor were they lavished upon a favoured few; his sympathies were always on the side of suffering humanity, without respect to person, party, or denomination.

"For more than thirty years, it became the essential and exclusive business of his life, to explore and to relieve cases of poverty and distress. And in the accomplishment of this God-like undertaking, he employed the same assiduity and care, which he had been wont to exercise in the management of his secular calling; and, in the prosecution of his higher eleemosynary employment, which had now become his sole and sacred occupation, he commissioned two prudent and trustworthy persons to make domiciliary visits to the poor of Bradford, and the surrounding villages, in order that he might ascertain the real objects of distress. They were instructed to make notes of the particular circumstances of each family, deemed to be proper objects of Mr. Wilson's benevolence, and to such was given a ticket, with a certain number upon it. In this manner, about three villages were carefully visited each winter, and in order to meet the cases, Mr. Wilson made up a parcel from his large stores, of such articles as might be the most useful at the time; and being thus fully prepared, a horse and cart were procured, and loaded with shoes, clogs, stockings, flannels, serges, cottons, blankets, bedding, &c., &c., which being duly conveyed to the place, a room was hired, and the parties who had previously been favoured with tickets, came to the depôt, and were cheerfully supplied, in the most quiet and unostentatious manner.

"Bradford and its suburbs were carefully visited once in four years by Mr. Wilson, and his agents; and in this manner he has distributed many times, after the rate of a THOUSAND POUNDS A YEAR! During the urgent distress of 1826, besides giving more than his ordinary supplies in clothing, &c., he caused to be distributed, three boat loads of potatoes, and whilst others contented themselves with a pecuniary subscription of fifty or a hundred pounds, he personally attended to the bestowment of immense sums! One of Mr. Wilson's executors, who has had access to his private accounts, is of opinion, that he has not given away, since his retirement from business, much less than FORTY THOUSAND POUNDS! And, whilst dealing out with an unsparing hand, the substantial proofs of his princely liberality, he was at all times a true financier, and a thorough practical economist.

"As a steward of the gifts of God, he carefully invested his money, so as to secure a fair rate of interest, and on no occasion did he relax from the utmost exactness in his monetary dealings; and yet it is believed that his personal and domestic expenditure never reached £150 per annum!

"His house, like his person, was a pattern of plainness and simplicity. His furniture consisted of nothing fashionable or superfluous; and his table was equally marked by comfort and frugality. Mr. Wilson was a bachelor, and on that account had the most perfect command over his own movements; and during a long series of years, he continued, at great personal labour, and much and frequent inconvenience, to lay himself out for the bestowment of the most timely and acceptable supplies to the poor. So much so, that he had justly acquired the designation of the 'Benevolent Mr. Wilson,' and 'Good Mr. Wilson.'

"Finding, however, that he was not unfrequently, and sometimes grossly, imposed upon—for the wide-spread benevolence of his character rendered him liable to almost innumerable applications for charitable aid of one kind or another,—he began to reflect, whether some method could not be devised, by which the poor, and especially the improvident, should be led to improve their own condition, wisely considering, that 'prevention was better than cure,' and that the highest charity of all would be to enable poor persons of character and prudent habits to help themselves; and about ten years ago he commenced the practice of lending small sums of five, ten, and fifteen pounds to such persons, to enable them to emerge out of their temporary embarrassments, and in this way, his generous, and often truly delicate assistance, has been the means of rendering essential aid to most worthy families. He was also strongly impressed with the idea, that the most effective charity would be that of permanently ameliorating and improving the condition of the poor by raising their moral and social character. Alas, but too many of the recipients of his bounty, were those whose destitution and misery, were brought on through *intemperance;* and, although he condemned, as he also deprecated, the conduct of the miserable drunkard, he pitied, and hence he relieved, the hapless and ruined family! These considerations, and the sound views which he had long entertained, on the nature of intoxicating liquors, predisposed him to embrace, with eagerness, the proposal, which originated with our present worthy chief magistrate, in the year 1829, to form a *Temperance Society;* which, as it was the first established in England, had not only the energetic influence and ardent co-operation of its founder, but in the late William Wilson it found also a most active and liberal promoter. Mr. Wilson saw at once, in the Temperance Society, that great moral lever which was so necessary, and so well calculated to improve the personal and social condition of the labouring poor; and, believing as he did, that the vice of intemperance owed its existence to the universal fallacy which had prevailed for ages, as to the nourishing and invigorating properties of intoxicating liquors, he instantly and heartily identified himself with the temperance cause; and by his counsels and co-operation, but above all, by his unparalleled liberality, in furnishing the means of spreading information through the press, he rendered incalculable service, in the diffusion of temperance principles. Mr. Wilson had great reliance on the beneficial effects of TRACTS, and hence he selected such materials as, in his opinion, were best calculated to tell upon the public mind; and in this sort of editorship, he proved an excellent compiler, and had them printed, by *tens of thousands!* At one period he was almost as busy in arranging and selecting the subjects for publication, and in corresponding with his chief printer and publisher, *Mr. Pasco,* of London, as any man in the trade; and through his London agent, he supplied, at his own expense, large parcels of Tracts to almost every Temperance Society throughout England, and the principality of Wales.

"In connection with the Bradford Temperance Society, Mr. Wilson held successively the office of *Secretary, Treasurer, and President;* and although his singular modesty would rarely suffer him to occupy a place on a platform, he was most exemplary in his attendance at the meetings of the Committee; and in every way, influenced by his strong views of the paramount claims of the Temperance cause, did he render the most essential and efficient service. Nor should it be forgotten, that for nearly two years, he furnished the means of providing an excellent Temperance Missionary in Bradford.

"But, devoted as Mr. Wilson was to the temperance cause, he was most deeply interested also in the subject of 'the prevention of cruelty to animals;' and he procured and circulated largely, *Tracts* on this important subject. And here the writer may now be permitted to mention, what, during the lifetime of Mr. Wilson, he was precluded from making known. Some years ago he called upon the writer, and expressed his deep concern for the CRUELTIES which were inflicted on the lower animals; intimating at the same time his desire to be instrumental in some way or other, in calling public attention to the subject. After some conversation, Mr. Wilson proposed to offer the sum of £100 for a Prize Essay on the subject, if the writer would correspond with the 'Society for the Prevention of Cruelty to Animals,' and propose them to advertise for the essays, and adjudicate upon their merits; stipulating, however, that neither the committee in London, nor any other party, here or elsewhere, should be informed of the name of the donor!

"The society most cheerfully undertook the details connected with advertising for the production of essays, and the Earl of Carnarvon and another distinguished individual were chosen, and acted as adjudicators upon Forty Essays which were sent in, all of which were most carefully examined, and the late Rev. Dr. Styles was declared the successful competitor. This essay was immediately published, and it is not Mr. Wilson's fault if it has not eminently tended to plead successfully the claims of those who cannot plead for themselves! The humanity and the Christian feeling, which triumph in this beautiful and delicate act of benevolence, require no comment.

"It is well known that Mr. Wilson was a confirmed *Vegetarian,* and his aversion to the use of animal food, which he had abstained from, during the long period of forty years, may have arisen, in the first instance, from his abhorrence of the cruelties which are inflicted upon convert, to the *principles* of the VEGETARIAN SYSTEM animals, when slaughtered. Although, it cannot be denied, that of late years he has been a thorough, if not a zealous

"Of TRACTS, Mr. Wilson must have paid for, and circulated gratuitously MILLIONS! Among his papers is found one invoice for *half a million,* and evidence that, through Mr. Pasco, his printer, he employed agents to distribute tracts, against cruelty to animals, in Smithfield market and the adjacent knackers' yards. He also employed

agents to distribute tracts on temperance and the social virtues generally, in the steam-packets, ships, and lighters on the river Thames. Such was his faith in the silent power of the press! And for the space of thirty years his whole time and energies were fully employed, and often heavily taxed, in devising and carrying out schemes of mercy and benevolence! His whole life, from the period when he commenced his career of unexampled benevolence, presented one uniform tenor of consistent piety. To strangers he might appear reserved, but his apparent reserve only resulted from his constitutional modesty and retiring habits, whilst to those who enjoyed his friendship he was frank, open, and intelligent, in no ordinary degree.

"It was expected that he would dispose of nearly the whole of his property before his decease, but from the improved condition of the people, since the revival of trade, and from the circumstance of his death occurring, perhaps, sooner than he had anticipated, he left behind him about £2,700; but, instead of dividing it amongst his relatives, with whom he ever lived on the most affectionate terms, knowing that they needed not his worldly substance, he bequeathed it, with the exception of a few sums, of not more, in any case, than two hundred pounds to one individual, and a few of fifty to attached friends under peculiar circumstances, as follows:—

The sum of £40 per annum to his faithful housekeeper.
Fifteen legacies, varying from forty to ten pounds, to his old servants, and a few poor people.
£100 to the Female Refuge for Female Servants.
Do. „ Female Penitentiary.
Do. „ Vegetarian Society.
Do. for Tracts for the Anti-Slavery Society.
Do. „ on Temperance.
Do. „ on Cruelty to Animals.
£200 to the Peace Society.
Do. to the Voluntary School Association.
Do to be divided amongst females in indigent circumstances, within the Borough of Bradford, not more than £10 to each,
£500 for the establishment and maintenance of a Ragged School.—*All duty free.*

"In person, Mr. Wilson was tall, and of spare habit, not robust at any time, but remarkably intelligent, active, and persevering. Of late, his feebleness has become more apparent; for more than a week he was confined to his bed, but without any urgent symptom of disease. His mind was calm and peaceful; and having served his day and generation by the will of God, he fell asleep at five minutes after 12 A.M., on Friday, November 23, 1849, in the eighty-third year of his age, and his remains were interred in the cemetery of the Friends' Meeting-house, on the Wednesday following.

"He rests from his labours, and his works follow him."

Reviews.

THE ACKNOWLEDGED DOCTRINES OF THE CHURCH OF ROME; being an EXPOSITION of ROMAN CATHOLIC DOCTRINES, as set forth by esteemed Doctors of the said Church, &c. By SAMUEL CAPPER. London: CHARLES GILPIN.

WE were at first inclined to think, that the time and labour of the estimable author of the work before us, would have been employed more properly, and to better purpose, in the elucidation and defence of the principles of Christianity, as held by our own Religious Society. We will not despair, that he may yet feel *that* to be a duty *peculiarly* incumbent on him, at such a crisis as the present; but meanwhile we may observe, in relation to this interesting volume, that Popery as a system, is not generally understood. This, in a great measure, arises from its policy. It adapts itself with facility either to heathenism or civilization—to ignorance or enlightenment. In the East it has engrafted itself on Confucius, and hallowed the rites of Vishnu. In the West, while it has forbidden the Bible in Italy, it has given it with notes to Ireland. Its policy is not to make Christians but proselytes. It compasses sea and land to subdue mankind to Rome. Its aim is to keep men its devotees, either through ignorance, which it styles the mother of devotion, or through an enlightenment, subservient to its own aggrandizement. Its end is spiritual domination—to hold the world in the fetters of priestly power. It cares for men's souls, because it desires to control them. For wealth and worldly honour and influence, it would make the human mind the vassal of the Pope.

Perhaps at no previous period of our country's history, were enlightened views of this system of Popery more needed than at the present time. By a singular concourse of events in providence, it has of late obtained a vantage ground. The parliamentary grant of money to the College of Maynooth—the proposition to endow the Irish Roman Catholic priesthood—the nascent Romanism of the Puseyite section of the established Episcopal Church—the lofty bearing of some of the English bishops, and their Popish notions of spiritual power—the defection of not a few Episcopal ecclesiastics to Rome—the jaunty liberalism of certain leading politicians, who affect to look with complaisance on a prospect of endowment to all religious sects alike, and shrug themselves at the bare mention of the propriety of no sect being endowed at all—have combined to give to Popery, in this country, a prominence and a place alike novel and ominous. It becomes a special duty, in such circumstances, to know what Popery believes and does—to get, if we can, its creed—learn, if we may, its habitudes of action—and to study with care the history of its development and progress in the world.

To English readers, who wish to know what is the *written* creed of the Church of Rome, we strongly recommend the purchase of Samuel Capper's work. It is a judicious and faithful digest of Popish doctrine from an unexceptionable source. It consists of a selection from the notes prepared by the Roman Catholic doctors of Douay College, to aid in the understanding of their own translation of the Latin Vulgate into the English tongue. The selection is so made, and the notes are so classified, as at once to exhibit the mind of these doctors on each important article of faith. What gives the notes a special value, and thus the compilation we recommend a claim to recommendation, is, that these notes have received a kind of official sanction by the dignitaries of the Popish Church in Ireland, and have generally been reckoned as authoritative in matters of doctrine by those of the Roman Catholic persuasion whose vernacular language is the English tongue. This also we will aver, in behalf of the compilation, that while these notes may be disavowed as not authoritative by the Roman Catholic priesthood, under the pressure of debate, (this we have found done by them with Dens' Theology, though it have on its title page the *imprimatur* of the *primus* of Roman Catholic Ireland,) and appeal made to the canons and decrees of the Council of Trent, there is not a doctrine in the notes furnished by the compiler, which that Council has not declared to be a special article of Roman Catholic belief, and which the bull of Pius "Benedictus Deus" does not enjoin, if need be, with the help of the temporal sword. The English reader may thus reckon the compilation an authoritative declaration of Roman Catholic faith.

While we commend Samuel Capper's work to every English reader who desires to know what is the written creed of the Church of Rome, our readers must know that Popery is something more than a creed. Popery is a system. It is a mighty organization of agencies. It has activity as well as faith. He should err egregiously who thought that the Popish creed was a perfect photographic likeness of the Popish system. The creed is to the system what his shadow is to the tiger. It defines the outline, but we have no adequate conception thereby of the reality. To know the system we need to analyze its features—we must see it fawning in England, frowning in Ireland, truckling in France, and persecuting at Rome. We must mark it.

expel Dr. Kelly from Madeira, and imprison Dr. Achilli in St. Angelo, for preaching the gospel. To know its discipline we must study its Inquisition—to know its wickedness we must look at the confessional. Montalembert and the priest party in France, must solve its pretensions to spiritual power; and a visit to Notre Dame from the Chamber of Deputies in Paris, must tell how cheap the pardon of sin still is in the market of indulgences. The study of the system we thus reckon essential to the explanation of the creed, and the knowledge of both most necessary, at a time when the witlessness of ignorance would have us believe, that Rome has lost her spirit and laid aside her pretensions—that now she may be pitied or derided, but no longer need be feared.

The book on which we have remarked, is strictly a compilation of doctrines. The pursuit of any inquiry into the nature of the Popish system did not thus consist with the character of the work. The compiler, however, has furnished the very best adjutant to such an inquiry; and our conviction is, that he deserves thanks for his public spirit in risking the expense of such a compilation. We cannot expect it to be a popular work, but it will prove most useful to every English reader who wishes to learn what are the acknowledged doctrines of the Church of Rome, and that from the lips of Roman Catholics themselves.

ANTI-SLAVERY MISSION.

We mentioned last week, that at Tobago an Anti-Slavery Society had been established; and that they had issued a prospectus, based upon correct principles. To-day we insert the proceedings of a like movement at Barbadoes, brought about at the instance of two gentlemen, Messrs. G. W. Alexander and J. Candler, connected with the British and Foreign Parent Anti-Slavery Society, and members of the Society of Friends; who are travelling among these colonies, for the purpose of obtaining information about the true state of matters in the West Indies, as well as to establish Branch Societies to co-operate in the promotion of the abolition, not merely of the Spanish and Brazilian Slave-Trade, but of slavery throughout the world. These gentlemen, we understand, were in this island last week, and went on in the steamer to the southward.—*Grenada Free Press, Dec.* 19, 1849.

Provisional Protection Society.—Referring to our advertising columns for information regarding this institution, whose object is the assisting of indigent female servants of good character, when out of situations, we incline to think it is one on which the contributions of the benevolent and humane may be most worthily bestowed; and that the success which has already attended its efforts, is of an encouraging character.

Lancashire Quarterly Meeting was held at Preston, on the 17th current. There was a pretty large attendance of Friends. Several ministers were present with certificates, viz.—Thomas Arnett, and Richard F. Foster, as already noticed; also Russell Jeffrey, and Priscilla Green. The meeting for business held a considerable time, in the course of which P. Green paid a visit to the men's meeting. A part of the time was occupied by a discussion as to the propriety of sending representatives to a meeting to be held London next month, on the subject of "Rent Charge in lieu of Tithes," which engaged a large share of attention at last Yearly Meeting. A number of Friends were ultimately appointed to attend the aforesaid meeting. See also a Letter on this subject, in another column.

Births.

Eleventh Month, 1849.

13th. At Pembroke-road, Dublin, Margaret, wife of Joshua Bewley, a daughter; who was named Marion.

22nd. At Monkstown, near Dublin, Mary, wife of William Hogg, a daughter; who was named Anna.

Twelfth Month, 1849.

26th. At Crawley, Sussex, Lucy, wife of John Cheal, a son; who was named Charles.

First Month, 1850.

4th. At Ampthill, Beds, Sarah, wife of Jacob H. Bentley, a daughter; who was named Martha Ann.

16th. Elizabeth, wife of James Dixon, of West Brook-place, Horton, near Bradford, woollen draper, a son; who was named Caleb Stansfield.

18th. At Pardshaw, Anne Patience, wife of George Miller Robinson, a daughter; who was named Georgiana.

19th. At Macclesfield, Jane, wife of Richard Wilson, a daughter; who was named Hannah.

22nd. Hannah, wife of Thomas Gill, of Guildford, a son; who was named Henry Josiah.

24th. At Bristol, Martha G., wife of Richard Kidd, a son.

Marriages.

First Month, 1850.

17th. At Basingstoke, George Palmer, of Reading, to Elizabeth Sarah, eldest daughter of Robert and Sarah Meatyard, of the former place.

24th. At Peckham, T. Ashby jun., of Staines, to C. Dudley, of the former place.

Deaths.

Tenth Month, 1849.

20th. At North Lodge, near Allonby, Jane Watson, aged about 85.

Eleventh Month, 1849.

2nd. William Williams, of Denbigh, in his 70th year.

Twelfth Month, 1849.

7th. Mary Hunt, aged 79, a minister; widow of the late James Hunt, Hayes Farm, near Bristol.

8th. Mary Hodgkin, of Shipston-on-Stour, Worcestershire, aged 78.

10th. At Hampstead, near Dublin, Jane Eustace, late of Liverpool, aged 56.

14th. At Richmond House, Weston-Super-Mare, Somerset, aged about 30, Fanny Martin, youngest daughter of the late Thomas Waller, of Guildford, Surrey.

16th. At Sandycove, near Dublin, Frederick Robinson, aged 16.

19th. At Wellington, Somerset, William Richards, aged 73.

29th. David Chapman, of Reeth, aged 24.

First Month, 1850.

2nd. At Heslington-road, near York, Jane White, aged 41.

3rd. At Chelsea, Richard Lynes, aged about 85.

5th. At the residence of her son-in-law, Felling New House, near Newcastle-upon-Tyne, Rachel, widow of the late Thomas Pattinson, in her 60th year. She was greatly respected.

7th. At his residence, Elm Cottage, Southport, John Walton, aged 61.

8th. At Amersham, Bucks, Catherine Toms, aged about 70.

13th. Mary Benwell, of Bristol, aged 70.

18th. At Enniscorthy, aged about 54, Anna Fayle, widow of Josiah Fayle.

... William Todhunter, of Dublin.

19th. At Birmingham, Lucy Freeth, in her 54th year.

20th. At York, Rachel Curchin, aged 52.

21st. At North Lodge, near Allonby, Fergus Watson, aged 90.

23rd. At Walton-on-the-Hill, near Liverpool, after a short illness, in her 58th year, Hannah, wife of Henry Hall Smith, of that place.

25th. Sarah Racey, of Norwich.

Elizabeth Wood, of Chelmsford.

Erratum.—In last month's Obituary, notice of Susanna Fincher—for aged nearly 84, read 74.

TO CORRESPONDENTS.

G. B.—His paper is not quite suitable.

E. B.—Lines received, and will obtain consideration.

A. H. R.—Excluded for want of room; in reserve for next number.

R. H.—Delayed.

W— W.—We wait his promised series of papers.

C. S. A.—Next month.

J. T. B.—His articles are in type, but excluded by press of advertisements.

D. P.—He will find the subject he refers to, resumed in next number.

Received—Report of the Council of the National Reform Association; the Moral Tone of the Factory System Defended; Report of the Committee of the Provisional Protection Society; Minutes of Indiana Yearly Meeting; Report of Friends' Day and Evening Schools, Bristol; Monthly Illustrations of American Slavery, No. 37; Moral and Religious Feeling in England; and Morning Advertiser of 19th and 26th instant.

Also, G.N.; H.C.; J.W.; J. W., jun.; S.J.; H.W.C.; J.F.; F.G.; G.P.; R.F.F.; T.F.; W.G.; J.P.; H.B.; S.A.; J.T.R.; and F.M.

Advertisements.

TEACHER WANTED.

A YOUNG WOMAN Friend is WANTED as TEACHER in the Girls' School, York, under the care of the Quarterly Meeting.

Application may be made to ELIZA STRINGER, Castlegate, York; or to JOSEPH ROWNTREE, York.

YORK RETREAT.

WANTED, a Friend, to fill the office of SECRETARY and HOUSE STEWARD, not later than the 10th of 2nd Month.

Application to be made to JAMES H. TUKE, York.

JOSIAH NEWMAN, GROCER, CIRENCESTER, is in want of an ASSISTANT.

JOURNEYMEN are WANTED in two Retail Tea and Grocery Businesses.

Apply to JOSEPH ROWNTREE, York.

BRADY and RIDGWAY, DRAPERS, DEWSBURY, are in want of a Young Man as ASSISTANT; also, a Youth as an APPRENTICE.

WANTED, by a Young Friend, a SITUATION as HOUSEKEEPER in a small family, or as COMPANION to a Friend.

Address L. G., MARY GOLDSBURY, Market Harborough. 1st Month, 24th, 1850.

WANTED, by a Young Man Friend, a SITUATION, where he could make himself generally useful, as in a MERCHANT'S COUNTING HOUSE, or to take the MANAGEMENT of a BUSINESS, and where steady perseverance and active business habits are required and would be appreciated.

Address Y. Z., care of JOHN CROSLAND, 1, Fenchurch-street, London.

TO TAILORS.—Part of a flourishing BUSINESS to be DISPOSED OF, in the neighbourhood of London. A person with a knowledge of the trade would not require more than £100.

Address to A. B., care of T. WELLS, Lithographer, Basinghall-street, City.

A RESPECTABLE active middle-aged Friend, long accustomed to HOUSEKEEPING, is now at liberty, and wishful to meet with a SITUATION as HOUSEKEEPER, or COMPANION to an elderly Friend.

Respectable and satisfactory references can be given.

Address F. B., care of ROBERT HOBSON, 48, Briggate, Leeds.

ACKWORTH SCHOOL.—WANTED, a well-qualified Female TEACHER. The situation of GOVERNESS is also still vacant.

Apply to THOMAS PUMPHREY, Ackworth School, near Wakefield.—1st Month, 28th, 1850.

PRIVATE ASYLUM.—BROOM HOUSE, MANSFIELD, NOTTINGHAMSHIRE. An Establishment for the CURE of the INSANE, of both sexes, of the higher and middle classes.

PROPRIETORS, { BOOTH EDDISON, F.R.C.S., NOTTINGHAM, *Visiting and Consulting Surgeon.*
THOMAS WILSON, M.D., MANSFIELD, *Resident Medical Superintendent.*

RICHARD BARRETT, JUNIOR,

Printer.

13, MARK LANE, LONDON.

returns his sincere thanks to his friends for their past favours, and respectfully solicits their kind interest for the future.

Estimates for large or small works, with specimens of type, paper and binding, will be forwarded, *free of expense*, upon application.

E. D. HAYWARD,

190, GREAT DOVER ROAD,

SOUTHWARK,

HAVING a good knowledge of London and its vicinity, has opportunities for the transaction of business by Commission, for parties residing either in town or country.

GUTTA PERCHA TUBING being unaffected by moisture, acids, alkalies, grease, &c., is useful for the conveyance of Water, Oil, Chemicals, Liquid Manure, &c. It is peculiarly valuable for Drain and Soil Pipes.—In case of any stoppage, an incision can be made in the Tubing with a sharp knife, and readily closed again by means of a warm iron. Its strength is extraordinary; the small half-inch diameter tubing having resisted a pressure of 250 lbs. on the square inch without bursting.

Gutta Percha is totally impervious to wet, and may be steeped in water or buried in damp or marshy ground for years. From its peculiar property as a non-conductor, it is not affected so soon by frost as metal.

The smaller sizes of the Tubing may be had in lengths of 100 feet, and the larger sizes of 50 feet each.

The extraordinary power possessed by Gutta Percha Tubing as a Conductor of Sound, renders it invaluable for conveying messages from one room or building to another. The saving of time and labour which these Speaking Tubes will effect, commends them to the notice of the proprietors of Mines, Mills, Warehouses, Hotels, &c., as well as to householders generally. It is this peculiar property of conducting sound, that renders the Gutta Percha Ear Trumpets and Stethoscopes so valuable.

TO EMIGRANTS, CAPTAINS, SHIPPERS, &c.

No one should leave England without a Stock of Gutta Percha Soles and Solution. The ease with which these soles can be applied in countries where no shoemaker can be found—their power of keeping the feet perfectly dry, thus preserving the body from coughs, colds, &c., in lands where medical advice cannot be had—and their great durability and cheapness, render them invaluable to all who propose sailing to distant countries. Gutta Percha Wash Basins, Chamber Bowls, Bottles, Flasks, &c., are suited for shipboard, as they *can so readily be converted into life buoys in the event of a shipwreck.*

Manufactured by the GUTTA PERCHA COMPANY, Patentees, Wharf-road, City-road, London; and sold by their wholesale dealers in town and country.

BOOTS AND SHOES

SOLED WITH GUTTA PERCHA SOLES.

HENRY DYMOND and CO. having for some time employed first-rate workmen in the Manufacture of MENS' and WOMENS' BOOTS and SHOES, SOLED with GUTTA PERCHA, are able to offer neat and durable goods, with Soles warranted to adhere. They also sole with leather for those who prefer its use.

Regent-street, City-road, London.

P. I. BUTLER,

COMMISSION AND GENERAL AGENT,

FROM having an extensive connection in London, is able to offer many facilities for the transaction of business of every description, for parties residing either in town or country.

Wholesale Agent to Card & Co., Manchester, manufacturers of every description of Twines and Patent Candle Wick.

Offices:—29, LIVERPOOL STREET, BISHOPSGATE, LONDON.

JANE, BARBARA, and ELIZABETH PROCTER'S BOARDING SCHOOL, DARLINGTON, for the DAUGHTERS of FRIENDS.

TERMS:—Fifty Guineas per annum.

Forty Guineas for those under twelve years of age.

This includes the usual English Education, the French and German Languages, Drawing, the use of Books, Drawing Materials, Stationery, and Washing.

Latin, Greek, and Italian, Four Guineas each per annum. Efficient masters are engaged. French taught conversationally and grammatically by a resident in the family, who has lived several years in Paris.

Vacations—Six weeks in summer, and three weeks in winter. Three months' notice required previous to the removal of a Pupil.

NO EXTRAS.

Darlington, 1st Month, 25th, 1850.

PROVISIONAL PROTECTION SOCIETY, for assisting DESTITUTE FEMALE SERVANTS of good Character in Distress.

TREASURER—Mrs. C. HANBURY, Plough-court, Lombard-street.

HON. SECRETARY—Mrs. J. T. FOSTER, Stamford-hill.

BANKERS—Messrs. DREWETT and FOWLER, 4, Princes-street, Bank.

COMMITTEE ROOM and OFFICE, 92, Fenchurch-street.

The Society affords temporary relief and protection to females of good character, especially domestic servants, when in distress, from want of a situation, illness, or other casualties. Persons of this description, who have no home or friends in London, are provided with board and lodging, also clothing when necessary, and medical aid in cases of sickness. The travelling expenses of young women sent back to their friends in the country are defrayed by the Society; orphans and friendless girls especially claim its attention.

This Society, though but little known to the public generally, has long been the means of effecting much good to this interesting and useful class of the community. Nearly 1,800 have received assistance from its funds, many of whom, by its timely aid, have been rescued from the sufferings and temptations incident to extreme destitution, and enabled to support themselves by their own industry. The Committee, desirous of extending the sphere of their usefulness, earnestly solicit the pecuniary aid of those who approve their object. Cases are assisted, after careful investigation, upon the recommendation of subscribers, either personal or by proxy, so that no applicant, if her case prove deserving, is without a resource. One case annually can be recommended for every half-guinea subscribed, or for a donation of £5.

Subscriptions and donations are received by the Treasurer, Secretary, and Bankers, as above; by CHARLES GILPIN, 5, Bishopsgate-street Without; also, at the Office, by Mr. CHARLES GORDELIER, Assistant Secretary, to whom Post-office Money Orders may be made payable.

The Committee thankfully acknowledge the following contributions recently received:—

C. B. M., per Mr. Brown,	£30	0	Mrs. Edmund Gurney, a	£1	1
Messrs. Baker, Green and Saunders,	5	0	S. Harris, 3rd don.,	5	0
John Baring,	5	5	Capt. R. C. Moorsom, R.N.,	1	0
Sir E. N. Buxton, Bart., M.P.,	3	0	Mrs. Moorsom,	1	0
Ann Compton,	0	5	Ann Preston,	5	0
W. Evans, M.P.,	5	0	Samuel Stocks,	5	0
Samuel Gurney,	5	5	John Wason, minister, a	1	1
			W. Wilson,	0	5

DEPOSITORY FOR THE YORK FRIENDS' TRACT ASSOCIATION.

JAMES HUNTON,

(LATE JOHN L. LINNEY,)

BOOKSELLER, STATIONER, AND PRINTER,

15, LOW OUSEGATE, YORK.

HYDROPATHIC INSTITUTION,

WHEELEY'S ROAD, EDGBASTON,

NEAR BIRMINGHAM.

IT has been a matter of regret with many persons that the Hydropathic treatment has hitherto been almost exclusively the privilege of the rich; or, at least, of only such as, in their pecuniary circumstances, are far removed from those who gain their subsistence by manual labour.

The present Institution is, therefore, opened for the purpose of bringing within the reach of the Working Classes the advantages of a treatment which has been eminently successful in the restoration of multitudes to the enjoyment of health, when all other means have failed.

With an average of Twenty Patients through the Year, it is thought that Five Shillings per week, from each, will cover the actual expenses, exclusive of Board and Lodging, which it is not intended to supply.

The arrangements are likely to be so far completed as to admit, in February, a few patients on the above terms, which will entitle them to receive, at the Establishment, Medical Advice, and the use of all the Apparatus, Attendance, &c., for carrying out the treatment.

Persons not residing in Birmingham, by giving a week's notice, may procure Lodgings at respectable Cottages, within a quarter of an hour's walk of the Institution, at Two Shillings per week, and upwards; and Board and Lodging at Seven Shillings per week, and upwards.

To those who are acquainted with the situation of Edgbaston, it is scarcely necessary to say, that it is generally admitted to be one of the most healthy localities in England; and the Establishment is completely in the country, though within little more than a mile of the centre of Birmingham.

Dr. WALTER JOHNSON, son of Dr. EDWARD JOHNSON, of Umberslade Hall, near Birmingham, has generously consented to give his gratuitous services to the Institution; and the latter gentleman will also occasionally visit it.

Though some expense and loss must necessarily be incurred at the commencement of such an Institution, in case of its success, it is of great importance to make it self-supporting; and this may pave the way for the opening of similar ones in the vicinity of every considerable Town in the Kingdom.

JOSEPH STURGE.

*** Further particulars may be obtained of JAMES C. and HANNAH PERRY, Wheeley's-lane, Edgbaston, near Birmingham, to whom all letters may be addressed.

January 12, 1850.

DENTAL SURGERY! BEAUTIFUL TEETH!!

EDWARD GAVIN, SURGEON DENTIST, 33, SOUTHAMPTON-STREET, Strand, where he continues to perform every operation connected with the Teeth, upon those successful principles and moderate charges which have ensured him so much patronage. By his peculiar and scientific method, he perfectly and painlessly fixes artificial teeth in the mouth.

The extraction of roots, or any painful operation whatever, is rendered perfectly unnecessary. A single beautiful mineral tooth, which no time nor wear can affect, from 5s. A complete set of teeth £5.

The attention of schools and families is especially directed to his successful method for regulating all deformities of the teeth in children and youth, thereby ensuring a beautiful contour and expression to the mouth. Teeth extracted with newly-invented instruments, causing the least possible degree of pain.

Cleaning and beautifying the teeth, so as to preserve the enamel unimpaired, 5s.

Stopping carious teeth with a valuable mineral cement, which does not discolour, and effectually arrests further decay, rendering the tooth firm and useful as ever, 2s. 6d.

UPWARDS OF 150 FRIENDS

HAVE TESTIFIED to the EFFICACY of my POWDERS, for the Cure of

TIC DOLOREUX;

and many have assured me, that they have found them to be equally efficacious in ordinary

TOOTHACHE.

There is nothing contained in the Powders of an injurious nature, but on the contrary, they are in every respect conducive to health; the ingredients are of the most innocent, and at the same time, invigorating character, going alone to the cause of the complaint; consequently, they are well adapted to remove Indigestion, and other disorders of the Stomach, from which Tic Dolorenx and all Neuralgic affections most frequently arise, and owing to their peculiar tonic properties, the use of a few packets persevered in tends greatly to strengthen weak constitutions.

I am glad to be able to state, that the Medicine has obtained the most unqualified approbation of many highly esteemed and honoured members of our religious Society: it has also received the patronage of several Families of high title and distinction, some of the Dignitaries of the "Established Church," and Ministers of other Denominations. Many of these have, to a considerable extent, in the most benevolent and generous spirit, gratuitously presented large quantities to the suffering poor, being persuaded that no medicine extant is more calculated to relieve the unfortunate sufferer from the agonies of this excruciating affection. Charity cases at very reduced prices are provided for this purpose.

The Powders quickly remove every symptom; may be taken by either sex, under any circumstances, and occasion no inconvenience in travelling or any other way.

They are sent through the Post (paid) to all parts of the Kingdom, on receipt of Letter Stamps, or Post Office Order, by the sole proprietor only,

SAMUEL BARLOW, CHEMIST, DARLINGTON,

In Packets at 2s. 9d. each.

Testimonials will be sent by Post on application.

Sold Wholesale by the proprietor, SAMUEL BARLOW, Darlington; and in London, by BARCLAY and SONS, Faringdon-street.

TOOTH-ACHE PERMANENTLY CURED.

Price 1s. per Packet.

BRANDE'S ENAMEL for FILLING DECAYING TEETH, and RENDERING THEM SOUND and PAINLESS, has, from its unquestionable excellence, obtained great popularity at home and abroad. Its curative agency is based upon a TRUE THEORY of the cause of Tooth-Ache, and hence its great success. By most other remedies it is sought to *kill the nerve*, and so stop the pain. But to destroy the nerve is itself a very painful operation, and often leads to very sad consequences, for the tooth then becomes a dead substance in a living jaw, and produces the same amount of inflammation and pain as would result from any other foreign body embedded in a living organ. BRANDE'S ENAMEL does not *destroy the nerve*, but by RESTORING THE SHELL OF THE TOOTH, completely protects the nerve from cold, heat, or chemical or other agency by which pain is caused. By following the directions INSTANT EASE is obtained, and a LASTING CURE follows. Full instructions accompany every packet.

Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the suffering, allow me to bear this *unsolicited* testimony to the truthfulness of the advertisement of the astonishing efficacy of Brande's Enamel. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,

To J. Willis. JOHN MOSS, Superintendent.

London: Manufactured only by JOHN WILLIS, 24, East Temple Chambers, Whitefriars, Fleet-street, removed from 4, Bell's Buildings, Salisbury-square. Wholesale by all the large Medicine Houses.

Should there be any difficulty in obtaining it, enclose thirteen stamps to JOHN WILLIS, (as above) and you will ensure the GENUINE ARTICLE BY RETURN OF POST. Twenty authentic Testimonials, with full directions for use, accompany each packet, which contains enough Enamel to fill several Teeth. Observe that the name of "John Willis" is on every packet.— AGENTS WANTED.

COUNTY WESTMEATH.

FOR SALE.—The LANDS of HALL and EAST CLONALTRA, as advertised in *The British Friend* of 12th Month, 31st, 1849

Proposals will be received by RICHARD CATHCART, 106, Baggot-street, Dublin. Further information may be obtained from him; also from HUGH WHITE, North Lotts, Dublin; and BARCLAY CLIBBORN, Hall, Moate.

ENGRAVING, PRINTING AND LITHOGRAPHIC OFFICE,

13, LIVERPOOL-STREET, BISHOPSGATE, LONDON.

F. and H. SWAN hope to execute all orders entrusted to their care to the satisfaction of their employers, and in all the branches of their trade it is their endeavour to ensure work of the best description for the prices charged.

COPPER AND STEEL PLATE ENGRAVING.

		Net Cash.
Plain Cards per 1000,	14s.	to 20s.
Enamel do.,	22s. 6d.	" 35s.
Invoices, 8vo. post, do.,	9s.	" 20s.
Do. 4to., do.,	14s.	" 24s.
1000 Note Circulars, 8vo. post,	20s.	" 30s.
1000 Letter do. 4to. post,	27s. 6d.	" 40s.
1000 do. single sheet,	22s. 6d.	" 32s. 6d.

Maps, Plans, &c., at equally moderate prices. Brass and Zinc-plates, Seals, Spoons, &c., engraved.

1st Month, 1850.

W. GRIMSHAW AND SONS,

WATCH MANUFACTURERS, DEALERS IN MECHANICS' TOOLS, &c.,

159, GOSWELL STREET, LONDON,

ARE making WATCHES with Detached Lever Escapements, and neat in style, of smaller or larger size, at - - - - £4 10s.
Superior ditto, Capped and Jewelled in four holes, 6 0
Ditto., ¾-plate, Jewelled in eight holes, and highly-finished movements, - - - - - 10 0
Gold Detached Levers, with gold dials, ladies' size, 10 10
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No. II. GLASGOW, 2nd MONTH, 15th, 1850. Vol. VIII.

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No. II. GLASGOW, 2ND MONTH, 15TH, 1850. VOL. VIII.

MEMOIR OF WILLIAM RICKMAN.

(*Continued from page* 9.)

TRAVELS IN AMERICA CONTINUED.—7th of 8th Month, seventh-day.—Accompanied by my friend Samuel Wood, set off on a long journey to Ohio.

9th.—At Rahway, I called on my countryman Samuel Coles, and his family. Samuel came from Buckingham; his wife was very unwell; they have several young children, and appeared under difficulty with respect to getting a livelihood; although the friends there are very kind to them.

16th.—We lodged this night at William Webb's, near Lancaster. Here we met with a widow and her four children, members of our Society, who were returning from Cincinnati to New York. She had recently lost her husband, and with him the means of support for her family. They had been about two years at Cincinnati, having removed there from New York, had then travelled about 600 miles by waggon in extremely warm weather, and had still more than 170 miles to go. My companion was well acquainted with them, and felt much for them.

17th.—We proceeded to Columbia, whither came, soon after we had arrived, two female Friends, Rachel Hunt and Hannah Oakford, with their companion, John H. Bunting, from Darby, all related to each other. They had obtained certificates to perform a religious visit to the Yearly Meetings of Ohio, Maryland, &c. It was pleasant to meet with fellow-travellers going the same road, and we agreed to move on in company. Accordingly we set out together for York, and crossed the Susquehannah over a bridge which is 1¼ mile in length.

18th.—Attended the week-day meeting at York, in which our women Friends had acceptable service—and after taking some refreshment, we rode about 13 miles along a very rough road to Thomas M'Millen's, where we lodged; and next morning to Huntingdon, where we attended a Monthly Meeting to good satisfaction.

20th.—We proceeded to Chambersburgh—arrived a little after sunset, extremely weary, the road being exceedingly rough, and the weather very warm.

21st.—The weather having become cooler, we felt refreshed, and set forward to cross a very high mountain, called the Cave or North mountain; this we were favoured to accomplish in about four hours—the gradual ascent and descent being each as many miles—affording on the top a very extensive prospect. The tops of lofty hills covered with foliage, were below us; they appeared as if thrown together by some violent concussion of nature; and between these and the mountain we had crossed, was a wide extended valley, forming altogether one of the grandest prospects in nature, that I ever remember to have seen.

23d.—We set off after an early breakfast towards Bedford, and crossing a fine stream called the Juniata, we rode a few miles along one of its banks; on the other side were lofty pines: stopped at a tavern kept by one Hartley, whose mother, a widow, came from London; a remarkably sensible woman, and well acquainted with Friends. The view before this house, I think, is equal to any thing of the kind I have ever seen; a lofty mountain clothed with beautiful verdure, &c.; at the bottom of it, a delightful meadow, and next the road, a fine field of Indian corn. Our female companion, Rachel Hunt, having a turn for poetry, wrote some lines in her memorandum book describing "the view on the road along the Juniata to Bedford, and between Chambersburgh and Louden, at the foot of the Cave or North mountain," of which she gave me a copy: with a little grammatical correction they are as follow:—

"The Juniata's crystal streams
Through rugged mountains wind their way,
Bright Sol with his prolific beams
Can scarcely on their surface play.
High mountains rise on either side,
And rugged rocks to left and right,
Tall hemlock spruce, the mountain's pride,
Projecting o'er, obstructs his light.

"Those lofty mountains full in view,
Each raise his grand, majestic head;
The scattered clouds that o'er them flew
A chequered gloom upon them spread.
Mount Parnell's craggy cliffs appear,
In broken links the chain to join,
And oh! beholders all revere,
The Hand that form'd them is divine."

8th Month, 24th.—From the above mentioned inn we rode to Bedford, about six miles, and put up at a large inn, at which was much company from various parts; this being a place of resort for drinking and bathing in the waters of a spring in the neighbourhood, celebrated for their medicinal virtue; but many, it is to be feared, come for the sake of idle pastime, vain amusements, &c., as to our watering places in England. We found this an uncomfortable place, our lodgings in the garret, and the weather having become much cooler, I suffered in the night for want of sufficient covering. We left early in the morning, and rode seven miles to another inn to breakfast; here we were well accommodated. The landlord informed us of a settlement of our Friends a few miles out of our road, and seemed very desirous we should turn aside and pay them a visit. We had heard of them before, but with little prospect of seeing them, and expected we had now passed by them. However, finding ourselves so near, we felt most easy to go and

attend their week-day meeting the next day. We had to ride seven miles over a very rough road, part of it through woods. We were overset once, but received no injury; but having disturbed a nest of insects, somewhat like wasps, or worse, I was first stung myself, and afterwards our horse was so stung, that he became almost ungovernable. For a time our situation was alarming; but after holding the horse a while by the head, and beating off the insects, we were favoured to get through without receiving any material damage. We received a hearty welcome from our friends, Thomas Penrose, his wife, and hopeful children. Here we, tired and nearly worn out pilgrims—at least such were my companion S. Wood and myself—found a comfortable retreat; our women Friends and their companion, J. H. Bunting, were younger and more robust: I thought it a favour that we had their company. We closed the day with a solid religious opportunity with the family. I felt particularly for a young man who had, not long before, arrived at Philadelphia from Liverpool; by some means he made his way up through these mountains, and providentially came under the notice of this family. He has cordially become one of them, and taken to labour in the different branches of husbandry, in which he is very industrious. His name is George Richardson, son of William Richardson, near Buckingham.

25th.—The meeting was large, solid, and comfortable. We had a full house, several women with their young children, and infants in their arms, were of the number. Feeling greatly refreshed both in body and mind, we took an affectionate leave of T. Penrose and his family, and that afternoon passed over the Allegany mountains, said to be thirteen miles from the bottom on one side to that on the other. Rose early next morning and rode nine miles to breakfast, over a rough, stony road, which took us more than three hours; but I was at this time comforted by the consideration, that in patiently suffering as well as in doing the will of the Great Master, the great work was going forward, the sanctification of that part in us, which will live for ever; and if this work is happily effected here in time, we shall be fitted for a glorious immortality in the realms of light; there to celebrate the praise of Israel's king, who, with the Lamb immaculate, our Lord Jesus Christ, hath done so much for us, borne so long with us, helped us in and under every trial and besetment, as the eye of our minds has been turned towards Him; confiding in his arm of omnipotence, and casting all our care upon Him. This can my poor soul say—O, may I never forget His benefits, but ever gratefully remember his mercy to me, one of the most unworthy of his creatures.

27th. Having heard of a settlement of Friends five or six miles out of our road, at a place called Seweekly, we concluded to visit them. We found the road very difficult, and were turned over against a bank, (the third time on this journey;) the wheels of our carriage being narrow, we were very liable to this on these rough roads, but we did not receive any injury, which I account a great favour. The road from Philadelphia to Pittsburgh, a distance of 300 miles, is all turnpike, and much used by stage waggons; but being laid with large loose stones, not covered with gravel or earth, it is very rough; and we could only travel at the rate of from two to three miles an hour. The meeting at Seweekly consisted principally of persons not of our Society, and proved a solid opportunity. Next morning we rode to Pittsburgh, and in the evening held a meeting there, with a few members; some who had been disowned, and a few others, in all about forty. It was but a low time and did not afford much relief.

9th Month, 2d.—Were at the week-day meeting at Cross Creek; it was largely attended, some public notice having been given, at the request of our friend, Rachel Hunt. It proved a good meeting, and strengthening to me, both as to body and mind. We rode that evening to Smithfield, and put up at Benjamin Ladd's, who with his wife, are a valuable couple. He is the son of the late James Ladd, of Virginia, mentioned in Job Scott's Journal. We found it very comfortable to be under their hospitable roof, after our hard travel across the mountains.

Next day, 9th Month, 3d, it appeared best for us to have a meeting here for Friends, and such as usually attend their meetings; and although the notice was short, the house which is large, was filled. Several Friends from distant parts, on their way to the Yearly Meeting, and many of other societies, attended. It was a time of close exercise, the people's minds being much outward. Next morning we rode to Mount Pleasant, where the Yearly Meeting is held.

First-day, 5th.—The large meeting-house lately built, in which the Yearly Meeting is held, and which is very commodious, with wide galleries all round, was well filled this forenoon; many of other societies attended from a considerable distance round. These large mixed meetings are often occasions of deep exercise and travail to the faithful labourers; therein the flow of gospel ministry towards the family, if not towards others, is often obstructed, by the great thirst after words. In this land, as in ours, the attention of the people is too much turned towards the poor ministers, instead of being fixed on the Minister of ministers, and of the true tabernacle, which the Lord hath pitched and not man; and this is cause of mourning to the rightly exercised. The Yearly Meeting continued till seventh-day afternoon, having but one sitting each day. On fifth-day, meetings for worship were held in both meeting-houses. The sittings of the Yearly Meeting were mostly pretty long, and the intervals were much taken up with sittings of the Meeting for Sufferings, Committee of the Yearly Meeting on the revision of the Discipline, Committee on Indian affairs, Meeting of Ministers and Elders, &c. The business throughout was conducted in a good degree of harmony and condescension. There are many valuable Friends belonging to this widely extended Yearly Meeting; some of its members came 400 miles and more to it, and many hundreds are not able to attend, on account of their great distance from the place at which it is held. These and some other circumstances have led to the consideration of a division of the Yearly Meeting, and establishing another in the State of Indiana. The subject came solidly before Friends at this meeting, and after some time spent thereon, (during which great condescension appeared in those Friends who were more immediately concerned therein,) it was almost unanimously concluded, that the time was not yet come for adopting this measure.

The rapid increase of Friends, in these parts, is truly admirable,—not more than twenty years ago this district was a wilderness, nearly uninhabited; now, the meetings of Friends belonging to this Yearly Meeting extend 700 miles apart, and some Friends are settled still further.

I staid at Mount Pleasant till the following First-day, Ninth Month, 12th. In the afternoon, my companion, S. Wood, having an opportunity of joining some Friends, as fellow-travellers, set off in a waggon for Cincinnati, whither he had purposed going before he left home, a distance of nearly 300 miles, having some concerns there in the line of his business. He expected to join me again at or near Baltimore. I proceeded in the afternoon to Concord, and there joined my late companions, Rachel Hunt, H. Oakford, and J. H. Bunting. Soon after I got there, in going from the house of our Friend to another in a waggon,

one of the axle trees broke, and let the carriage down to the ground; no other damage was sustained. The next day, while the waggon was repairing, the women Friends were busily employed in various ways, and I occupied the time in writing a long letter home.

15th.—We went to Washington, about twenty-two miles. The weather very warm; but little rain in these parts for a very considerable time; the springs dried up, and the mills stopped in many places; difficult to get water for the cattle and other necessary uses. It has been remarked, that this has been the hottest or driest season that can be remembered for many years, if at all, by the oldest person living. We put up at a poor inn at Washington, very much fatigued; and after we were fixed, our horses put up, &c., we were told that a company of playactors were in the house, mostly from England, and that they were to act that night. This was disagreeable intelligence to us; but we knew not how to help ourselves; we were told they were in another part of the house, and would not disturb us much. After taking some refreshment, we soon retired to our respective chambers. I was soon awaked out of sleep, by their noise; and what with the shouting and stamping during the play, and the quarrelling of two of the party, a man and his wife, after it was over, I could get little more rest during the night. The reflections occasioned by such wickedness, the miserable state of these poor creatures, and the corruption of the morals of the youth wherever they exhibit, as they pass along through this newly-settled country, painfully affected me for some time. I may, however, record, to the credit of the females of that town, that not one of them attended on either of the two nights they acted there. Next morning, after taking breakfast, and dealing plainly with the landlord for allowing such doings in his house, of which he appeared to be ashamed, saying, it was the first time, and should be the last, we pursued our journey.

9th Month, 20th.—Attended a meeting at Concord, which was small, but comfortable; after which, and taking refreshment, we rode a few miles, and put up for the night at James Dickson's, an ancient Friend, so much like our late much valued friend, Robert Horsnaill,* that at first sight, the remembrance of our said friend was renewed, and it remained with me most of the time I was at his house,—alike in person, alike in disposition and countenance, pleasant, smiling, and lively,—alike in age, and alike in bodily infirmity, viz., considerable lameness. We spent the evening pleasantly, by a large coal fire. J. D. has coals in abundance on his own land. Next day, 21st, we attended a meeting at Sandyhill, to which this family belong; it was a comfortable opportunity. In the afternoon we rode to Union Town; called to see a young man, John Bouvier and his wife. J. B. is a native of the south of France, and had lived in Philadelphia many years. He, and his wife, and some others, there being several in the town members of our society, and some who had been disowned, were desirous of our staying that night, and having a meeting with them in the evening. But our women Friends gave way to discouragement, and we concluded to pass them by. I felt much for the young couple, and would willingly have staid with them that night, even if we had had no meeting. J. B. informed me he is related to Louis Majolier. We left them reluctantly, and began to ascend the first mountain; proceeded about eleven miles; put up at a poor tavern, and passed a very uncomfortable night.

22d.—Rose early, and rode eleven miles to breakfast; afterward nineteen miles further, mostly in the rain.

* An Elder, who resided at Stroud, in Kent, and died in the year 1813.

23d.—Continued our journey among the mountains, about thirty-two miles, and lodged at a small town called Frankfort. The rain ceased but little throughout the day.

24th.—Rode about twenty-six miles; roads almost impassable—we had to ford several small rivers. I rode all this day on horseback, as I had done several times before, and was most of the time alone on the road, being able to get on faster than my companions. I felt lonely whilst thus travelling through the woods, &c., without seeing the face of man for a considerable time, and sometimes at a loss to know the right road; once, in crossing a river, I mistook the landing place on the opposite side, and got into deep water; my horse was near losing his foot hold, a strong current was running, and no one near to inquire of, or to assist. When I did discover my mistake, and attempted to turn about, I came against a rock under water, but got clear of it with some difficulty, and at length found the right landing place. I also rode some distance on a wrong path, but soon got back into the right road, and then proceeded cheerfully and thankful for my escape. Arrived at an inn before sunset, very tired; my companions came up in little more than an hour, and we concluded to tarry here for the night. The river above-mentioned is called the Capon River; we were told it sinks under ground at the foot of a mountain, and after running a considerable distance, issues out on the opposite side of it; it is thence called by some, the lost river.

7th day, 25th.—We rose early and rode about nine miles to breakfast; afterwards six more, to the first Friend's house in our way since we left Union Town on 3d day, David Lupton's, near the Ridge Meeting, by whom, and his wife, we were kindly received, and comfortably accommodated, after our long and fatiguing journey; through which, however, I have thankfully to acknowledge that I have enjoyed good health, and, for the most part, a peaceful mind.

1st day, 26th.—We rode about five miles to Hopewell Meeting, which was a time of close exercise; both during the silence, and in the line of the ministry, in which we were all engaged.

27th.—We rode about eleven miles to a meeting appointed at Berkley, which proved satisfactory; many of other societies were there, who behaved with great solidity, the females in particular. On the 29th, attended the Monthly Meeting of Fairfax, which, I thought, was hurt by many words in the line of ministry.

5th day, 30th.—Parted from my kind friends, John H. Bunting, Rachel Hunt, and Hannah Oakford, they turning homewards through Columbia, where they purposed having a Public Meeting. I went on eight or ten miles to Goose Creek Monthly Meeting; at the first meeting was a great concourse of people, in consequence of notice having been given, by a young Friend from Cincinnati, who was travelling in the ministry, that he intended being there that day. I felt tried. He said but little in the meeting; yet it was got through better than might have been expected.

1st day, 10th Month, 3d.—Attended the meetings at Alexandria. Here I met again with Margaret Judge. The forenoon meeting was very trying; but I felt somewhat relieved by delivering some close matter in the line of the ministry. There is a grievous departure from the simplicity of Truth, in the professors thereof in this place. The afternoon meeting was small and less exercising.

4th.—In company with Margaret Judge and Jonathan Taylor, a young man who joined me as guide at Goose Creek, I proceeded to Washington.

5th.—Attended a meeting appointed for Friends of George Town and Washington, which was small.

7th.—I reached Baltimore this evening and put up at my kind friend's G. T. Hopkins, from whom, his wife, &c., I received a cordial welcome. I believe the more so, as the prevalence of the yellow fever in a remote part of the city, and the exaggerated accounts thereof spread through the country, appeared likely to keep many from coming.

Seventh-day, 9th.—The Yearly Meeting of Ministers and Elders commenced; it was very small, but a solid time; many of the representatives not present. The Meeting for Discipline commenced on Second-day morning, and continued by adjournments to Sixth day following. The state of society in this Yearly Meeting appeared to be very low and discouraging. Yet divers of the sittings appeared to be favoured with best help, and the meeting concluded under a covering of heavenly good.

Staid in and near the city over First-day, the 17th; the meetings on that day were very large. Elizabeth Coggeshall was engaged in a close line, to the members of our society in particular; recommending love and christian forbearance one towards another, which appeared to be much wanting among them.

18th.—Left Baltimore in company with E Coggeshall and her companion, Judith Coffin, on our way to the Yearly Meeting of North Carolina; taking meetings at Elk Ridge, Sandy Spring, Indian Spring, Washington, and Alexandria; in all which E. C. had good service. We left Alexandria on Seventh-day, the 23d, and rode to Dumfries; next day to Fredericksburg. No Friends reside in that town, nor on the road. The great numbers of coloured people, as well as many of the white inhabitants, about the streets, spending their time in idleness on the First-day of the week, was affecting to behold. The coloured people are held in abject slavery; and the children receive no education, from the absurd idea, that if educated, they would not make as good servants or slaves as when kept in ignorance. Great numbers are sold to cruel, hard-hearted men, who come from the more southern States, as Georgia, &c., who, in buying them up, often separate children from parents, &c., and drive them like cattle to market, the men chained to each other. Where Slavery abounds, as in this state of Virginia, and some parts of Maryland, which I have seen, the very face of the country seems as though a curse was entailed upon it; much of it lies in an unimproved state, worn out for want of suitable improvement. The little that is done is by slaves; the masters, and their sons and daughters, live in idleness, and the young men keep dogs, and spend much of their time in hunting.

27th.—Attended a meeting called Carolina, about twenty-eight miles from Fredericksburg, appointed for Friends, and such as usually attend their meetings; but notice being given more generally, the house, which was but small, was much occupied by persons of other societies. Dear E. Coggeshall was largely engaged. I had little more public service than to set my seal to her testimony.

29th.—We set off for Richmond. At this place, finding a ship bound for London, I wrote a letter to my dear wife and daughters. A meeting was appointed in the evening for the few Friends there, and such as usually met with them on First-day—many others attended; dear E. C. was largely and livingly engaged therein; I had also some service; and the meeting ended in solemn supplication. Next morning we set off for Petersburgh; lodged that night at a Friend's house, and the three following nights at inns.

(*To be continued.*)

The strength we derive from grace is, probably, in exact proportion to the conviction we previously have of our own depravity and weakness.—*Dillwyn.*

FRIENDS' DAY AND EVENING SCHOOLS,

CUTLERS' HALL, FRIARS, BRISTOL.

ESTABLISHED FOR THE INSTRUCTION OF BOYS OF THE POORER CLASSES.

At the Third Annual Meeting of the Subscribers to the above School, held on the 20th of 12th Month, 1849, the following Friends were appointed a Committee of Management for the ensuing year, viz.:—

Arthur Naish, *Treasurer*, Edward Ash, M.D., William Smallwood Capper, Joseph Eaton, Richard Fry, Joseph Storrs Fry, John Thirnbeck Grace, Edward Thomas.

The following Report was also read and adopted:—

REPORT.

The average attendance of Boys in the Day School, during the past year, has been about 260.

Towards the close of last year, the Committee came to the conclusion, that it would be necessary, in the early part of the present year, considerably to reduce the number of Boys in the School, the attendance being so large as seriously to interfere with the proper conduct of the School. The changes in the mode of instruction which were introduced in consequence of the resignation of the late Superintendent, made this step still more imperative, and on a comparison with the last Report, a large reduction in numbers will be observed.

The Committee, however, believe that the quality of the instruction at present afforded in the School will bear a favourable comparison with former periods, and that, at least in some branches, an improvement has taken place.

The Monitorial system has been, to a large extent, adopted, and the general routine of British Schools carried out, including simultaneous lessons to large classes by the Teachers. The Monitors have also had the advantage of instruction by their Teachers out of School hours.

Through the kindness of a friend, some Dissolving Views have been exhibited on two occasions in the School-room. An excursion to Portishead, by steamer, was also made during the summer, and much enjoyed by the boys.

The Temperance Society is still kept up in the School, and numbers at present about 150 members.

The Evening School was suspended for some time in the beginning of the present year, until a suitable Master could be engaged. An arrangement was made with the present Master in the Third Month last, and under his care the School has been conducted on the same general plan as formerly. The pupils mainly consist of young men and boys engaged at work during the day.

The Committee hope for the continued support of their friends in the present undertaking, which it will be their endeavour to conduct so as to afford permanent benefit to the objects of their care.

Had not a considerable amount of *Donations* been kindly contributed, the income would have fallen materially short of the expenditure, and the Committee, therefore, would press on their friends the necessity of an increase in the amount of Annual Subscriptions.

Christian Condescension.—She that would do good must be content to stoop to the humble and needy, must condescend to their position, and sacrifice feelings and habits to get at their prejudices, and convey truth to their minds. O how condescending was Jesus Christ—how readily he talked to a leper, listened to the domestic trials of parents, or took the children of the poor in his arms. Let us imitate Him; for a proud heart, like a high mountain, is sure to be an unfruitful place.—*Memoir of Martha Sherman*, page 371.

ANECDOTE OF DR. DOBBS.

John Dobbs, of Youghal, an eminent physician and an elder in the Society of Friends, whilst travelling towards the north of Ireland, happened to be passing through a small village late in the evening. Here his notice was attracted by the merriment usually attendant upon a "Wake" among the lower orders of the Irish; and feeling a stop in his mind for which he could not account, he alighted and entered a small cabin, where he found a number of persons sitting round a middle-aged female. On his approaching and requesting leave to examine, he soon perceived that life was not quite extinct, and on his making use of some restorative means, she revived, to the surprise of those present; lived many years after; and, as a token of her gratitude to Dr. Dobbs, as the instrument of rescuing her from such a dreadful situation, walked to Youghal, more than 80 miles from her residence, to present him with some stockings of her own knitting.

Dr. Dobbs died in the year 1739, much esteemed for his usefulness in civil and religious society.—*Family Manuscript.* W. A.

Leeds, 11th Month, 3, 1849.

TEMPERANCE PROVIDENT INSTITUTION, MOORGATE STREET, LONDON.

The Annual Meeting of this Society was held at the office, on the 4th of the present Month. The following brief statement, from the Report, may be acceptable to our readers:—

Last year the Directors had the pleasure of announcing an increase in the business, as compared with that of former years, of no less than 30 per cent. With much satisfaction they have now to report a still further increase of upwards of *one hundred per cent.* The entrance premiums on assurances effected in 1849, as compared with those of 1848, are *more than doubled.*

The Accounts have been balanced, as usual, to the 20th November, and their accuracy is attested by the Auditors. The balance in favour of the Institution at that date, exclusive of deposits and claims not due, is £31,153 4s. 2d.

The amount of Premiums and interest received during the year ending at the above date, is £14,479 19s. 7d., and the amount of claims on account of deaths £3325.

The sum of £661 1s. 9d. has been paid for the purchase of policies, and in returns of premium pursuant to the rules.

The number of Policies issued during the year ending 31st December is 910; a number which the Directors believe has never been equalled by any other office in its ninth year, and which exceeds by 188 the number issued by one of the most successful offices in the kingdom. The Annual Premiums on these Policies amount to £5,351 10s. 8d.

At the Meeting, the chair was occupied by Robert Warner. There were also present, W. R. Baker, Dr. Lovell, J. T. Mitchell, Richard Barrett, jun., Jabez Burns, Thomas Beggs, and about fifty other members. It was called about three o'clock, and there was considerable discussion on the state of the Society's affairs, the passing of a detailed report for the use of the members gen rally, and on fixing a sum of money for the directors in the ensuing year. Though a diversity of sentiment appeared, perhaps there has seldom been more unanimity shown than at the close of this meeting; which, after a vote of thanks to the chairman, terminated about half-past six o'clock.

TRUE PIETY.

In every age the practice has prevailed, of substituting certain appearances of piety in the place of the great duties of humanity and mercy. Too many there have always been, who flatter themselves with the hope of obtaining the friendship of their Creator, though they neglect to do justice to their fellow-creatures. But such persons may be assured that their supposed piety is altogether of a spurious kind. It is an invention of their own, unknown to reason, unknown in scripture. There, we are ever directed to try our faith by our works; our love of God, by our love of men. We are directed to consider piety as a principle which regenerates the heart, and forms it to goodness. We are taught that in vain we address any acts of homage to Christ, unless we *do the things which He saith;* and that *love, peace, gentleness, goodness, meekness, and temperance* are not only the injunctions of His law, but the native *fruits of His spirit.* If, therefore, while piety seems ardent, morality shall decline, you have full reason to believe, that into that piety some corrupting ingredients have entered. And if ever your regard to morality shall totally fail; if, while you make many prayers, you give no alms; if, while you appear to be zealous for God, you are false or unjust to men; if you are hard or contracted in heart, severe in your censures, and oppressive in your conduct; then conclude with certainty, that what you had termed piety was no more than an empty name. For as soon, according to the scripture similitude, will *bitter waters flow from a sweet fountain,* as such effects be produced by genuine piety.

THOUGHTS ON WAR AND ON INTEMPERANCE, SUBMITTED TO THE CONSIDERATION OF THE SOCIETY OF FRIENDS.

For The British Friend.

During the period of the American war of independence, a respected member of the Society who had acquired some celebrity in the art of ship-building, was applied to by the Lords of the Admiralty to construct a frigate upon a particular plan, for the use of the royal navy. The temptation was too powerful to be resisted: the Friend accepted the order, and completed it to the satisfaction of his employers.

For this breach—not of the letter, but of the spirit of our discipline, the Friend was dealt with by appointment of his monthly meeting. He pleaded, that to construct such a vessel was in the way of his business; that it was built to order; and when taken out of his hands was as free from the munitions of war as any merchant vessel whatever; and that he was not answerable for the purposes to which it was afterwards adopted and applied.

These arguments, however specious they may appear, did not avail him, and his monthly meeting very properly came to the conclusion to issue a testimony of disownment against him for his conduct herein.

Subsequently to that period, and at the breaking out of the war with France, a Friend in high estimation (*in* the Society and *out* of it), was dealt with by his monthly meeting on account of his occupation, that of a gun manufacturer, a large portion of these fire arms being muskets, intended for the army.

This Friend pleaded in excuse, that he succeeded his father in the manufacture, which had been in the family for generations; and, until now, it had never been called in question by Friends; he also argued that his manufacture was made to order, and not on speculation, and that he ought not to be condemned for the purposes to which they were afterwards applied, and with which he had no concern.

All these arguments, and the powerful influence of

his character and connections, were of no avail; he was disowned, and the quarterly and yearly meetings to which he appealed confirmed his disownment.

Here, then, we see the conduct of two respectable members of the Society of Friends visited with the utmost latitude of the discipline; not for having transgressed any written rule of the body, but for aiding and promoting the war principle. Friends saw, on looking fairly at the question, the immorality of these occupations. Frigates and muskets they deemed to be instruments of war, by means of which the lives of our fellowmen, whether foes or friends, were untimely cut off, and the salvation of their immortal souls placed in imminent jeopardy. Not only war itself, but the spirit of war, is opposed to Christianity, and to the well known principles of Friends; and to be engaged in fabricating or constructing instruments for the destruction of our fellow men, is subversive of these principles, and at variance with Christianity; and the Society can have no fellowship with those who engage in such occupations, that is, in making implements of destruction, or in constructing vessels designed to aid men to murder each other.

Thus we see that the members of our Society are prohibited, not only from the destruction of human life through the instrumentality of war, but from being in any manner concerned in aiding or assisting others to engage in it; and this prohibition is constantly brought into view by means of the ninth query, the almost uniform answer to which is, That Friends are clear in these respects. So far, is well!

Now, if we compare the sin of War with that of Intemperance, we shall find the direful effects to be, that whereas War has slain its thousands, Intemperance is slaying its tens of thousands, and with this greater evil the Society of Friends is contaminated, as the answers to the seventh query continually testify.

Seeing, then, that intoxicating drinks are the means of destroying more lives in the world than all the munitions of war, it becomes a question,—How happens it that the Society has never deemed it necessary or expedient, to censure, or even to advise, its members against being in any manner concerned in the manufacture of that which is the greater evil of the two; whilst the lesser evil is visited with the heaviest penalty of the discipline? Surely, this ought we to have done, and not to have left the other undone.

If it be contrary to the gospel to put a stumbling-block in a brother's way, in one case, it is equally so in that of the other. There is not only a woe pronounced in Holy Writ on the drunkard himself, but also on him who putteth his bottle to him, and maketh him drunk. J. P.

Enemies.—Have you enemies! Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used the remark—"They are sparks which if you do not blow, will go out of themselves." Let this be your feeling, while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be but a reaction, if you perform your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.

WHAT IS THE ABORIGINES' PROTECTION SOCIETY DOING?

This question has been put to us very frequently of late, and has reached us through various channels: indeed, so pertinaciously is this strange inquiry persisted in, that we are compelled, in self-justification, to reply to it. We do so in the kindliest spirit.

In the first place, it should be borne in mind that our labours are something like those of the mole—unseen, but not the less effective; although, in this respect, had we larger funds at our disposal, they might be rendered more so. We do not hold many Public Meetings; we do not make a great show; we are not often noticed by the Public Press; we do not get up sympathy for the purpose of crying ourselves up: all this, and much more of this character, we *do not do*. We save our funds for a more legitimate use; which brings us to the enumeration of what we do do.

Well then; there is not a newly-appointed Governor nor Bishop who is about to take his departure for a distant Colony, upon whom a Deputation from this Society does not wait, for the purpose of interesting him in *our views* of Aboriginal Government. We are constantly in communication with the highest functionaries, both in the Colonies and at home, respecting the treatment of Aborigines. We are constantly urging the adoption of a more humane line of policy towards uncivilized nations, and slowly effecting a change in this respect through the proper authorities. We are steadfast in our opposition to hole-and-corner Companies and Associations, which, intending to truck or to job in countries peopled by native tribes, are likely to lose sight of the interests of these latter in their anxiety to promote their own. We employ the whole of our energy, and a far larger share of our funds than we can legitimately afford, to expose one-sided trading, and wholesale land-jobbing, when it is carried on at the expense of the Aborigines. We are more constantly than is agreeable to the Colonial Authorities exposing those gross acts of injustice, oppression, or cruelty, which the comparatively irresponsible Governors of some of our colonial dependencies perpetrate with impunity upon the semi-barbarians under their government; and the result of which is, to bring the authorities at home and the English name into disrepute, besides perpetuating a libel upon Christianity and civilization. We are ever aiding, according to the utmost extent of our limited means, in spreading such information as is likely to destroy the prejudice which exists with respect to the capacity of native tribes, and not less stoutly and continually upholding their claims to equal justice, equal rights, political and social, equal education, and equal humanity. This is, generally speaking, what we are about.

If we were to descend into particulars, we should be tacitly accusing our friends themselves of not attentively reading our Annual Reports, nor our Monthly Periodical; which last is the record of our transactions. Let those who are anxious to acquire information on this head refer to the articles, "New Zealand," "Caffraria," "Red River," "The Cape," "West Africa," "Robert Erskine," "Aboriginal Slavery in the South Seas," &c. &c. &c., and they will perceive we are not idle: let them, too, watch the Debates in Parliament upon those questions which involve the treatment of Aborigines, and let them be assured we are doing our duty there. In conclusion we may add, that we know our labours are arduous, because silent; but we do not the less ardently labour. We know that our efforts are not always successful; but we not the less ardently hope. We know the circle of our operations is restricted; but then our friends are scanty: nevertheless, we trust in the gene-

rosity of our supporters. And now we are upon the chapter of funds, we beg to call the attention of our friends to the time of year; namely, that their annual subscriptions fall due on the 1st of the present month. May we hope that those who urge us to increased activity will not fail to enable us to exercise it, by striving to interest *their* friends in our cause. *We need both friends and funds.—Colonial Intelligencer, or Aborigines' Friend, for 1st Month.*

The Chippawa Indians and the Huron Lake Mining Companies.—We question if the history of colonization was ever traced with more painful truthfulness, than it has been by the authors of the annexed memorial. No one can peruse it without experiencing the most mournful sensations. It is the history of the Aborigines of all climes, told in few but burning words. The dominion of the strong established over the weak, by a succession of acts of the deepest-dyed injustice. A semblance of friendship, masking an insidious greed of acquisition. The craft of civilization covering the cruelty of the darkest ages The Christianity of the sword, and not of the Book. Before these sublime words—"Long before your White Children crossed the wat rs of the rising sun to visit us, the great Spirit, the Red Man's God, had formed the land, and placed us here, giving it to his Red Children as their inheritance"—before these sublime words, say we, the modern philosophy of native land-tenure and aboriginal right to the soil, stands exposed in all its hollowness of untruth. The Christian's hypocrisy is unveiled by the savage's unbelief. The words of their sad memorial should be laid to every thinking man and woman's heart, and the friends of humanity come forward and demand justice on behalf of those who have been so cruelly wronged.

[from the "British American," Woodstock.]

"To his Excellency the Right Honourable James Earl of Elgin and Kincardine, Knight of the most Ancient and most Noble Order of the Thistle, Governor General of British North America, and Captain General and Governor-in-Chief in and over the Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice-Admiral of the same, &c.

"Father—Listen to the voice of a people who are now but the remnant of a nation, once numerous and powerful—of a nation whose seats were large whilst yours were small—of that nation which, in times past, England's Sovereigns sought as allies.

"Father—When your White Children first came into this country, they did not come shouting the war-cry, and seeking to wrest our lands from us. They told us that they came as friends, to smoke with us the pipe of peace: they sought our friendship—we became brothers—their enemies were ours. At that time we were strong and powerful, whilst they were few and weak. But did we oppose them, or wrong them? No. And they did not attempt to do what is now done, nor did they tell us that at some future day you would.

"Father—Time wore on, and you have become a great people, whilst we have melted away like snow beneath an April sun. Our strength is wasted, our countless warriors dead, our forests laid low: you have hunted us from every place, as with a wand; you have swept away all our pleasant land, and, like some giant foe, you tell us, willing or unwilling, 'You must go from 'mid these rocks and wastes; I want them now. I want them to make rich my White Children, whilst you may shrink away to holes and caves, like starving dogs, to die.' Yes, Father; your White Children have opened our very graves, to tell the dead even they shall have no resting-place.

"Father—Was it for this we first received you with the hand of friendship, and gave you room whereon to spread your blanket? Was it for this that we voluntarily became the children of our great mother the Queen? Was it for this we served England's Sovereigns so well and truly, that the blood of the Red Skin has moistened the dust of his own hunting-grounds, to serve those Sovereigns in their quarrels, and not in quarrels of his own?

"Father—Three years have passed since your White Children, the miners, first came among us, and occupied our lands: they told us that we should be paid for them, but they wished to find their value. With this reply at the time we were satisfied; but our lands being still occupied and claimed by them, we became uneasy, and sent some of our Chiefs to see you at Montreal. You promised that justice should be done us. A year passed, and there is no appearance of a treaty. Again we sent, again the same reply; and again last autumn we sent, and still there is no appearance of a treaty.

"Father—We begin to fear that those sweet words had not their birth in the heart, but that they lived upon the tongue; they are like those beautiful trees under whose shadow it is pleasant for a time to repose and hope, but we cannot for ever indulge in their grateful shade—they produce no fruit.

"Father—We are men like you, we have the limbs of men, we have the hearts of men, and we feel and know that all this country is ours. Even the weakest and most cowardly animals of the forest, when hunted to extremity, though they feel destruction sure, will turn upon the hunter.

"Father—Drive us not to the madness of despair. We are told that you have laws which guard and protect the property of your White Children, but you have made none to protect the rights of your Red Children. Perhaps you have expected that the Red Skin could protect himself from the rapacity of his pale-faced bad brother.

"Father—Last summer you caused a Council to be called. When we learned that this was your intention our hearts rejoiced, for we then hoped that you meant to treat with us for our lands. When we found no mention made respecting that, our disappointment was great. But our astonishment was greater, when you asked by what right we claim these lands? Why ask us by what right we claim these lands? These lands were our fathers', and there our fathers' fathers lie buried. You must know it, as every Red Skin does know it, that long, long before your White Children crossed the waters of the rising sun to visit us, the Great Spirit, the Red Man's God, had formed the land, and placed us here, giving it to his Red Children as their inheritance.

"Father—Can you lay claim to this land? If so, by what right? Have you conquered it from us? You have not; for when you first came among us, your children were few and weak, and the war-cry of the Chippawa struck terror to the heart of the Pale Face. But you came not as an enemy; you came in the character of a friend: you have lived as our guest, and your children been treated as our brothers. Have you purchased it from us, or have we surrendered it to you? If so, when? and how? and where are the treaties?

"Father—Your White Children tell us that the Long Knives* ill-use and cheat the Red Skins when they buy from them any lands; they tell us that you only are kind and just; but where is your justice, if you allow your White Children to plunder our lands, and drive us from them against our wishes? Where

* The Americans.

is your kindness or justice, if you take from us our lands without our consent? These unjust, cheating Long Knives, although they have often deeply wronged the Red Skins, have not done this which you now are doing—they have not taken from the Red Skins any lands, unless there was at least some kind of treaty entered into, and a purchase made.

"Father—Every year we behold the Red Skins on the other side of the Lake proceeding to La Pointe, to receive the tribute due to them by the Long Knives for the south shore, and our hearts are made sore; for we cannot avoid contrasting this conduct of the Long Knives with that of you our Father.

"Father—When the Great Spirit formed these lands, he also stocked it with abundance of animals, whose flesh provided a sufficiency of food, whilst their skins served for clothing to his Red Children, who then roved the forests independent of famine or want, and who were then strangers to the miseries and degradation which the Pale Face has since brought upon us; for now wherever we turn our eyes we behold only wretchedness, poverty, and trouble.

"Father—The Great Spirit, in his beneficence, foreseeing that this time would arrive, when the substance which the forests and the lakes afforded would fail, placed these mines in our lands, so that the coming generations of his Red Children might find thereby the means of sustenance. Assist us, then, to carry out this object of the Great Spirit, and enable us to reap that benefit intended for us, in as ample a manner as do the Red Skins on the other side of the Lake. Enable us to do this, and our hearts will be great within, for we will feel that we are again a nation.

"Father—You cannot despoil us of these lands: the warriors with a strong hand and a brave heart can never wrong a faithful friend and brother.

"Father—These words we send live in the hearts of all our people, and they earnestly entreat you to call a Council of our nation as speedily as possible, to enter into some treaty with us for our lands, so that no bad feeling shall exist between your Red Children and your White Children.

"Signed by the principal Chiefs of the Chippawas, on behalf of the nation,

Shingwackonce.	Bieahpedahsung.
Augustin.	Ogemahpenaise.
Nabunagoging.	Cabeosa.
John Bell.	Meshekijosh."

—*Ibid.*

SOME ACCOUNT OF CAROLINE ELIZABETH SMELT.

(*Continued from page 297, Vol. VII.*)

At the expiration of the time stated, she gasped, attended with a slight agitation of the nerves, which induced the friends to suppose that a convulsion was coming on. The physicians having calculated, by their watches, the time she had lain without taking nourishment of any kind, and presuming her to be insensible, concluded at least to moisten her lips, though it was contrary to her directions. They did so; which produced another general agitation of the nerves.

A kind female friend who was present and felt interested for the suffering patient, approached the bed, and offered up a petition to Heaven that she might be favoured with an easy death. This was done audibly. At that moment Caroline raised her voice, and exclaimed, "Glory! glory! glory!" Her efforts to be heard were so strong, and her bodily strength so feeble, that her friend said, "O my dear child: you will exhaust yourself;" and then exclaimed, "O blessed Saviour! grant this lamb an easy passport into thy kingdom." Caroline immediately replied, "My dear aunt, dont say so; for the greater the struggle the brighter the crown;" and then again exclaimed, "Glory! glory! I want all the world to hear me resound my Saviour's praises." After a few minutes, her friends desired that she should take some refreshment. She said, "Yes, I will take it now, for my Saviour will not take me as soon as I hoped he would. I have been too impatient to depart; but I now feel submissive to His will, for His banner over me is love." She then took some nourishment, and asked for her mother.

On her mother arriving, Caroline said, "O my mother! embrace me. We have again met. You, no doubt, feel thankful; but I have been disappointed. When I recover a little more strength, I will tell you where I have been." The physicians requested that she might be kept perfectly quiet, and no conversation be allowed. They said her pulse was good, and her fever on the decline; that she must go to sleep. After this she rested quietly for some time; but it was not thought that she slept. She appeared to be engaged in devotion and silent prayer.

After she was somewhat refreshed, and became more able to speak, she proceeded, in the presence of several persons, to give her mother a statement of what had passed after they had mutually taken leave of each other, as related above. She said she had for several days been very anxious to depart and be with Christ,—not that she felt impatient under her sufferings; no, she would not have desired *one pain less;* but she wanted to enjoy the bliss of heaven, and to see her Redeemer, all glorious as he is. "For if my soul," said she, "was so enraptured with the communication of His love while on a sick bed, what would it be when completely transformed into His glorious image? This day I have been signally blessed with divine views, and, from my general feelings, I thought nature was dissolving. I was enabled to smile upon death. I brought my coffin to my view, and said, 'Oh, that this feeble clay body were but quietly deposited within your narrow limits.' I thought of my burial clothes,—I could not decide on what I should like to be dressed in—I considered that I had nothing sufficiently plain; but I soon dismissed these important reflections, and felt nothing but an increasing anxiety to depart. My feelings bordered on impatience. This was sinful; for I should have held every wish in sweet subjection to the Divine will. But to continue: —When I parted with you, I fully believed my gracious Redeemer would call me in a few moments. I placed myself in a ready position. At that instant I entered a dark labyrinth,—it was dark as midnight; but I felt no fear. I thought it was the dark valley of death, and that my Saviour would soon meet me. He did not come. I waited a considerable time,—I became impatient: I said, 'I shall be disappointed at last.' I began to be alarmed,—I prayed,—my faith strengthened; I felt composed and comforted. At length I said, 'Will not my Saviour come?' The answer was, 'No, you will have to return and wait God's time.' Dismay seized me. I repeated, 'Must I indeed go back to the world?' All at once I was filled with peace; I opened my eyes, and found I was just where I had started from. I prayed for the grace of God to support me under the disappointment. I heard what my dear aunt said, and immediately, by a power not my own, was obliged to cry out, 'Glory.' O my mother! I see it was intended as a trial of my faith. I see I required more submission to the will of my heavenly Father. It was a great struggle, but faith has come off victorious. I am now perfectly resigned to the will of Heaven. I have not a single wish of my own. I am now willing to live, or ready to die, which ever God pleases. He knows what is best for me, and

'has caused the enemy to entreat me with evil in time of evil, and in the time of affliction.' I feel the love of God in my heart, and know that I am his."

She then inquired after her father; and requested her mother to go and tell him she felt so much revived that she thought it probable she should remain sometime longer with them. That night she rested well, and the next morning she was evidently better.

She was sensible of a great change, which favoured the hope of her recovery; but she said she felt no anxiety except to promote her Redeemer's cause; and to the utmost of her power were her efforts directed to this end. She exhorted and admonished every one who entered her room, of whatever age, rank, condition, or colour. To detail the whole of her pious exercises would require a volume; and it is deeply regretted that much escaped the memory of her best friends. This is not wonderful, when it is considered that bodily indisposition and sorrow of heart confined her parents to sick beds for days together.

It is worthy of remark, that those who visited her, instead of administering instruction or comfort to her, became attentive *listeners*, mute with astonishment. One of them observed, that he came to receive instruction—to be taught of her; for she was a preacher of righteousness. "She strives," said he, "with all the powers of an almost inspired eloquence, to induce every one around her to embrace that Saviour, whose arms are ready to embrace every fallen child of Adam that will turn to Him and rely on His ability and willingness to save."

One day, after being visited by some pious persons, she observed to her mother, that it afforded her great pleasure to converse with the children of God; "For to them," said she, "I speak in a known tongue. They know the import of every word, having been taught in the same school. O mother! I now understand that passage in the holy scriptures which tells us, *the wisdom of man is foolishness with God.* It is, indeed, foolishness—perfect folly. All that I ever knew is but as a drop to the ocean, in comparison of what I now feel and know. The Holy Comforter is indeed a Divine teacher Oh! that all the world would seek after true wisdom, for *her* ways are ways of pleasatness, and all her paths are peace."

Feeling still better, her fever light, and all her symptoms favourable, on the following day she conversed freely and frequently with her mother on a variety of topics, which our limits do not admit of minutely relating. She also recited much of the Lord's dealings with her, from the time when she was seven years' old. She said she had been surprised that so many people had shown a love to her; that sometimes she had been so uncharitable as to suppose the attentions she had received proceeded from an idea that, as she was an only child and the darling of her parents, she expected great civilities; for which reason she had thought it probable that several persons had made a display of love and friendship towards her which they did not really feel, for she herself felt as if she had no attractions. "But now," said she, "I see what it was: God loved me, though I did not know it at the time, and He put it into the hearts of His children to love me."

Little doubt being now entertained of her recovery, she was visited by many friends, and was uncommonly zealous and feeling in her conversation with them. A very intelligent female friend who heard her on this occasion, afterwards observed, that she was the most divine preacher she had ever heard,—that her eloquence and fervour far surpassed anything she had ever witnessed,—that her voice seemed to partake of the nature of heaven. Her prayers astonished every one. The same friend, at another time, expressed her surprise at the extraordinary powers she exhibited. To this Caroline replied, "My mental powers are exceedingly enlarged,—the Holy Spirit is my teacher,—of myself I could do nothing; but a new tongue hath been given me, and a new spirit put within me. Give God the praise, for He hath said, *Out of the mouths of babes and sucklings shall praise be perfected.* Behold what He has done in my case! I, who could not, a few weeks ago, raise my voice to be heard without embarrassment, particularly if the religion of Jesus was the subject, can now speak with holy boldness and inexpressible delight. My kind physicians try to impose silence; but I must speak. I have, perhaps, but a short time to labour; my Maker's work I must do. His commands are more important than theirs, and I delight to do His will. Oh! that all the world could feel as I do. Oh! that the Lord would make me the happy instrument of turning one soul to Christ! Oh! that my dear young friends would come out from the world, as my friend and brother ——— used to say to me."

She then addressed some young persons who were present, in a most pathetic and eloquent manner, expressive of her most affectionate attachment and earnest solicitude for their present and future felicity. Of this part of her exercises it is not believed that any complete or just representation can be given, and therefore it will not be attempted.

On the subject of worldly amusements, she was uncommonly earnest and forcible. In speaking on this subject to some friends, she said, "Let no person, endowed with rational powers, call them innocent or harmless. How can that be harmless which leads to a prodigal waste of precious time? How can that thing be called harmless which leads to an unnecessary exposure of health? How can that amusement be innocent which has not the glory of God for its object? How can that amusement be harmless which has a direct tendency to unfit the mind for devotional exercises? We are such frail creatures that we constantly require some excitement to lead us to God, and not to estrange us from him. Will any venture to say, that they have been brought to love the Lord Jesus better by having attended a theatre or a ball-room? I presume not. I can say, from my own experience, that I never derived solid improvement, or real pleasure, from either. From neither of them have I ever derived anything which could afford my mind the least satisfaction in hours devoted to self-examination, nor anything to strengthen the soul against the terrors of death and judgment. I consider them worse than vanity,—they are exceedingly *sinful.*"

She spoke much of her absent relatives and friends, and desired that particular messages might be delivered to them. She observed, that it would afford her inexpressible satisfaction to see them once more, to tell them all that the Lord had done for her soul, and to encourage them to rest their hopes on Him. "But," said she, "if it be decreed that we shall not meet again in this life, tell them it will be their own fault if we do not meet in another and a better world,—tell them there is room enough in my Redeemer's kingdom." It was remarked by the many friends who saw her, that they never witnessed stronger filial affections in their lives. She was ever on the watch to pour the balm of consolation into the heart of her sorrowing mother, and omitted nothing that she thought calculated to relieve her feelings.

(To be continued.)

If civil requisitions be such as we cannot comply with, but by infringing the plain and positive commands of Christ, it is impossible to obey the one, without violating the other.—*Dillwyn.*

PROGRESS AND EFFECTS OF BIBLE CIRCULATION IN FRANCE.

For THE BRITISH FRIEND.

THE readers of *The British Friend* have already been informed, that a subscription is in progress for promoting Bible circulation in Paris, and that it is proposed for the gifts to be presented to the Parisians as a Christian offering from friends of Peace in Great Britain.

The following extracts are calculated to inspire the hope, that much good will result from this effort. The contributions of those who may feel inclined to co-operate will be gratefully received, if forwarded to William Hitchin, Bible Society's House, Earl-street, Blackfriars, London, for the "Paris Bible Distribution Fund." The amount already reported approaches to £150, and it is earnestly desired that it may be increased to £200. It may be satisfactory to the subscribers to be informed, that some friends of the cause at Newcastle-on-Tyne, propose to visit Paris in a few weeks' time, in order to superintend the distribution.

"I need not say, that the thought that Christians in England take an interest in our endeavours—and an interest that has so often been shown by their most generous aid, both personal and pecuniary—is a cause of great encouragement; strengthening our hands, warming our zeal, filling us with gratitude to our common Father in heaven, and stimulating our exertions in the cause we have so much at heart—the evangelization of France, the salvation of her perishing sons!

"At your desire, I will mention one or two facts; and I select them from *many* others, not as being more interesting, but as falling under my own observation.

"1st. More than two years ago, a young workwoman went to spend a short time with some relations in Belgium; we supplied her with a few Testaments, a Bible, and a parcel of tracts, to give as presents from Paris to her relatives and friends. She gave the Bible and some of the tracts (among which were several of M. Roussel's controversial ones) to her brother-in-law. He had long detested the priest; and confounding priesteraft with Christianity, had settled down into a sort of deism. The tracts opened his eyes to the truth; he read the Bible, learned more; many people came to *copy* the tracts, and converse about them; this led him to examine still further. Circumstances have since led him to remove with his wife and child to Paris. He is now a Protestant; regular in attendance on the means of public instruction; anxious in his inquiries into what he does not yet understand; teaching his wife with the greatest care what he already knows, and solicitous to improve every means of leading others to read the Scriptures. I found out lately, that he spends his Sunday afternoons at the Beaujon Hospital, in the men's wards; going from bed to bed, reading to the sick, lending them tracts, and praying with them. This is a real proof of sincerity; he has persevered in it since May last, throughout the whole time of the cholera, of which there were many cases in the wards he visited. He is now door-keeper of the Protestant schools, (Rue de la Reforme, 39,) and enjoys many spiritual advantages—among others, an evening lecture once a week addressed to the parents of the scholars; from which, having himself derived benefit, he is active to induce others to come and receive instruction also.

"2dly. The ravages of the cholera, the distress of poverty or loss of friends by the Revolution, or otherwise, have ploughed up the ground of many a heart, and prepared it for receiving incorruptible seed. Take, for instance, the following simple facts:—

"The 27th of August we were at Versailles, where, in honour of the Peace Congress, the Government had ordered the fountains to play. We spent the morning in the gardens; a few drops of rain induced me to seek the shelter of the spreading trees that surround the waters of 'Neptune.' On taking my seat, I found next me a respectable woman, with her little girl. We entered into conversation; she informed me she was in deep sorrow for the sudden death of her brother, which had taken place the week previous. I wished to direct her to God for comfort. She said that she knew God *could* comfort, but that He had not comforted *her*, but had quite forsaken her; for since her brother died, she had not been able to pray. She told me she was a sick nurse, and took what she saw too much to heart; so that she had been all her life in scenes of sorrow, but still God had sustained her until now; now she felt crushed under his blow, and could no more believe God loved her. I found she was a sincere Romanist, and felt the importance of religion; so much so, that in nursing the sick, she felt it her duty to strive to bring them 'to good sentiments,' as she expressed it. I suggested to her the reasons she had to be assured that God loved her, and that when He afflicts and makes a void in the heart, it is in order to fill up that void Himself, and lead us to seek true happiness in Him; and read her several passages of Scripture. She said, 'Madame, I *understand* your words, but I do not *feel* them; perhaps if I order a mass to be said, it will bring peace to my poor heart?' 'Ah!' I replied, 'but I have known persons who have purchased hundreds of masses, and yet were no nearer having peace of mind; I do not think *that* will do, but I know what *will* do, and how you can get peace for ever!' I then questioned her, and found she was resting on 'a life without reproach' to merit heaven. The Bible's account of the holiness of God and strictness of the law struck her as new; and she made the just remark, that 'no one could keep the words of that Book, and so every one must be condemned.' The Testament placed the Saviour's sacrifice and righteousness in a new light for her; she became very serious, and at length said again, 'Madame, I think I understand *that* now; but it does not go to my heart.' I then spoke to her about the gift of the Holy Spirit, promised of God. This was quite new to her,—as much as to the woman of Samaria, whose history I related to her. She was silent a long time, but evidently interested. I offered her my Testament, (which was marked down the margins for my own use). She took it eagerly, (she had never seen one before), pressed it with both hands upon her heart; and tears running down upon it exclaimed, 'Madame, I promise to read it; you see I have had full confidence in you—I believe you. I am sure if I re d this book I shall find the peace I want! Pray, O pray for me!' I said I would, and urged her to pray herself. She took my hand, and pressing it with affectionate earnestness, replied, 'God Himself sent you to sit by me, and speak to me. I feel *He had not forsaken me.* O, I was wrong to think He had. I had a stone in my heart, but it is breaking away—hope is returning—and comfort. Madame, if ever I meet you again, I shall say, "I have peace," for I will seek it by reading and prayer; for I feel I am able to pray *now!*'

"3rd. On the 5th of July, on my usual visit to Beaujon Hospital, I noticed a young woman whom I had not yet seen, among the convalescent, who generally sit or stand around when I read the Bible to the

sick. I endeavoured to gain her attention, and in reply to my questions, she told me she had been very near death, and knew it at the time, and was nearly 'frightened out of her senses.' 'Why?' 'Because of sin, negligence in religious duties, and because she was too ill to confess to the priest and obtain absolution.' 'But suppose you had confessed, and had received absolution, would you not have sinned again afterwards?' 'Yes.' 'Then the evening of the very same day you would have been in the same terror as in the morning, before you confessed?' 'Yes,—I should.' 'Do you mean to continue all your life alternating between terror and ease? Are you more prepared for death now?' 'O no! but what can I do?' I told her peace had been obtained by thousands, and that she might procure it in the same way. 'O Madame,' said she, with tears in her eyes, 'how I long to know if I can ever be saved from hell!' I read her several passages from the book of the Prince of Peace, and finding her eager to learn more, I presented my Testament to her; she took it with glistening eyes, and promised never to let a day pass without reading it with prayer. A few days afterwards, a friend visited the ward, also to read and pray with the sick; when she passed the bed of the young woman, she was received with the exclamation, 'Oh! I have had a slight relapse. I am *so* glad! I was afraid I should have been well, and left the hospital, without hearing anything more on religion!' I saw her again. The New Testament was under her pillow. She said, 'You know I promised to read a chapter every day, but I read more; as long as my eyes will let me; and O it does me good to read how Jesus tells the people it is their faith that saves them! I feel to know more, and almost half the weight is off my mind!'

"Need I give more examples? This is but a very slight specimen of what we continually meet; souls ready to receive the truth of God on the first invitation. Is it not encouraging? Is it not a pressing call for exertion?

"I might mention the peaceful death-bed of an aged Communist, whose doctrine formerly was, that 'the shooting of the President, the destruction of the rich, and the massacre of the priests, were the only means of giving happiness to France.' Great was the change when, in May last, that man bowed in prayer; for the first time heard and understood the message of Christ's love to his poor sinful soul. I might speak of a dear child of eleven, who shut herself up in a closet to read the Testament day after day; and who, after bringing her parents from indifference to the cross of Jesus, died in peace last January, at the age of fourteen and a half.

"But this suffices; thousands and thousands of poor straying souls, fatigued with following the phantoms of happiness this world can offer, are ready to be led to Him who alone can give them rest. These souls are around us—in Paris—in Beaujon—in our very houses. God calls us to be fellow-workers with him. He uses instruments—sometimes living instruments—but these are too few, too weak. He therefore sends his Holy Spirit abroad, to accompany the otherwise silent messengers. It is these messengers, therefore that we wish to increase—Tracts and Bibles—for the blessing of our God rests upon them.

"S. P. B.

"*Beaujon, Paris, Sept.* 4, 1849."

GRACEFUL in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and indulgence contract your affections, and wrap you up in selfish enjoyment. Accustom yourselves to think of the distress of human life, of the solitary cottage, the dying parent, and the weeping orphan.

FREE LABOUR COTTON, AND WHERE IT IS TO BE GOT.

"There is a very easy way to get rid of slavery in the United States, without doing one single thing that the nicest caviller could censure; and which, I believe, in sober seriousness, will effect your object as certainly as day succeeds night, and which we have no right to object to, or complain of:—TOUCH NOT, TASTE NOT, HANDLE NOT, one single product of slave labour."—*Isaac E. Morse, Member of the American Congress, and a slaveholder.*

TO THE FRIENDS OF THE SLAVE IN GREAT BRITAIN.

IT is now more than two years since inquiry was made from this country of the friends of the Free Labour cause in Philadelphia—Can a good supply of free cotton be procured from any part of the United States, if British abolitionists are anxious to obtain it? Can it be kept distinct from slave cotton? Can it be consigned to the care of trustworthy men, who will guarantee its coming to Liverpool unmixed with slave produce? The answer to these inquiries was in the affirmative. The Board of the Philadelphia Free Produce Association met and considered the subject. With gladdened hearts they wrote to their friends in this country, that they were able to meet their requirements, and that if a market for free labour goods could be created in Great Britain, they would cheerfully cooperate in supplying the necessary material. It was added, that at that very juncture their faithful agent, N. Thomas, was about to start on an exploratory tour through extensive districts in Mississippi, Alabama, Arkansas, and Tennessee, and that in due time the results of this expedition should be forwarded to England. It was added, "Let the effort be made" on an extensive scale, and the discussion of the slavery question will be introduced upon every plantation in the South, with the inevitable conviction on the minds of the slaveholders, that the time is not distant when they must adopt measures to remove the evil from among them."

The friends of the Free Labour cause in Newcastle regret that so long a time has passed without the results of N. T.'s inquiries being fully brought under the notice of the abolitionists of this country. They now respectfully place the following extracts from his journal before the readers of this paper:—

Lafayette County (Miss.), 12th Month, 20th, 1847.—"There might be thousands of bales of free cotton collected through this county, but for the ginning and packing or baling."* "A. H. & J. T., owners of a gin furnished by the Philadelphia Free Produce Association of Friends, think there will be no difficulty in procuring 200 bales of free grown cotton in the vicinity of their gin."

Yalabusha County (Miss.), 12th Month, 30th, 1847.—The writer states that about 100 bales of free cotton may be obtained in one neighbourhood; and that a gin, to be managed by free labour, is likely to be erected by "men of small or middling property, but firm and fixed principles, and whose reputation for piety stands high with all."

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* This shows the strict conscientiousness of the Philadelphia Association, which refuses cotton raised by Free Labour if cleaned in a slaveholder's gin or baled by slaves. It must also be evident from the subjoined extracts, that, even if the movement should fail in exerting any influence on the slaveholder, it will greatly tend to encourage and strengthen the hands of the free cultivator.

A letter from Philadelphia, dated 12th Month, 17th, 1849, remarks, when referring to the travels of their southern agents in the present season, "They have a drawing of the cottage gin [a model specimen from Manchester], and will endeavour to ascertain what number will be called for. N. Thomas says, it strikes the free cultivators more favourably than he anticipated. They think it will make better *lint* [cotton wool] than the large gins. We hope our agents will be able to dispose of several."

"——— appears to be a pious man, refuses to hold slaves, though fully able to own them, nor will he hire one. About 60 bales of cotton might be collected there."

"———, of Yalabusha County, a very intelligent man, says he will engage to furnish 1500 or 2000 bales of free cotton, purchase at the market price at various shipping ports, pay storage, attend to shipping and insuring, devote his whole time to the business, and have the cotton ginned by free labour—giving security for the right performance of the whole."

Marshall County (*Miss.*), 1*st Month*, 11*th*, 1848.—"A gin has been erected in this settlement, managed entirely by free labour, by two brothers named———, which performs well; and this neighbourhood affords one of the best opportunities for procuring free cotton that I have heard of. Only three or four families hold slaves in the whole settlement—all appear content without them. Several with whom I have conversed think the cultivation of this kind of cotton will increase rapidly if our arrangement is gone into, so that they can have a market that will justify them in handling their cotton nice and clean, which they all prefer. But the large planters, by having a large lot of cotton, and purchasing a great quantity of groceries, get very nearly as much as the small clean lots bring, which discourages the small growers from taking so much pains as they otherwise would. Some of these, not being keen traders, are swindled out of at least part of the price; so that a system of fair dealing would, I have no doubt, soon gain the confidence of this class of the community." After giving the names of the cultivators of 249 bales of the free-grown and free-ginned cotton, the letter concludes thus: "I shall, Providence permitting, still continue my labours, and that in the most favourable regions of country. This business is, as I knew before I came this time, trying to the natural man—often meeting the frowns and the scoffs of the aristocratic part of the community; yet all here readily agree that we cannot be consistent without adopting our course. There is no difficulty in the people here seeing this, and strange it is to me that there should be any where, but especially amongst a people professing what we do."

Tennessee, 1*st Month*, 25*th*, 1848.—"I am happy to state that we found the opportunity of getting free cotton far better in this county (MacNairy) than we anticipated, or expected to find anywhere. . . . . Among these small, but contented farmers, there is a considerable number of gins managed entirely by free labour." The writer then gives the names of the cultivators of 771 bales of free-grown and free-ginned cotton, and adds, "I am every day more and more confirmed in the rectitude of our course. Five minutes is time enough to convince any one here of the consistency of it. I sometimes fear that the light we have at the North will arise and condemn many. Be encouraged and persevere, is my desire, let it fare with us as it may."

Jacinto (*Miss.*), 2*d Month*, 2*d*, 1848.—"Oh, what an influence it would have if all were willing to come up to the mark! I thought I had a specimen of this while at———'s gin. While I was taking the names of his customers, eight or nine men standing by, and the principal slaveholder in the neighbourhood among them, I was introduced by the gin-holder—a rough spoken old man—as a gentleman buying cotton for an Abolition Company to manufacture. This drew forth some remarks, and I proceeded to take the names of the neighbours—of course omitting this slaveholder. He, being a little on one side, observed to the gin-owner, that it was hard, after he had worked and got a few *niggers*, he must be kicked out of society. I was delighted to hear——— give the character of one of his customer's—a cultivator of cotton and a *free man of colour*—as one of the most upright and pious Christians in that county."

"——— speaks highly of the intelligence and piety of many of the people of colour in New Orleans, and says, "Give them a fair chance, and MIND WILL UP."

These extracts might be largely extended; but the above are sufficient to show that there is a vast quantity of free cotton cultivated in the heart of the slave states of America, and that this cotton is obtainable by abolitionists, both in that land and this, if they are but sincere and earnest in their efforts to procure it.

Accompanied by a valuable coadjutor, the writer of the above letters is again in the Southern States, upon a similar errand, and thus far is cheered with the result of his inquiries.

A letter from Philadelphia, dated 11th Month, 26th, 1849, remarks:—

"I received a letter two days ago from our agent, N. Thomas, written last week in Cincinnati. He and his companion, H. Charles, were on the point of embarking in a steam-boat, with their horse and carriage, for Memphis, from whence they propose to proceed east through Mississippi, Alabama, and Georgia; perhaps turn south into Florida, or north into South Carolina. Circumstances have delayed their starting; but they have several months before them for southern travel. The journey involves risks of various kinds, requiring moral courage, as well as physical abilities, and peculiar qualities of mind and manner."

We come now to the most knotty part of the question. There will be a trifling expense in collecting this cotton, probably amounting to a few shillings per bale, or less than one penny upon a dozen yards of the manufactured article. This trifling cost upon free cotton for a year or two to come, and until it can be grown more largely in our own colonies, is literally all that the case calls for; as, after long and anxious negociations on the subject, several trustworthy manufacturers have declared that they are now willing to make the required goods if the abolitionists of this country are determined to call for them.

Several mercantile houses in Liverpool are also willing to do their part in the matter; to receive the free cotton, keep it by itself, and sell it as such to Free Labour manufacturers, if the British public will but support them in this effort, and imperatively call for genuine Free Labour goods.

To the women of England would the promoters of the Free Labour cause respectfully turn at this important juncture. It rests with *them* to manifest such a demand for free goods as shall induce the manufacturers to increase the supply. It rests with *them* to decide whether a call shall go forth from this country for the free cotton referred to in the above extracts, or whether, by turning a deaf ear to the cries and groans of the suffering bondsman, and complacently clothing themselves with the produce of his toil, they will leave him to drag his chain and daily writhe under the lash of the cruel task-master.

The friends of the cause have for months looked to British India with a longing eye; to the West Indies, to Natal. *In time*, the supply of good free labour cotton from these countries will probably be abundant; but, in the meantime, why, oh! why should we overlook the free cotton so completely within our grasp—but two months' sail from our shores, and of the very quality most desired by the manufacturers?*

* Many philanthropic individuals have earnestly advised that British India cotton should have the preference for Free Labour purposes; but so far from displacing a single bale of British India cotton by our obtaining the Free American, we actually bring it more into consumption; for being of too

In confidence that they will not desert the suffering slave at this important juncture, the cause is now consigned to the hands of the generous-hearted women of this country; and they are requested not to let one fortnight elapse without an earnest pressure upon the tradesmen in their respective localities. Let them tell those tradesmen that the women of Great Britain will not rest till they have washed their hands from participation in the slaveholders' guilt, and, with God's blessing, their honest endeavours will eventually be crowned with a fair measure of success.

N.B. With the cordial approval of several friends of the Anti-slavery cause, Josias F. Browne & Co., 33, Spring-gardens, Manchester, have lately opened a Free Labour Warehouse, and are now prepared *to supply the trade* with calicoes and shirtings of different kinds, manufactured from cotton entirely the produce of Free Labour. If ladies interested in the subject will kindly forward to this firm, information of the class of goods required in their respective localities, J. F. B. & Co. will have pleasure in handing on the information to the manufacturers, in order that they may be prepared to meet the demand.

5, Summerhill-grove, Newcastle-upon-tyne,
1st *Month*, 14*th*, 1850.

THE ECLECTIC REVIEW ON FORSTER'S DEFENCE OF PENN.

For The British Friend.

We noticed the receipt of the following interesting article last month, and have now pleasure in presenting it to our readers:—

"It is impossible for any person, previously acquainted with the character of William Penn, to peruse the sweeping charges of Macaulay, without perceiving that those charges are as truly contradicted by the whole spirit of Penn's life as they are manifestly unsupported; save by the most flimsy, confused, and unsatisfactory evidence. A mind like that of Macaulay is utterly incapable of appreciating the stern, unflinching, and courageous assertion of personal convictions of which, what is now called Quakerism, is the embodiment. The man of policy—the trim, clever, showy hero of a party—whose whole life amounts to an expediency, cannot dive into the depths of such a soul, as the soul of George Fox: for, living in the shallows of a child of this world, how can he appreciate the marvels in the depths of the children of light? Wise in his generation, how shall he do justice to the rough, yet self-devoted, who became the fools of their own day, that they might prophecy, though in sackcloth, to the present, and so herald the advent of a better future? For our own parts, we should protest against a man like Macaulay being allowed to sit in judgment on men like Fox or Penn; for between the martyr and the mere man of science, an ancient grudge exists, which the latter doth love to feed. . . . It could hardly be expected, therefore, that Quakerism should receive anything like favour at the hands of Macaulay, who belongs to a school of philosophy and morality as distinct from that of Dymond, as the doctrines of Epicurus are distinct from those of Zeno; and, inasmuch, as human nature is very weak and fallible, and even the brilliant historian is no exception to this general rule, we feel justified in conjecturing that he would expose any little indication of frailty on the part of the forefathers of a class whose unbending adherence to principle has not unfrequently troubled both himself and his party—with rather more eagerness than impartiality would dictate, and with less of compunction than charity would desire. Indeed, when we remember, how much, during the last few years, Thomas B. Macaulay has been thwarted, check-mated, and wounded, by those who will persist in lauding consistency as a virtue, and denouncing compromise as a vice—it is not difficult to imagine that the bare ghost of a truckling Quaker would be welcome in his eyes. . . . We are not meaning to assert that the moral dignity of modern Quakerism, would in the least degree have been compromised, had the historian succeeded in substantiating his charges against the reputation of William Penn, for every age, unfortunately, produces its crop of men who are worse than their principles, whose creeds find no commentary in their lives; the spirit of evil has established his dark throne within the pale of all earth's sects, and has found his victims there. Now, as far as the question of facts and evidence; the pamphlet of Mr. Forster, is, to our minds, quite a sufficient answer to Macaulay's charges. He has looked up his authorities with great diligence and skill, and has confronted them with the meagre and most arbitrary reasoning and statements of the historian, to the conviction, on our own parts, that William Penn has been assailed on utterly insufficient grounds, and that his accuser has been led, by his own personal prejudices and animosities, too sweepingly to condemn him. We doubt not that Penn may have had his faults—we simply contend that he was greater than his age—that in reference to that age, he acted a benefactor's part, and hence he claims the reverence of his successors of all names and creeds. We ask not favour, but simple justice for the man, and we deny that such justice has been done him by Macaulay. We contend that, on evidence so confused, so vague, so suspicious, not even the humblest actor on the stage of the past, could, in common fairness, be condemned, much less a man whose memory has become identified with the States of a new world—whose principles have been affectionately conserved by the consciously benefited amongst his succe-sors, and whose name has been hitherto associated with a wisdom, frankness, perseverance, and moral worth which demand and receive the homage of mankind. All who have perused Macaulay's charges are morally bound to study Mr. Forster's able, industrious, and on the whole, satisfactory defence."—*Eclectic Review.*

Truths—their Continued Existence.—There is a certain class of truths, the continued existence of which in the world depends upon the vigorous adoption of the aggressive system. Where they are flatly opposed to this world's wisdom—where the prevailing maxims, customs, modes of thought, and habits of society are against them—where all the attractions, the respectabilities, and the honours of life lie quite beyond the range of their influence—inaction is a sure presage of not distant destruction. Whilst they remain stationary, the weeds around them grow apace. The moment they cease to gain upon error, error gains upon them. Their safety is in attack. Their very nature precludes the possibility of their growing into notice; they must battle themselves into it. Their progress, unlike that of the falsehoods to which they are opposed, is never spontaneous. In mere defence they are seldom successful; from invasion they never return without a triumph. Substantially, and in their integrity, they can make way only through the door of conscience; and that door never flies open of itself. Either they must pursue men, or men will be sure to pursue them; and the party who is on the defensive is always at a disadvantage.—*Nonconformist.*

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short a staple for many fabrics when used alone, it requires a certain proportion of superior cotton to be mixed with it before it can be turned to good account.

THE BRITISH FRIEND.

GLASGOW, 2ND MONTH, 15TH, 1850.

NOTICES OF MINISTERS TRAVELLING.—We feel disappointed at the non-arrival, in time for this Number, of our usual notices of the travelling services of Friends in the ministry. Will our Agents, and others, who kindly contribute to our pages in this respect, take care in future, that such disappointment do not occur?

THE TITHE RENT CHARGE.—Our last number contained a letter from a correspondent on this subject, over the signature of "C. H. M.;" and in the present will be found a communication respecting it, signed "X." It is satisfactory to find, not only that the attention of our Friends has been drawn to this matter, but also to observe the unity of sentiment pervading these letters. Nor must we omit to direct attention to the sound and judicious views of "J. T.," in his animadversions upon Macaulay's censure of William Penn, in reference to the question of Tithes.

The Conference of Friends convened in London, at the request of the Meeting for Sufferings, will, we trust, be led to a right decision, as regards a uniform and consistent practice among our members, in the matter of the Rent Charge. To those who have witnessed the length of time occupied during the Yearly Meeting, for a good many years past, in discussions relative to this antichristian impost, a settlement of the question, on grounds in harmony with our Christian testimony to a free gospel ministry, must be especially desirable.

An uncompromising adherence to our well-known principle in this respect, is not only an incumbent duty on the part of Friends at all times; but at the present juncture in particular, when other denominations of Christians are zealously endeavouring to rid the country from the burden of a State Church, it undoubtedly behoves us to beware, lest through any unfaithfulness on our part, we minister discouragement to those who, though differing in some respects from Friends, in the means adopted to obtain the desired end, are yet, it is believed, sincerely conscientious in their efforts to promote the great cause of religious freedom.

A VOICE FROM THE WEST.—The letter of a correspondent under this title, in another page, will be read, we expect, with great interest, from the varied nature and present importance of its contents. We cannot but hope that the writer will fulfil his promise, and favour us with a series of similar communications. Among the crowd of emigrants from this country, to that part of the "West" especially, whence our correspondent dates, there doubtless must be many with connections behind, who may be waiting to learn the success of those who have preceded them; and to whom, consequently, such information as that contained in the "Voice from the West," and to be anticipated from the desired series, cannot fail to be at once highly interesting and valuable.

A GLANCE AT THE PAST AND THE PRESENT.—In our last number, being the first of a new volume, we had some thoughts of submitting a few observations under this head, but could not find room for them. It was our intention to have based them, in part, on the contents of that and some previous numbers; more especially the Report of the Meeting for Sufferings of Philadelphia Yearly Meeting, together with that of the late Conference at Baltimore.

From various quarters we have had remarks sent us respecting both of these documents, and they have been suggested as suitable subjects for review in our pages. We find, however, that to do anything like the justice which we should desire, to questions of such magnitude and importance, it would probably lead into more extended remark than time or space permits. Besides, as our readers have been put into possession, not of extracts, but of the two entire documents themselves, they have the fullest opportunity of forming a correct and unbiassed judgment respecting them.

Since the date of our last, we have also got to hand our file of Philadelphia papers; and we may observe, that with such intentions as we have above intimated, it struck us as a remarkable coincidence, to find that sentiments similar to those which we had been entertaining, have been embodied in the paper of a correspondent of our cotemporary, the Philadelphia *Friend*, of the 5th ult. Hence we have no hesitation in adopting them; and we feel more freedom in bespeaking for them a favourable reception, than we could for any remarks of our own.

A VIEW OF THE PAST AND PRESENT STATE OF THE CHURCH.

"It was through the goodness and mercy of the Lord, that the Society of Friends was raised up to show forth his praise. He opened to them by his day spring from on high, the spiritual nature of the gospel dispensation as promulgated by our blessed Lord and his apostles, and led them into great circumspection of life and conversation. Thus our worthy predecessors in the Truth came to experience that condition spoken of by an apostle, 'I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' They cheerfully gave up to walk in the way of the holy cross, in all the leadings of the good Shepherd, in relation to the profits, the pleasures, the maxims and customs of the world, and so became as a city set upon a hill that could not be hid; and gospel light and influence were shed around through their faithfulness. From one generation to another the Lord has been pleased to watch over and preserve our religious Society, giving unto all who have walked before him in faithful obedience to his will, a blessed portion, or lot of inheritance, and His name has been magnified in and amongst them, and his banner displayed in the sight of the nations.

"But as it has been the portion of the militant church in different ages, to experience much suffering and

trial, so it has been in a remarkable manner in this our day. Many watchmen upon the walls of Zion were favoured to see the deep laid snare of the enemy, and faithfully to warn against the impending danger; among whom were John Barclay, Sarah Grubb, and others, who ceased not, as their Divine Lord and Master made it their duty, to expose a compromising spirit that was creeping in, and which, if suffered, would greatly mar the beauty of Israel, leading from under the daily cross, into the spirit of the world, modifying our high and holy profession, and making it more pleasing to this refined age, than the plain, unsophisticated views of gospel truth, as held by our worthy forefathers. This has been fully made manifest in the writings of individuals under our name, in which some of the fundamental doctrines of the gospel, as received and upheld by us ever since the Lord first gathered us to be a people, have been assailed, and strong efforts used to fritter away some of the important testimonies which have been laid upon us to bear, as though they were matters of very small moment. These innovations have caused much disunity and division, the faithful among us believing it to be their indispensable duty to stand firm in the support of the ancient doctrines and testimonies of our religious Society.

"Many who have been waiting for the consolation of Israel, have seen and mourned over this worldly, compromising spirit; for as it brings those over whom it rules, from the pure witness for God in the heart, so it leads into, and fosters, a religion of sentiment, a head knowledge, instead of watching and waiting in the light of the Lord, to know the workings of his Spirit in the heart—to raise from dead works to serve the living God. And perhaps in no class has it appeared more to the disadvantage of the church, than amongst the ministers; so that in many instances the mournful language addressed to a favoured people formerly, is applicable, 'Thy wine is mixed with water.' Abundant evidence is afforded us, that it is only as those who stand in this dignified station, keep under the daily cross, moving at His immediate putting forth, that their services can tend to the building up and establishment of the church in the most holy faith, and to the converting of souls unto God.

"O that all who have received a dispensation of the gospel, may look well to their standing. Very instructive and edifying is the language of our worthy elder, William Penn: 'And first, as to you my beloved and much honoured brethren in Christ: O feel life in your ministry, let life be your communion, your well spring and treasury, on all such occasions, or else you will know there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from life that enlivens any people to God. It is not our parts or memory, or the repetition of former openings in our own will and time, that will do God's work. A dry doctrinal ministry, however sound in words, can reach but the ear, and is but a dream at the best; but there is another soundness that is soundest of all, viz., Christ the power of God.

"'I fervently bow my knees to the God and Father of our Lord Jesus Christ, that you may always be like minded; that you may ever wait reverently for the coming and opening of the Word of Life, and attend upon it in your ministry and service, that you may serve in his Spirit. And be it little or be it much it is well, for much is not too much, and the least is enough, if from the motion of God's Spirit; and without it verily ever so little is too much, because to no profit.' 'I am earnest in this above all other considerations as to public brethren, well knowing how much it concerns the present and future state and preservation of the church of Christ Jesus, that has been gathered and built up by a living and powerful ministry, that the ministry be held, preserved, and continued in the manifestations, motions, and supplies of the same life and power from time to time.'

"As any have through unwatchfulness suffered loss, their only way of restoration is in and through Christ Jesus our Lord, who is the Healer of breaches and the Restorer of paths to dwell in: who, as his blessed light and Spirit is taken heed unto, will bring into a state of tenderness and watchfulness, in which that disposition that would shun the cross and be acting in the time and will of the creature, will be brought down and slain; and in due time, as they continue therein, the experience of the saints of old will be given unto them—'In the way of thy judgments, O Lord, have we waited for thee, the desire of our soul is to thy name and to the remembrance of thee.' The longing desire of many of the children of Zion in different parts of the heritage is, that the ministry amongst us may be made and kept such as our holy Head would have it to be, even in that life and authority which comes from Him. Then would that scripture language be applicable, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.' Though the true mourners have long experienced their harps as hung upon the willows under a very depressing view of the low state of the church, yet is there not some comfort in believing, that our ever-compassionate and good Shepherd is watching over us, and does at times, notwithstanding our unworthiness and backsliding, afford tokens for good? Ah, when he shall have sufficiently purged away the filth of the daughter of Zion, he will turn her captivity as the streams in the south: for having brought us thus far by a mighty hand and an outstretched arm, will he now leave us to become a prey to the enemy of all good? nay, verily! for as his covenant is with day and night, so it is with his own seed who are found serving him in the beauty of holiness, and no weapon formed against them shall prosper.

"O! then for an individual engagement of heart to turn the trials of the present day to good account; for to the exercised soul 'tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart.' If the members of our beloved Society were universally brought into a living exercise of mind, to be found walking by the same rule, and minding the same thing, which those worthy sons of the morning of our day did, primitive holiness and primitive beauty would again be restored to the church; peace would reign within her walls, and prosperity within her palaces, and many that are not yet of this fold would be brought, that there may be one fold and one Shepherd. Doubtless there is encouragement for all to live consistently with our holy profession, for then we shall in our conduct and conversation hold forth the inviting language, 'Look upon Zion, the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.'

"The youth of our religious Society, who are the beauty of the present and the hope of succeeding days, are objects of the tender solicitude of many of their concerned elder brethren and sisters, at this time of peculiar trial to the church. We doubt not that many

of them have been brought to experience something of the beauty and excellency of the Truth, and their hearts have been united to the rightly exercised in more advanced life, who are contending for the faith once delivered to the saints, and for the testimonies of Truth unabated. We trust that in many instances, the trials which have been endured, have had a tendency to centre them more in the power of an endless life, making them increasingly earnest in the pursuit of those things which are above. May they press forward in perfect obedience to the law of the Lord manifested in their own hearts; he will gently lead them onward, and appoint unto them their stations in the church, enabling them to perform their respective duties therein to the honour of his great name, and to the peace of their own minds.

"May this interesting class be preserved in the fear of the Lord, walking in humility, and complying with the apostolic injunction, 'Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God concerning you.' Believing that the testimony which this Society has been led to bear against the pride and vanity of the world, in its changeable fashions and customs, has its origin in the Truth, we can but desire that all may be faithful therein. And may all be gathered unto Christ and to his Spirit in the heart, that we may know him to do great things for us; then would the church come forth, clear as the sun, fair as the moon, and terrible as an army with banners."

I. KINGS CHAP. II. VERSES 8, 9.

For The British Friend.

Although the Mosaic dispensation was confessedly and essentially retaliatory—"an eye for an eye, and a tooth for a tooth"—it is yet gratifying to believe it to have been less so than the above text indicates; through what appears, on a close scrutiny, to be a mistranslation.

In these two verses, King David is represented as finishing his days with a command to Solomon to slay Shimei. Now, we cannot but regard this as a most unchristian mandate; at the same time, we cannot say it is out of keeping with the spirit of that day. That David, however, has been, unintentionally, misinterpreted, must be evident, when we remember his solemn engagement, having sworn, even by the Lord, that he would not put Shimei to death. It may be contended, in order to evade this conclusion, that commanding Solomon to slay him was totally different from committing the act himself. But this is a plea that can by no means be allowed, especially not on behalf of a monarch, so few, comparatively, of the actions of those in that station, being the immediate work of their own hands,—what is done by their command, is virtually their own individual act.

When the passage before us is duly considered, says Kennicott, it will appear highly probable that an injury has been done by our translation to the illustrious character of King David. It is not uncommon in the Hebrew language, to *omit* the negative in a *second* part of a sentence, and to consider it as *repeated*, when it has been *once expressed*, and is followed by the connecting particle. The necessity of so considerable an alteration, as inserting the particle NOT, may be here confirmed by some other instances. Thus, Psalm i. 5, "The ungodly shall not stand in the judgment, NOR sinners in the congregation of the righteous." If, then, there are, in fact, many such instances, the question is, whether the negative here expressed in the former part of David's command may not be understood so as to be repeated in the latter part; and if this *may be*, a strong reason will be added why it *should* be so interpreted. The passage will then run thus: "Behold, thou hast with thee Shimei, who cursed me; but I sware to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him not guiltless; but bring NOT down his hoary head to the grave with blood." If, then, the language itself will admit of this construction, the sense thus given to the sentence derives a very strong support from the context. For, how did Solomon understand the charge? Did he kill Shimei in consequence of it? Certainly he did not. Knowing that he ought to be carefully watched, he confined him to a particular spot in Jerusalem for the remainder of his life. It is most pleasing, that this text admits of so unexceptionable an explanation; it being very unseemly for any man, even under the imperfect dispensation of the law, to die in the very act of malice and revenge.

We find, it is true, that Shimei did ultimately die by the sword at Solomon's instance; but though the monarch took occasion to reproach him for his wickedness in cursing his father, David, and told him the Lord was thus returning Shimei's wickedness on his own head, there can be no question that he was the means of his own death, in voluntarily breaking his oath—but for which, and not for cursing David, his hoary head was brought down to the grave with blood.

Nemo.

Charity.—Charity is no intermittent thing, that now and then breaks out into brilliant munificence, and then retires to slumber in the lap of sensuality and selfish repose; that, like a burning mountain darts forth occasional shoots and flashes of splendour, and then rolls up nothing but smoke and darkness; it is a lamp that is always burning, sometimes with a brighter, and sometimes with a fainter light, but that is never out. It is a vital principle, a generous life; the pulses of which are continually proceeding, now with stronger, and now with more languid beats, but never stopping. The life of a charitable man consists not merely of a few detached acts of desultory bounty, separated from each other by long intervals; his heart is a benignant fountain, that pours from it a flow of benefits, either large or little; that supplies a current of kind attentions; that sends forth a stream of services to his fellow-creatures, few of which can be signal, but all of which are sincere; and which, though separately considered, they may seem but small, yet, collectively received, are of large amount.—*Fawcett.*

Fidelity.—Fidelity is essential to all the relations and avocations of life. A faithless servant is unworthy of confidence, and in various ways is injurious to his master. If he does not embezzle his property, and thus prove a treacherous foe, he wastes his time, neglects his business, and, by his indifference to his interests, he violates his trust, and acts the part of a robber. How many masters have sustained losses to a great amount by these means, where the crime of theft has not been detected or published. If you are a servant in a family, or a more public situation, be honest, be obedient, be industrious, and faithful to the trust committed to your care. Guard against everything that would impeach your fidelity. A want of faithfulness is a want of reputation; and, while this is disgraceful in a servant, it may ruin his prospect for life. Fidelity is equally essential in religion. Christians are styled "the faithful in Christ Jesus;" they are stewards for God, and are required to be faithful to him—faithful in all things. This principle must appear in that which is trifling, as in things of greater magnitude; for he that is unjust in the least, is unjust also in much.—*Elliott's Vital Christianity.*

ANECDOTES
OF THOMAS SCATTERGOOD AND HIS TIMES.

(*Continued from page* 17.)

In America, gloom overshadowed the prospect of the future. The difficulties, the distresses, prophesied of by many of the Lord's servants, were fast coming upon the land. Friends generally, whilst continuing to set forth their sense of the rights and liberties of the subject, were yet endeavouring to allay that excitement amongst their fellow-citizens, which was fast hurrying them into warlike collision with the authority of the king. In England, Friends were fervent advocates of the rights and interest of the colonies, and many of them were using all the influence that the Society they represented possessed, as well as that which their own high standing in the community gave them, to turn the ministry from that course of policy which eventually brought on war. Amongst these persevering labourers, Dr. John Fothergill and David Barclay were the most conspicuous.

The efforts of Dr. Fothergill and others in this cause are somewhat set forth in Benjamin Franklin's works and memoirs, and more particularly in private letters never yet published. In hope that this part of our history may shortly receive ample justice at the hands of another, who has collected much valuable material, we shall leave it, briefly touch upon a favourite pursuit of John Fothergill's, and illustrate it by extracts from unpublished letters, and an anecdote. This pursuit was the collection of botanical specimens, the product of various countries, and requiring, for successful cultivation, various degrees of temperature, and different qualities of soil. To give to each that situation which best conduced to their healthful growth required an extensive suite of green-houses and hot-houses, and these he had prepared on his estate at Upton.

To collect rare plants, he not only commissioned captains of vessels trading to foreign ports, but he had agents employed in different countries for the same purpose. In America, William Bartram, at his expense, searched the Floridas for curious plants and unknown flowers; and Humphrey Marshall at his residence in Chester county, Pennsylvania, during many years busied himself in collecting for him, whatever the middle provinces could furnish, to enrich his vegetable stores. The correspondence of Dr. Fothergill was interesting. In writing to Humphrey Marshall, Third Month, 2d, 1767, he thus terminates a letter requesting American plants: "Whilst, however, I am putting thee upon these services, I must desire thee not to go into these searches so much as either to lessen thy attention to the duties of thy station here, or thy regard to the more essential one of another life. I endeavour to keep all these things in their proper place, and by no means suffer them to interfere with more important considerations. They are lawful,—but may not be to *all* expedient; and whilst *I* am gratifying an inclination the most innocent, I would have a care not to hurt another. I shall be pleased with thy correspondence; and if occasion offers, shall gladly promote thy interest here, as well as contribute to it myself; but still remember, these pursuits are not the *main business* of life, but may be allowable relaxations. My brother Samuel remembers thy family, and speaks of them with esteem. Follow the example of wise men,—seek their company,—and then thou wilt become such thyself, and be an example to others."

Third Month, 15th, 1770, at the close of a long letter on botanical subjects, he adds, "Perhaps thou wilt be surprised when I tell thee, one of my principal inducements to make these kind of collections is, tha when I grow old, and am unfit for the duties of a most active life, I may have some little amusement in store to fill up those hours, when bodily infirmity may require some external consolations. I hope, however, not to forget that there are others much more adequate to the desires of our better part,—that part, which, when separated from the body, may be enabled to see in a moment, all that we seek for here with such solicitude and industry,—and yet see it but in part."

Ninth Month, 1772, writing from Cheshire, he says, "For about ten weeks every summer, my sister and myself retire to this distance, in order to enjoy a little quiet, and recess from the constant hurry we are kept in during our residence in town; for between the business of my profession, attention to some services in the Society, and various other engagements, I am kept in as constant a state of full occupation as I know how to undergo. It is from this place, commonly, that I endeavour to borrow a little time for my correspondence. But the last year I was even deprived of this opportunity too, by the necessity I was under of defending myself against an adversary of the worst sort,—a man of much cunning, and very little principle. . . . This affair claimed a good deal of the time, that I could have wished to dispose of in a more agreeable manner; to have recruited my worn out strength, and to have acknowledged the kindnesses I had received from my correspondents, thyself in particular. But such was my embarrassment, both during my stay here, and the crowd of business that oppressed me at my return to London, that it was not in my power to write a single letter to any Friend in America, except one or two on business of extreme urgency.

"I have given thee this full account of my situation, in order to inform thee of the occasion of my silence, and which I think thou wilt acknowledge was not of the least moment. Another distressing circumstance likewise during the winter and this spring, kept my mind exceedingly engaged, and that was my brother Samuel's indisposition. He lived near 200 miles from me, so that it was not in my power to attend him personally. My sister was much with him, and I saw him before his close. But the necessity of frequently corresponding with his physicians, and my own anxiety about him, joined to all my other occupations, kept my head, and hands, and heart as fully engaged as I know how to express. He was removed just as our Yearly Meeting was over, and I came down hither to feel more fully than I could before, how much of my comfort in this life was taken from me. A brother,—a friend,—a counsellor,—an example,—a cause of much reputation to his family, and the church, all in one valuable life! But we know not what is best—only that we should endeavour to sit looser and looser to every enjoyment here. By the favour of Providence, this I hope will be my future engagement, and to look at the end of all things."

One extract more from Dr. Fothergill's letters to Humphrey Marshall. It is dated Eighth Month, 23d, 1775, after the battles of Lexington and Bunker's Hill had sealed the determination of the contending parties to appeal to arms. "At present I cannot expect any more plants from thee, as all intercourse between America and Britain will be cut off, and I fear for a long time. Be attentive, however, to increase thy collection at home, by putting every rare plant thou meets with into a little garden, and as much like their natural situation as to shade, dryness, and moisture, as possible. When once more the communication is opened, let me know how I can most satisfactorily to thyself, discharge the debt I have contracted, and I will do it speedily.

"I have forborne taking any notice till now of the

public distress which at present afflicts America, and must soon in some shape come home to ourselves. I do not think that our superiors will at all listen to any terms but such as must be disagreeable to America. I therefore expect that much mischief will be done; that a large army will be sent over; and that orders will be given to wage war in every part of America. I have no other foundation for this opinion, than from what appears to be the general tendency of the preparations, and the infatuation of the times.

"It seems not unlikely that we may be rendered a severe scourge to each other. It will be happy for those who know where to seek for a quiet habitation, both internally and externally. This I wish most sincerely for all my friends, for myself, and for every body. What little lay within my reach to do, I have endeavoured to do honestly;—but 'tis all in vain. Providence may see meet, by this dreadful work, to bring us back to ourselves, and rouse us to better considerations. Many lives will be lost,—many fine fabrics demolished,—the labour of ages ruined.—and all this *chiefly* at the instigation of some proud discontented people, who have been in office in America. . . . While the packets continue to sail, it will not be very difficult, now and then, to send little parcels of curious seeds in a letter to

THY ASSURED FRIEND."

A captain of a Philadelphia vessel, perhaps just before the American Revolutionary War, being in London, was taken very ill. Dr. Fothergill hearing of the case, voluntarily and gratuitously attended him, until his health was established. The captain deeply felt the kindness thus showed to him, a stranger in a strange land,—and being desirous of testifying his gratitude in something more substantial than words, he requested the Doctor to point out some way in which he might render him a service. The Doctor told him, that if as he was dropping down the Delaware, on his next voyage to England, he would send his men on shore, and from the natural hollows in wild and woody places, shovel up the surface soil and bring him a hogshead or two of it, he would feel himself amply repaid for all that he had done. The astonished captain deemed the Doctor hardly sane to make the request, yet he could not refuse to fulfil it. He left England, returned to America, and when fitting out for his next voyage, did not forget his benefactor, nor his strange request. Although ashamed to employ his sailors in the work, yet prompted by gratitude he acted in accordance with his instructions, and delivered the earth collected to the Doctor's order in London. Some time after, being again in England, he called to see his old friend at his country-seat. The Doctor took him into his hot-houses and gardens, and showed him his various plants. Amongst them he pointed out to his visiter a collection of American wild flowers, which were growing vigorously under his judicious care. These he said were all the proceeds of the hogsheads of surface earth from the banks of the Delaware. When he had received the invoice, he had a bed nicely prepared in his garden, over which he carefully spread the American soil. The seeds therein quickly took root, and many of the plants from them reached perfection. Thus the Doctor attained what he desired, the common wild flowers of the country. He knew if he asked the captain, who was no botanist, to bring him roots, seeds, or flowers, from America, he would be likely to receive exotics,—plants deemed valuable for their rarity,—in short, just such as he had abundance of in England, and did not want.

Dr. Fothergill was energetic in all he undertook, whether it was in labours of love for the good of others, or in the common pursuits of life. In 1780 a disease, an attack of which had much reduced him two years before, again came upon him, and his constitution sank under it. As the close drew nigh, he was enabled to say, "All is well with me; through the mercy of God, in Jesus Christ, I am going to a blessed and happy eternity. My troubles are ended,—mourn not for me."

On the 17th day of the Fifth Month, 1772, at Springfield, Pennsylvania, a group of mourning children was gathered around the death-bed of Mordecai Yarnall. All the children of that ancient minister of the gospel were with him, except his two sons, Mordecai and Peter, who in the wildness of youth, and the wickedness of an unsubjected will, had departed from the advice of their father,—had disregarded his wholesome admonitions, his Christian counsel, his secret and public prayers for them,—and had both of them joined the army. Their conduct, with other causes of grief, were depressing the spirit of the good old man, and were bringing his grey hairs with sorrow to the grave. The life of the dying man, had been one of early dedication to the Lord's service, and though encompassed with outward trials and afflictions, he was not forsaken now. Two of the lambs committed to him, to train and lead forward to the heavenly fold, had widely and sorrowfully wandered,—but he had endeavoured to do what he could for them, and no doubt felt that assurance of the Lord's merciful visitations to their souls, which brought him hope for them even now they were as prodigals, eating husks with the swine, far, far from the mansion of spiritual plenty and peace.

Mordecai Yarnall had been early in life called to the ministry, and was fervent and faithful therein. His labours were abundant in America, different parts of which he often visited, and he paid a short but very acceptable visit to Friends in England in 1757 and 1758. Whilst on his way thither, the vessel he was in was taken by the French, and he was carried a captive amongst a people of strange language. He was however soon released, and permitted to cross the channel to his allotted field of labour. Whilst Mordecai was endeavouring to fulfil his duty in England, Samuel Fothergill, sympathizing with the bereaved wife in America, wrote a letter to Mary Yarnall, of which we give an extract. "I early felt with thee, and for thee, when he was suffered to fall into the hands of unreasonable men; but He whom thy dear husband served, set bounds to their wrath, and vouchsafed a speedy deliverance. And why may we not suppose the Lord of the harvest perfectly wise, in now and then lighting a candle in these lands where darkness prevails? It is, doubtless, consistent with his sovereignty and goodness, who would bless the utmost borders of his ample empire, and make the place of his feet glorious." . . . "I remember, and at this time it is fresh with me, that in my honourable father's absence, be being in your land, the humbling, converting Hand effectually prevailed with me, to embrace the day of his visitation. And my heart is anxious that you, the beloved offspring of the Lord's servant, may be enriched with the same blessing, and that you may give up your names to be inserted in the roll of the Lord's servants, which is the Lamb's book of life. For this his prayers ascend, who, having proved the service of the Most High, has found it to be freedom and perfect liberty. May a holy union of spirit unite the whole together, that you may availingly follow after those things which make for your peace; and may innocent hands be put up to the Almighty for a beloved father's return to you in safety, and with sheaves in his bosom."

Well might Samuel Fothergill remember the time when, through submission to the merciful visitations of heavenly grace, he made his escape from the pollu-

tion of a state of no ordinary wickedness! A sinner! a chief of sinners!—he seemed to have well nigh bartered away his birthright; yet he found a place for repentance, and witnessed those baptisms of fire and of the Holy Ghost, which cleanse from the corruptions of flesh and of spirit, and perfect holiness in the fear of God. The parting salutation of his father, when starting on a religious visit to America, must often have been sounding awfully in the ear of his mind, as day after day rolled by, passed by him in folly and sin,—"And now, son Samuel, farewell!—farewell!—and unless it be as a changed man, I cannot say that I have any wish to see thee again!" To know that a father, loving his child with the true instincts of nature, sanctified and strengthened by grace,—that a faithful minister of Christ, gifted to call sinners to repentance, should feel so cut off from sympathy with him, and for him, must have been a thought coming to his heart with a very startling energy. The strength of corruption in Samuel Fothergill was great, the saving, cleansing efficacy of the love of God in Christ Jesus was greater, and soon a forgiven penitent, a gifted minister, he sought to woo others to come, taste and see, that the Lord was good.

John Fothergill, when he sailed for America, left his son, Samuel, apparently a confirmed libertine, running with greedy eagerness in the paths of licentiousness and folly; when he returned, he found that son, through the grace of God, a changed man, bearing the cross of Christ, walking in humility and fear, and engaged as a fellow-advocate in proclaiming to others the doctrine of faith, obedience, and "holiness, without which no man can see God."

Little did Samuel Fothergill deem that amid the young children of Mordecai Yarnall, whom he so affectionately addressed, there were two, who in after years should run the rounds of evil as he had run them, and should find mercy as he had found it!

After attending a few meetings in every county in England, being allowed to make haste by his Divine Master, Mordecai Yarnall returned home in peace. We have no intention of following this industrious, devoted minister of Christ, throughout the varied labours that came upon him,—we must hasten to the consideration of events which in some measure broke down his energy of spirit, and doubtless shortened his valuable life. On taking up his residence in Philadelphia, he had engaged in trade for occupation and maintenance. Some years after his return from England, his business, for want of watchfulness and care, became embarrassed, and he so much involved in debt, as to occasion great anguish and bitterness of soul to himself, and concern and trouble to his friends. Some of those most acquainted with such transactions, undertook the management of his affairs for him, and paid off as they could his creditors. Much perhaps was not eventually lost by any, but some were deprived of part of their due for several years, and the reputation of Truth, dearer to Mordecai than his earthly substance, was made to suffer. He remained awhile in Philadelphia after these difficulties were pretty well over, and then in 1769 removed to Springfield. Now came on that period of still deeper anguish to a father's heart, than any he had known, when his sons, Mordecai and Peter, threw off the restraints of their education, the principles of their profession, and, as it would appear, the principles of their conviction also.

(To be continued.)

It was the practice of Vespasian, the Roman emperor, to call himself to an account every night for the actions of the past day; and as often as he let slip one day without doing good, he entered upon his diary this memorial: "I have lost a day."

Correspondence.

THE TITHE RENT CHARGE.

To the Editors *of* The British Friend.

Esteemed Friends,—I read the remarks of your correspondent, "C. H. M," with much interest, and fully concur with the writer on the subject of Tithe Rent Charge. I earnestly desire, that whatever may be the result of the approaching Conference of Friends, upon this matter, they will arrive at a *decisive and final judgment*, and not leave it, as I have heard suggested, an open question.

Moreover, I trust that the assembly, in its deliberations, may be favoured with the spirit of wisdom and discernment; that so under the overshadowing of Divine influence, it may arrive at a sound and satisfactory conclusion, to the glory of the Great Head of the Church, and the edification of his faithful disciples. And may those who do not see eye to eye with their brethren on this question, be induced, at least, to acquiesce in the judgment of the meeting; that so a difference of opinion, upon such an important point, may not have a tendency to compromise the unity of the Society, or exhibit the mournful spectacle of a church divided against itself?—Your sincere friend,

2d Month, 2d, 1850. X.

IRELAND AND HER SUFFERING PEASANTRY.

To the Editors *of the* British Friend.

Dear Friends,—I often fear that the constant recurrence of accounts of fearful sufferings, such as appear in the daily press, as taking place in the south and west, among our miserable peasantry, are making us, both here and in England, too callous to the wretched state of masses of our fellow-creatures.

Truly it may be said, that a large portion of Ireland is in a state almost without parallel. The workhouses filled with their wretched and idle crowds, almost every moral feeling being prostrated by the companionship of the good with the bad—doing nothing, earning nothing—while the doors outside are besieged by the recipients of out-door relief; and this taking place, while there are between four and five millions of acres lying waste—all capable of being brought into profitable cultivation, by the united application of skill, enterprize, and capital!

In addition, we see the better portion of our agricultural labourers and small farmers flocking to the seaports to embark for America: leaving the land of their birth, from utter hopelessness of being able to make out a livelihood. The fact is notorious, that immense tracts of land, once in cultivation, are now lying waste, and must remain so, in consequence of the poor-rates due on them; to satisfy which, any stock which might be placed on such land would immediately be seized.

And yet, how passing strange it is, that in a country with such a vast quantity of untilled valuable land, many should be talking of the necessity of extensive schemes of emigration, and plans be constantly broached to facilitate the transportation of our people in large masses to a soil less fertile than our own!

How long is this state of things to continue? is a question which should be before the mind of every right-minded individual.

Amid this chaos of wretchedness—and how fearfully it is brought before us!—in the drowning of the wretched victims of Kilrush; the destruction, by alarm from fire, of a number of the inmates of one or more of our auxiliary work-houses; and perhaps still more vividly, by the awful loss of life occurring through a false alarm of a similar kind at one of the auxiliary

work-houses at Limerick, (in which between 500 and 600 human beings were crammed, though never intended for a human habitation,)—there are yet some indications of a better state of things, and the *realization* of improvement in the northern part of Ireland. I rejoice to say that the manufacturing population of Ulster are, I understand, to an individual, fully employed; and that some branches of industry are extending themselves into Mayo and Donegal. Weavers may now be said to be at a premium there. Would that a similar state of things prevailed in the south and west!

But, perhaps, the most hopeful sign for the regeneration of Ireland, is in the fact, that vast numbers are thinking now who never thought before—that, at least in degree, many are throwing off their preconceived ideas, to which they had clung with the pertinacity which party and exclusive politics occasions, from an absolute conviction that they must make themselves acquainted with the real cause of Ireland's misery—that the pressure is now so intense, that self-preservation alone demands the probing to the real centre of the disease. One of the fruits of this is the wide and settled conviction, that there must be an entire change in the laws relating to land—that *it* must be bought and sold as freely as any other commodity—that the laws of primogeniture and entail have brought the country into its present state—that unless great and radical changes take place, all must be involved in one common ruin. A wonderful change has taken place in many who inveterately opposed all approach to free trade. The opinion is now widely entertained, that the struggle to restore protection is a mere effort of the landlords to keep up rents: while all admit that monopoly for the last thirty years did less than nothing for the people, while it enabled the landlords to raise money on their estates, and live beyond their means for a while longer, only to involve them in hopeless and irremediable ruin.

I would say, that while a large portion of the most rational of the conservative class still profess to hold to their opinion of the evil effects of free trade, they yet say that the experiment should, now that it has been commenced, be fully tried, in order to ascertain the real result.

All eyes, too, are now turned towards the proceedings of the Encumbered Estates Commissioners; and I believe we are safe in indulging sanguine hopes that, through their operations, an immense quantity of land will change hands, the effect of which must be eminently beneficial to the country.

I have very hastily scribbled these few remarks, and shall perhaps resume the subject ere long, if acceptable.

Sincerely your friend,

RICHARD ALLEN.

DUBLIN, *4th of 2d Month*, 1850.

A VOICE FROM THE WEST.

To the EDITORS *of* THE BRITISH FRIEND.

DEAR FRIENDS,—I have often thought that it might interest some of your readers to know more than probably some of them do, of passing events in this quarter of the globe; and I have frequently taken up the pen to essay something, by way of communication, for your interesting Journal,—to me peculiarly so, as a native, and, until within a few years, an inhabitant of one of the British Isles; but for the last four years a resident of one of the most prosperous states of this great and growing country, and for three years previously located in another state no less flourishing.

This residence of upwards of seven years in the United States, has afforded me abundant opportunity of becoming acquainted with men and things as I have passed along, or sojourned for a longer or a shorter period in various sections of the Union. It is only by a *residence* of some years that a correct estimate can be formed of the character of the people, the immense resources of the country, and the vast advantages which it possesses, in most respects, over Europe. People on your side the Atlantic are frequently very incorrectly informed respecting the condition of the people, and the state of things generally, here. Authors who travel through the country at railroad speed, return home and write a book full of the absurd and ridiculous. Men of business, who visit only the larger cities and mingle only with mercantile men, return to Europe, after a very temporary sojourn, and know little beyond the circle of such acquaintances. Disappointed emigrants, after but a brief tarriance, return to the old country full of complaints against the inhabitants, and the soil and climate of America,—keeping out of view the fact, that to their own imprudence, or it may be their lack of energy and perseverance, is altogether or in part to be attributed their want of success.

This is, emphatically, the poor man's country,—but then he must *work*; he must be sober and industrious. Labour is amply rewarded, food is abundant and cheap, and the working man and his family can here enjoy all the necessaries and comforts of life almost as well, and in many cases quite as well, as those who occupy the higher ranks in life. Notwithstanding all this, many immigrants from Europe, and particularly from Great Britain and Ireland, have recently found great difficulty in this city, and doubtless in others, in procuring the means of subsistence. Owing to the late prevalence of cholera, and its attendant consequences upon trade, matters have been rather worse here than usual. Added to this, there has been an immense influx of immigrants, calculated only for the counting-house or the store; many of whom, either unable or unwilling to work at other employments, have, this season, been reduced to great extremities. There is no description of employment here so completely overdone as that of clerk, or book-keeper; and I would not recommend any one to come out with such an occupation *only* in view. I have been witness to much suffering among this class within a year or two: and hence have come to the conclusion, that such had better remain at home. Labourers, masons, carpenters, blacksmiths, and, in fact, almost every description of mechanic or working-man, can, in most places in this country, find immediate and profitable employment; but, with your permission, I purpose, in a future communication, entering more at large into the subject of emigration, and particularly with reference to Friends.

In the meantime, I thought that, perhaps, the foregoing hints might meet the eye of some intending emigrant, relying on obtaining a situation as clerk, or shopman, (which are here synonymous terms,) or book-keeper, and without a knowledge of any handicraft trade by which he might earn a livelihood. Men come out here also with a view of becoming farmers, which is the most desirable, and, at same time, the most independent employment of all—but no one should attempt it who has not the means of purchasing the farm and its appendages, and health and strength to labour on it himself—unless, indeed, it be men of considerable property, who can afford to employ labourers to do the work. On this point I propose enlarging in my next.

The mania for gold digging continues with little or no abatement throughout the length and breadth of the land, notwithstanding the melancholy details of the sufferings and disappointments of the great bulk of emigrants to the golden region of California. I hope none of our friends in Great Britain or Ireland will be induced to turn their attention to that quarter, where, it appears, and by accounts too derived from reliable sources, that not only disease prevails to a great extent, but iniquity abounds to an almost

unparallelled degree. In the city of San Francisco alone, and where I expect more order is preserved than in any other portion of that country, it is calculated that every third house is a gambling house, with all its attendant enormities. Many have returned, and are returning home, disappointed in their expectations as to gold, and disgusted with the state of things generally.

It may be interesting to your readers to know, that Benjamin Seebohm and Robert Lindsay, from England, attended the late Yearly Meeting of Indiana. They left Richmond next morning, on their return to Canada, from whence they had come to attend this Yearly Meeting. There were also in attendance, the following ministers from other parts, viz., Edith Griffith, from Western Pennsylvania; Joseph and Daniel Haviland, from the state of New York; and John Tatum, from Wilmington, Delaware. You are probably aware, that Indiana Yearly Meeting comprises Friends of Western Ohio, Indiana, Illinois, Wisconsin, and Iowa; numbering in all, perhaps 30,000 members, and extending over such a vast extent of territory, that Friends have had it in contemplation to divide it into two or three yearly meetings—but the matter is postponed at present. Large as the Meeting is, I believe harmony very generally prevails; the secession of those termed "*Anti-slavery*" Friends having pretty much purged it of "*Abolitionism.*" They have, to be sure, an "*Africa committee,*" whose business is to look after *free people* of colour who are *illegally* abducted from the State, and to maintain the rights of free people of colour who may be held in bondage, in slave states, contrary to law I am not informed as to the extent of their operations; but I apprehend it is but limited. Friends, generally, have a *testimony* against slavery; and I do not meet with one who is not, professedly, *anti-slavery;* but, at the same time, quite opposed to the "*abolitionists.*" Among people, generally, here, it is very unpopular to be an "*abolitionist;*" and Friends have imbibed, perhaps unconsciously, the same ideas as others on this point. I attribute much of it to ignorance of the precise nature of abolitionism, respecting which the views of some of its opponents are most absurd. The great body of the abolitionists in this country entertain precisely the same views as the abolitionists of Great Britain. I cannot learn that the "Anti-slavery Society of Friends" in Indiana ever went further, on the whole, than Friends in England; and it is much to be regretted they ever seceded from the body. I think a little giving way on both sides might yet effect a re-union, without any compromise of principle on either side. By it, I believe, Friends would gain some valuable members. How desirable is it that they should be *one* body,—holding precisely the *same* religious faith—exercising the *same* discipline—their ministers preaching the *same* doctrine—their members wearing the *same* garb, and speaking the *same* language!

Since commencing this, I have seen in *The British Friend* for 11th Month last, a notice of George William Alexander and John Candler having set out on a visit to the West Indies, to inquire into the condition of the people of colour there. The slave-owners, in this country, are constantly representing the West Indies as being in a deplorable condition since the abolition of slavery, so that an authentic account of the true state of the case would be very desirable. I hope these Friends, if they come to the United States, will take time to inquire into the nature of "Abolition" here, and the state of the anti-slavery cause generally in this country, and with reference to Friends in particular. You will perceive, by what I have already written, that "abolitionism" and "anti-slavery" are looked upon, by the great bulk of the people, as two different things; and I am not aware that any effort has yet been made to disabuse the minds of Friends, on what I consider their erroneous views of "abolitionism." When I say this, I do not mean to endorse all the acts of the abolitionists, but I have yet to learn wherein, as a body, they are entitled to the sweeping censure which I have from time to time heard bestowed upon them. Doubtless there are individuals among them who promulgate views on other points, with which Friends could not unite; but the whole body should not be charged with these excrescences, and the cause be thus permitted to suffer.

I regret to observe, by the newspapers, that English vessels have been bringing, from China to California, a number of Chinese, and selling them, at San Francisco, to the inhabitants for a term of years; essentially, in my mind, making *slaves* of them. If your Aborigines' Protection Society be yet in existence, would not this be a legitimate object for its interference, so as to endeavour to prevent British ships being engaged in such a traffic? No doubt that Society, if it exists, has been informed of the alleged breach of faith of the Canadian government with the Indians at the Copper-mining regions of that portion of the continent. If particulars of this affair have not reached you, I believe I can furnish some, if desirable.—I remain, your friend,

B. W.

Cincinnati, Ohio, 1st Month, 1850.

THE ENGLISH LANGUAGE.

To the Editors *of* The British Friend.

You have given insertion to some observations of mine on English grammar, &c., in your number for 12th Month last; and I now take the liberty of enclosing you a few remarks on the subject, put into my hands a few days since, supporting my views, to the best of my recollection, derived from Bishop Lowth's Essay, but made at a period when English grammar was still held in the trammels of Latin and pedantry, without any reference to the nature and construction of the language itself.

"*The English language is perhaps of all the present European languages by much the most simple in its form and construction. Of all the ancient languages extant, that is the most simple, which is undoubtedly the most ancient; but even that language itself does not equal the English in simplicity.*"

I have no wish to obtrude my views on your columns, to the exclusion of more important matter; but believing with an amiable and ingenious writer,* now before me, that facility in the "acquirement of languages" contributes to "the facilitating communication between the most remote regions of the earth," and that we can scarcely prescribe limits to the result, I cannot consider the subject as one of no, or of trifling importance. And, being convinced that our language, simple as it is in its present construction, is capable of being rendered still more so, by the correction of those impertinencies which carelessness and affectation have admitted, or engrafted, into it;† I would continue to offer some observations having this tendency, and proposing a few general principles in respect to it, which, if adopted but in theory, would render the English language not only a standard for measuring itself by, but for measuring others, and judging of their respective merits; not excluding the classical languages of Greece and of Rome. Yours, &c. R. H.

1st Month, 16th, 1850.

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* Maria Fox.

† I shall here refer to the fashionable substitution of a feminine termination to the title of a Marquisate:—thus "Marquess," for "Marquis,"—the substitution of the verb "to lay" for that of "to lie"—a practice meriting, in these two instances, not only reprobation but ridicule.

Juvenile Department.

For The British Friend.

"Ten thousand thousand pr[illegible]
My daily thanks employ,
Nor is the least a cheerful heart,
That tastes these gifts with joy. —*Addison*

"Not more than others I deserve,
Yet God hath given me more;
For I have food whilst others starve,
Or beg from door to door."—*Watts.*

Gratitude—Remarkable Instance in a Fish.—In the circle of my juvenile acquaintance, I do not think there is one virtue more neglected than *Gratitude.* I have observed that those of them who are surrounded by the greatest number of blessings, have the greatest kindness shown them, and whose whole life is a life of pleasure, slight this virtue the most; and strange to say, complain more, and are much less cheerful and contented, than those "whose every day brings its own evil with it."

Gratitude is a very happy disposition; children that are ungrateful lose a portion of joy, of which no doubt they are ignorant, or they would by all means in their power strive to obtain it.

There is nothing that we possess in this world, that we have not received, or that we might not lose in one moment if it was the will of Providence,—so that we are indeed dependant creatures. Life, health, food, and clothes, a good house to live in, and kind friends to love us, take care of us, instruct us, reprove us, rejoice with us when we are glad, and comfort and console us when we are ill or in distress, are among the greatest temporal blessings that can fall to the lot of man; but when in addition, we have a cheerful and thankful heart, every one of these is more than doubled; and though we may be deprived of some of them, we shall still be happy in the thought of the goodness of Him who has not deprived us of all.

Have my dear young friends ever reflected on the value of sight, of hearing, smelling, tasting, or the sense of touch? Were we suddenly to lose either of these, we should then know that we had possessed precious gifts, of which, indeed, we had been unworthy recipients.

It seems sad that it should ever be necessary to have recourse to the brute creation, for examples to those endued with reason; but there are so many instances of gratitude to be met with among poor dumb animals, that I cannot forbear at this time mentioning one, which is the more extraordinary from its being shown by a *fish*, which is ranked in almost the lowest class of animated nature, and is *apparently* uncommonly devoid of sense. The account is given verbatim, as it appeared about a year ago in a well-known periodical, and is as follows:—

"At a meeting of the Liverpool Philosophical Society, Dr. Warwick related an extraordinary instance of intelligence in a fish. When he resided at Durham, the seat of the Earl of Stamford and Warrington, he was walking one evening in the park, and came to a pond where fish intended for the table were temporarily kept. He took particular notice of a fine pike, of about six pounds weight, which, when it observed him, darted hastily away. In so doing, it struck its head against a tenterhook in a post (of which there were several in the pond, placed to prevent poaching,) and as it afterwards appeared, fractured its skull, and turned the optic nerve on one side. The agony evinced by the fish appeared most horrible. It rushed to the bottom, and boring its head into the mud, whirled itself round with such velocity that it was almost lost to the sight for a short interval. It then plunged about the pond, and at length threw itself completely out of the water on to the bank. He (the doctor) went and examined it, and found that a very small portion of the brain was protruding from the fracture in the skull. He carefully replaced this, and with a small silver tooth-pick raised the indented portion of the skull. The fish remained still for a short time, and he then put it again into the pond. It appeared at first a good deal relieved; but in a few minutes it again darted and plunged about, until it threw itself out of the water a second time. A second time Dr. Warwick did what he could to relieve, and again put it into the water. It continued for several times to throw itself out of the pond, and with the assistance of the keeper, the doctor at length made a kind of pillow for the fish, which was then left in the pond to its fate. Upon making his appearance at the pond on the following morning, the pike came towards him to the edge of the water, and actually laid its head upon his foot. The doctor thought this most extraordinary; but he examined the fish's skull, and found it going on all right. He then walked backwards along the edge of the pond for some time, and the fish continued to swim up and down, turning whenever he turned; but being blind on the wounded side of its skull, it always appeared agitated when it had that side towards the bank, as it could not then see its benefactor. On the next day he took some young friends down to see the fish, which came to him as usual; and at length he actually taught the pike to come at his whistle, and feed out of his hands. With other persons it continued as shy as fish usually are. He (Dr. Warwick) thought this a most remarkable instance of *gratitude in a fish*, for a benefit received; and as it always came at his whistle, it proved also what he had previously, with other naturalists disbelieved,—that fishes are sensible to sound."

May those who read the foregoing narrative, remember that *gratitude* is a lovely and amiable quality, justly admired and esteemed by all, whether it be discovered in the higher or lower orders of created beings; but may it be most carefully cultivated by those whose favours are daily multiplied, and who, instead of only *one* benefactor, have *many*

"Fond friends to love them daily,
And honest friends to chide;
And faithful ones to cleave to them,
Whatever may betide."

1*st Month*, 1850. C. S. A.

SOME ACCOUNT OF THE CONVINCEMENT OF JOSEPH MILTHORPE.

(*Continued from page* 136, *Vol.* VII.)

J. M. in reply to T. Worthington, continued.—I am far from "thinking my Revelation more solemn than was the Apostle Paul's"—but on the contrary in a much less degree. Yet I dare not deny but it was *a measure of the same Power* which I felt—(that struck down Paul) and that has brought me to an humble resignation to the will of God.

Admit Paul did confer with the disciples at Jerusalem; he did not go to the Jewish priest! Then why dost thou charge me with breach of duty, for not laying my convictions nakedly to *thy* view. And why dost thou bring Paul for my precedent, to answer thy case; I went to such as I thought were Christ's disciples—and the apostle's succe-sors, and such as with whom I felt the power of God to abide.

But as to what thou asserts, I missed my way here, and should but have followed this apostle's example, who conferred not with flesh and blood: I came to thee many a time to try,* (and that once in

* The Sacraments of penance and the eucharist.

the most solemn manner,) if I could feel the power of God—the life of religion—with thee, or amongst you: of which, though I had but small experience, yet I could have known if the Lord had answered my desire: but receiving no answer, but darkness and coldness in devotion, I durst not but leave you: unless I had returned back to the beggarly elements, and could have rested in forms and shadows; but that would not content my poor hungry soul—it having pleased the Lord, in his great mercy, to give me a taste of the living substance.

Thou says, Paul conferred the matters of his conversion with Peter, (by which, I suppose, thou wouldst signify to me, that thou was one of Peter's successors) but hath not yet proved it: neither can I believe that he did so, till I have some better proof: for if I may credit Paul's own words, he says, "*I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me: until after three years: then went I up to see Peter, and abode with him fifteen days.*"

And as to the remainder of thy writings—I observe nothing material, *but only* the great material of all (viz.), *the Church* so often mentioned by thee, *which is the pillar and ground of truth*—out of which I yet agree with thee, there is no salvation: Unto which all the promises of Christ are made; in which all the faithful are united; and to which thou gives the name of "One, Holy, Catholic, and Apostolical Church;" and tells me, "the devil having transformed himself into an angel of light, has drawn me out of it," and to which thou seems friendly to invite me to return. I cannot but believe thy sincerity, and kindly accept thy goodwill in this particular, which I know from a degree of experience, that thou believes to be the one and first thing necessary to salvation: according to that in the Acts of the Apostles—"*The Lord added unto the church daily such as should be saved.*"

And although I know thou terms me to be an apostate Christian, an heretic; yet as I believe thee to be a man of good intent: that draws me on to spend my spare time in conference with thee. But as I am experimentally *convinced*, that ye are a tribe of men that esteem all reason (that is used against you) *carnal*, and *Scriptures imperfect*: therefore my arguments may properly be judged a mere beating the air; and to show you that your (so called) Church may be *infallible*, is a task only to be enterprised by such as are desirous of no success.

However, I will proceed by permission, (not by command) to give thee my sentiments on *Christ's Church*, or little flock; to do which so perspicuously as I could wish, would require a considerable volume; but that being done by more able pens already, I will be as brief as possible.

And first, That Christ hath a Church, and that it is established upon an *infallible Rock*, (mark the word Rock,) as appears from the 16th of Mat. I readily agree.

And that Jesus Christ, the King and Head of the Church, did *appoint* and *ordain*, that there should be *order* and *government in it.*

That the *apostles* and *primitive Christians, when they were filled with the Holy Ghost, and immediately led by the Spirit of God, did commend and practise it*

And *that the same occasion now occurring, which gave them opportunity to exercise that authority; the Church of Christ hath the same power now as ever, and is led by the same Spirit into the same perfection.*

I think these assertions are manifestly evident from the 18th of Mat. ver. 15, 16, 17, and 18: and he that refuseth, whether he be a child, a young man, or an elder, or neglecteth to hear the Church, ought to be looked on as a heathen man and a publican. But yet if he keep the laws of morality, I do not find that Christ's Church hath, or ever had, any authority to destroy such a creature.

That the apostles practised this order and government, and that, too, by God's approbation, is manifest from Acts chap. i. At the very first meeting of the apostles after Christ's ascension, they began, orderly, to appoint one to fill the place of Judas.

Acts vi. they gave order concerning distributions for the poor.

Acts xv. they practised this authority in deciding diversity of opinions concerning circumcision of the Gentiles.

And that the apostles and elders had authority and power to give judgment, and did practise it, appears most clearly throughout almost all Paul's epistles; and that the faithful thought it no imposition to obey and submit, but on the contrary, held it their duty to follow their advice and judgment, (who were in Christ before them,) both with regard to *outwards* and *temporals*, as well as in things *spiritual* and *purely conscientious.*

As to the first, I do not discern that there need be any dispute betwixt thee and me, at this time.

But as to the latter there may be more time required than I have to spare; and as this is a point which engageth me somewhat closely; I cannot pass it by, without hinting unto thee a few remarks that I have made upon it.

In the first place, it may not be improper to show thee in brief, what I understand by the word, *Church.*

By Church, I understand a gathering of *people, whereof Christ is truly the Head.*

And forasmuch as *sanctification* and *holiness* is the great and chief end among true Christians, which moves them to gather together; therefore the apostle excellently defines the Church in his salutation to the Corinthians thus:—"*Them that are sanctified in Christ Jesus, called to be saints.*" And those are they that I take to be the Church—that have the power and authority, and ought to govern; "and so far am I from preferring my own private judgment to theirs" that I look upon such (viz.) elders that rule well, to be worthy of double honour.

Which leads me to consider further: Whether *the Church of Christ have power, in all cases* that *are matters of conscience, to give a positive sentence and decision, which may be obligatory on believers.* Secondly, *In what cases she may do so.* Thirdly, *Wherein consists the freedom and liberty of conscience.* And lastly, These propositions lead us to observe in whom the *power decisive is*, in case of controversy or contention in such matters. Supposing the first proposition is according to Papist doctrine, I need take no further notice of it, than only to affirm it to be true.

Secondly, In what cases and how far this power reacheth. I answer first, in the fundamental principles and doctrines of any professed articles of faith, into which any man is led by or drawn by the force of his own reason, or by the persuasion of others (and not by compulsion) and settled in the profession thereof; such persons dissenting from, and teaching doctrines contrary to those which were the ground of his being a member of that body or society; who can dispute, but the body hath power, in such a case, to deny such a person to be of their society; and that they cannot have unity or fellowship with him?

And such an one I am willing you should censure me to be, if *transubstantiation*, and *divine adoration* of what you call the sacrament of the *Holy Eucharist* be a fundamental point of your proposition; but there is an inward bond, (viz.) *the life of righteousness*, whereby I would willingly hold an unity with the upright seed in all; even though they be papists, whose understandings I think are in grossest darkness; yet

am I disposed to think there is a sincere remnant amongst you, in whom the seed of righteousness is yet alive; and with that seed in whatsoever society or body of men I find it, I hold the *unity of faith in the bond of peace :* but I know this is a point that you cannot grant to a dissenting Papist.

But secondly, As touching lesser matters, or principles of less consequence, or, in regard to outward ceremonies or gestures—whether it be fit to press uniformity in these things? For answer to this it is fit to consider—

First, The *nature of the things themselves.* Secondly, The *spirit and ground they proceed from.* Thirdly, The *consequence and tendency of them.*

But before I proceed upon these, I affirm, and that according to *truth*, that as the Church and assembly of God's people may, and hath power to decide by the *Spirit of God* in matters fundamental and weighty, (without which no decision or decree in whatever matters is available,) so the same Church and assembly in other matters of less moment as to themselves, (yet being needful and expedient, with respect to the circumstance of time, place, and other things which may fall in ;) may and hath power by the *same Spirit*, and not otherwise ; being acted, moved, assisted, and led by it thereto, to pronounce a positive judgment; which no doubt will be found *obligatory* upon all such who have a sense or feeling of the *mind* of the Spirit: though rejected by such as are not watchful, and so are out of the feeling and *unity of the life.*

As to the nature of the things themselves: If it be such a thing, the doing or not doing whereof, may bring a real reproach against the Truth professed and owned ; and by which a visible schism, or dissension arise in the church, by which truth's enemies may be gratified, and itself brought into disesteem: then it is fit for such whose care it is to keep all right, to meet together in the fear of God, to *wait* for His counsel, and to speak forth His mind, according as He shall manifest His mind in and among them : and this was the practice concerning circumcision, when on debate in the primitive Church. See Acts xv.

Secondly, As to the *spirit* and *ground* they *proceed from.* Whatsoever innovation, difference, or diverse appearance, whether in doctrine or practice, proceedeth not from the pure moving of the Spirit of God, or is not done out of pure tenderness of conscience, but either from that which being puffed up, affecteth singularity, and there-through would be observed, commended, and exalted ; or from that which is the malignity of some humours and natural tempers, which will be contradictory without cause, and be secretly begetting of divisions, animosities, and emulations; by which the unity and unfeigned love of the brethren is lessened or rent: I say all things proceeding from this root and spirit, however little they may be supposed to be of themselves, are to be guarded against, withstood, and denied, as hurtful to the true Church's peace, and an hindrance to the prosperity of truth. See Phil. ii. 3, 4.

And thirdly, As to the *consequence* and *tendency of them:* it is mostly included in the two former: for whatsoever tendeth not to edification,—but on the contrary to destruction, and to beget discord among brethren, is to be avoided: according to that of the apostle, Rom. xvi. 17, "*Now, I beseech you brethren, mark them which cause divisions, and offences, contrary to the doctrine which ye have learned, and avoid them.*

And although it be every person's duty who is enlisted of his own accord, under the banner of the Prince of Peace, to keep the unity of faith in the bond of love and peace, yet this neither destroys nor weakens my third proposition.

That the *members* of *the true Church have a liberty of conscience, which may* be *exercised diversely without judging one another.*

And in answer to this I affirm, first in general: That whatsoever things may be supposed to proceed from the same Spirit, though diverse in their appearance, tending to some end of edification—and which in the tendency thereof lies not a real ground for division, or dissension of spirit: fellow-members ought not only to bear with one another, but strengthen one another therein.

Now the respects wherein this may be, cannot be better described than by the apostle Paul, which is worthy of our consideration at large, for the opening of this matter, it being one of the weightiest points pertaining to the subject ; because on the one hand, due forbearance ought to be exercised, in its right place ; so on the other, the many devices and false pretences of the enemy creeping in here, ought to be strictly guarded against; see 1st Cor. 12th chapter from verse 4th to 31st, in which place, the apostle most clearly sets forth the variety of operations, in the diverse members of the body of Christ, working to one and the same end ; as the diverse members of a man's body towards the maintaining and upholding of the whole.

Now these are not placed in contra-workings, for so they would destroy one another ; and therefore the apostle in the ordering of them in three several kinds proves this.

First, diversity of *gifts :* Secondly, difference of *administrations:* and Thirdly, diversity of *operations.*

And that which is the bond, which keeps the unity here, he also mentions (viz.) the same *Spirit*, the same *Lord*, the same *God.*

The apostle names nothing of contrariety or opposition. This is also held forth by the beloved disciple, in his threefold distinction of *fathers*, *young men*, and *children.* And also by Peter in that of *elders* and young men.

The true liberty, then, in the Church is exercised, when as one judgeth not another in these different places ; all minding the unity and general good of the body, and to work their own work in their own place.

Also the forbearance of the saints is exercised, when as they judge one another for being bound in the different appearances, either of *doing* or *forbearing ;* which may be peculiar to their several places and stations in the body : and that there is and may be this diversity of gifts, is excellently described by the apostle, Rom. xii. 3—8. And in which one man ought not to annoy another. And that there were jars and contentions in the primitive Church, appears from 1 Cor. iv. 3, 4, where some judged Paul wrongfully. And also from 3 John—where Diotrephes, exalting himself above his place, judged whom he ought not. By these instances we may clearly see, there ought to be a mutual forbearance ; that there may be neither a coveting nor aspiring on the one hand, nor yet a depressing or condemning on the other.

But besides the forbearance of this nature, which is most ordinary and universal (and for the exercise whereof there is and will still be a need so long as there is any gathering or Church of Christ upon the earth,) there is a certain liberty or forbearance also, that is more particular, and has a relation to the circumstance of time and places, which will not hold universally : whereof we have examples in the primitive Church: One was in suffering circumcision to the Jews for a time, and other legal purifications and customs, as in observation of days, and in abstaining from meats. See the 21st of Acts, the 14th of Acts, and 1st Cor. 8th chap.

Here the apostle commends these acts of forbearance being done in condescension to the weakness of

such, upon whom the ancient (and truly deserved in its season) veneration of the law had such a deep impression, that they could not yet dispense with all its ceremonies and customs.

But yet the apostle was far from condescending or allowing these things to such Jews as had once seen over them; or to such of the Gentiles who would have been exercising this liberty or pleading for it. And therefore he argues with the Galatians thus—Are ye so fallen from grace, that ye seek justification by the law? If ye be circumcised, Christ shall profit you nothing. Chapter 4th, verse 11th, he complains that he was afraid that he had laboured in vain: if after they had known God, they wanted (or began) to turn back, and fall away to the beggarly elements. In 1st Timothy iv. 3, he calls *commanding to abstain from meats* a doctrine of devils, which, in another respect, was Christian forbearance. So we may see, that in these particular things, there is great need of wariness in the Church of Christ: For that sometimes forbearance under a pretence of liberty may be more hurtful, than downright judging.

Yet there may, and ought to be, a mutual forbearance in the Church of Christ in certain such cases which may fall in: and a liberty that is in the Lord which breaks not the peace of the true Church: but in such matters (as is before observed) both the nature of the things, the spirit they come from, and the occasion from whence, and their consequence and tendency, are carefully to be observed.

(My friend, let this proposition be a speculum for thee wherein to view thy (so called) paternal or pastoral care for J. S.* Peter, thou knowest, denied that he so much as knew Christ; yet a simple cock was the instrument of shewing him his error, much more thee.)

But, lastly, let us examine in whom the power of decision is: that is, who are the proper judges; in whom resides the power of deciding controversy.

And this is the specific difference and distinguishing property of the Church of Christ—from all other antichristian assemblies, and churches of man's building and framing.

To give a short, but clear and plain answer to this proposition:—

The only *proper judge of controversy in the Church is the Spirit of God*, and the *power of deciding solely lies in it*: as having *the only unerring, infallible*, and *certain judgment belonging to it*: which infallibility is not necessarily annexed to any persons, person, or places whatsoever, by virtue of any office, place, or station, any one may have, or have had, in the body of Christ. That is to say, have any ground to reason thus?—because I am, or have been, such an eminent member, therefore my judgment is infallible: or, because we are the greatest number, or, that we live in such a noted or famous place, and the like.

Though some of these reasons may, and ought to have their true weight, in case of contradictory assertions; yet not so, as upon which, either mainly, or only, the infallible judgment is to be placed: but upon the *Spirit*, as that which is the firm and unmovable foundation.

And before I conclude, I cannot but remind thee of a Scripture which hath often puzzled me, (to wit,) Jesus asking his disciples, "whom do men say, that *I* the *Son* of *Man am?* and Simon Peter answered—"*thou art Christ, the Son of the living God.*" To whom Jesus said, "*Flesh* and *blood* hath *not revealed this unto thee*, (this what? this knowledge—this mystery to the world—that I am the Son of the living God,) but *my Father*, which *is in heaven*." And I say also unto thee, That *thou art Peter*, and *upon this rock, I will build my Church*, and the gates of hell shall never prevail against it."

This rock! what rock? How do you (Papists) prove that Peter was the rock—against which the gates of hell should never prevail. Surely the gates of hell prevailed over Peter when he denied that he so much as knew—or ever had known Christ in his humanity: where was your infallible rock when it was shaken: yea, overturned by the voice of a poor maid servant?

And Paul, at another time, upon another occasion, proved him guilty to his own face: if Peter be your Rock, upon which you build your Church, either disprove these scriptures, or never more pretend to infallibility in your church government.

But, my friend, please to observe Christ's words over again—"Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, (it—what? this mystery, as above,) but my Father which is in heaven." What! had the Almighty spoken to Peter in person, as one man speaketh to another? or had he spoken to him by an angel, and told him that Jesus was the Christ—his Son? or had he not rather *revealed* it unto him by the powerful influence of his Holy Spirit in Peter's heart, and thus discovered the mystery of Christ's Divinity to his understanding: And upon this rock—this unerring, infallible, and true Teacher—who discerns the hearts and inward parts, I will build my Church, and the gates of hell or all the powers of darkness, shall never prevail against it.

But I think there was never man, as natural man, yet born of a woman, but upon him, at one time or another, in a greater or lesser degree, the powers of darkness hath prevailed. As for Peter—I think there has been many a man who kept his faith better than he.

After all this—methinks, I yet hear thee object, and say—"how do you know that our Church is not the true Church, and that we are not a body of men that truly and really have received, and hold the truth as it is in Jesus, and are in measure sanctified, or sanctifying in and by the power and virtue thereof working in our inward parts?

I answer thee, in the words of the Wisdom of God, who speaking on this very occasion, told his faithful ones:—"by their fruits shall ye know them:"—so, my friend, it is our fruits, that are the most certain evidence, of our being living branches of the true vine.

Shouldst thou ask me, "Are not our fruits as likely to proceed from the true vine, as those of any body or society of men, that yet has been, or is, in the world?"

To which I answer in the negative: And that the proceedings and product of your last General Council, (see the history of the Council of Trent,) so much boasted of by you for its sanctity,—appears to me to be only an assembly of men, who for the sake of interest and worldly respect, had taken upon themselves the name and clothing of Christ's sheep; but (inwardly) like wolves, had ravined—out of the life and virtue of true Christian shepherds.

To prove which in particulars, I shall desist at this time—it may be till another opportunity, or perhaps till thou require me to make good my assertion.

And to conclude, as thou requested "to exhort me in sound doctrine, and to discourse, and discuss over with me such points of Scripture as I should propose to thee; I desire thy answer to the following particulars, and to make good thy promise—"persevering in the doctrine of the apostles," and their (spiritual) successors, which if thou effectest, so as that I can take in thy judgment, I will not only look on thee as an

* J. S. through fear renounced the Papist faith.

elder worthy of double honour, but apply myself to thee for further advice.

And first, Who is the woman mentioned in the 12th of Revelations, that fled into the wilderness?

Secondly, Who is the Beast mentioned 13th of Revelations?

Thirdly, Who is his Image?

Fourthly, What is their mark, without which none must be admitted to buy or sell?

Fifthly, Who is the whore mentioned in the 17th chap.—that sitteth upon the waters, and drinketh the blood of the saints?

Sixthly, What are the marks of Antichrist?

Seventhly, Who is the man that denies Jesus Christ to be come in the flesh?

Eighthly, By what shall I prove the spirits that are gone out to deceive the world?

Ninthly, By what shall I know, and how shall I hear, the voice of Christ?

Tenthly, How shall I know whether I be one of Christ's sheep?

Eleventhly, What is the assurance he gives unto them?

Twelfthly, and lastly, What is the mark that he sets upon them?

Dear friend, as I have been drawn out in answering thine, (I trust by the spirit of love,) further than I expected, I am desirous to hold the unity of the true faith with thee in the bond of peace, and therefore, as I know thee to be a person that hath a sufficient opportunity of time, (if God will permit,) I desire thee to be full and clear in thy expressions touching thy answers, in my last particulars; which will lay a further obligation upon thy sincere and well-wishing friend, JOSEPH MILTHORPE.

21st of 3rd Month, 1745.

W. E. FORSTER'S REPLY.

For THE BRITISH FRIEND.

IT is fully admitted that W. E. Forster's refutation of some of the charges made by Macaulay is complete, so far as it goes; but there is one point that he has not replied to—namely, Macaulay's charge against Penn, on the subject of tithes.

In vol. ii., page 298, Macaulay says,—"Penn had passed his life in declaiming against an hireling ministry. He held that he was bound to refuse the payment of tithes, and this even when he had bought land chargeable with tithes, and had been allowed the value of the tithes in the purchase-money."

It does not by this plainly appear, whether Macaulay thought Penn wrong, or otherwise, in "declaiming against an hireling ministry;" but it implies a censure. That *such* a ministry is inconsistent with what Penn, and the Society of which he was a member, considered to be a *Christian* ministry, is well known; and the sincerity of their belief was fully shown, by the long and grievous imprisonments, and great loss of property which they endured on this account. They also ably contested, by their writings, the then commonly-received opinion, that the clergy had a "*Divine Right* to tithes;" and however absurd such a sentiment may now appear, perhaps it was mainly through their instrumentality, that public sentiment on this subject is much if not entirely changed.

The latter part of the charge, if it be a charge,—"That Penn refused the payment of tithes, even when he had bought land chargeable with tithes, and had been allowed the value of the tithes in the purchase-money,"—seems to require a more full investigation. It implies an unfair, if not a dishonest, ground for refusal.

Now, it must be remembered, that the refusal to pay tithes rested on two or three circumstances. First, on religious grounds. They were part of the Jewish ceremonial law, applicable to that nation only; which law, or the dispensation of which it was a part, was abrogated by the coming of Christ, who instituted a *free* ministry, totally different from that which preceded it. There is no mention of a compulsory maintenance for his ministers in any part of the New Testament. Secondly, The Friends believed that the institution of tithes was a popish usurpation—introduced into this country at a time of gross intellectual darkness, when kings were induced by the Romish clergy to give what was not their own—namely, the property of their subjects—to what was improperly called, "*The Church.*" Admitting that the proprietors of the soil had a right to give their *land* to whom they pleased, yet surely they could have no moral or equitable right to give the tenth part, or any part, of that produce which arose from cultivation, and the outlay of capital and labour; and much less the produce of that capital which was not then in existence. Tithes are thus described:—"They are the tenth part of the increase, yearly arising and renewing from the *profits* of lands, the stock upon lands, and the personal industry of the inhabitants."* Now it appears self-evident, that whatever *assumed* power, whether it be Monarchial or Parliamentary, that granted to the ministers of any church, whether national or otherwise, the tenth of the increase arising from profits, &c cannot be binding on those who were, or are, the rightful possessors of such capital or profits, without their consent.

In addition to this, it may be observed, that such grants were obtained under erroneous or false pretences. First, That tithes were due "to God and holy church." Secondly, That the payment of them would tend to everlasting happiness. Thirdly, That the Pope and his ministers have power on earth to forgive sins," which Friends considered to be impious, if not blasphemous assumptions.

We have Macaulay's own admission that very great improvements in the reclaiming of land, cultivation, &c. have taken place since the time when tithes were thus given to the clergy, and the period to which he refers—namely, the reign of James II. See his description of these improvements and alterations, in vol. i., pages 280, 281, 311, &c. &c. This must have been the result of an outlay of capital and labour, and therefore no *moral* right could have existed, for kings, or the owners of land, to have given to the church (so called) to the end of time, that which they never possessed.

Vast improvements have been made in almost everything. According to Macaulay, in moral, political, mechanical, agricultural, mercantile, and every other science; and we may, with thankfulness, add, in *religious views*. We have made some advances from papal darkness The true light has shone, and we may hope that it will more and more shine unto the perfect day. Already has been discarded the erroneous position, that the State has a power to direct *how* God is to be worshipped, and to persecute those who would not submit to the ruling power in this respect. Loss of property—of liberty, and even life, were once the penalties for non-compliance. And we may hope that, with an increase of light and knowledge, the time will come, when the yoke of tithes, which our rulers now compel us to wear—a yoke which was always grievous to our forefathers as well as to us—will be removed.

When William Penn purchased, or any other person now purchases, land which by law is subject to tithes, in either case it is bought with all its incumbrances; and if the party is conscientiously restrained from paying

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* Gregory.

them, he patiently submits to the penalty which the law inflicts for such refusal. At the same time, he may contend, the claimant has no religious or moral right to the tithe of the *profits* of his *industry* and *capital;* and it follows, that he, or his successors who may own the land, will be entitled to whatever advantage may arise from the future abrogation of this law.

2d Month, 9th, 1850. J. T.

Poetry.

"THE WORLD IS GROWING WISER."

"Three hundred hands are about to be discharged from the dockyard at Woolwich."—*Times, 12th Month, 17th,* 1849.

The world is growing wiser, throughout the nations wide,
A giant power is gathering, which will cast the sword aside,
A giant strength will hurl it, to oblivion and to rust,
It will yield dismayed, defeated, to reasoning wise and just.

A giant voice is asking this question through the earth,
What has the sword e'er gained for man? What are its victories worth?
A giant tongue is telling of the Christian's creed outraged,
Of wars of dire aggression by Christian (?) nations waged.

A giant hand is pointing to the lives of millions lost,
The merchant's mind is casting up the treasure war has cost,
But peace her white flag hath unfurled, hath blown a trumpet blast,
Demanding that the sword shall be,—a remnant of the past.

Satire and sarcasm imbecile have dipped their pens in gall,
But harmlessly their shafts have fallen, as on a brazen wall;
The people's voice hath risen, and they hail a brighter day,
For the world has grown wiser, and will cast the sword away.

Yes! a giant voice hath risen, and is pealing far and wide,
It is sweeping o'er the mountain tops, and floating on the tide,
The cry of dire taxation, beneath which the nations groan,
Can no longer pass unheeded by the monarch on his throne.

Across the wide Atlantic responsive strains we hear,
"Forgotten be the battle-axe, and broken be the spear;"
Through a night of misty darkness there beams a genial ray,
The world is growing wiser, and will cast the sword away.

The world is growing wiser, then let our hearts rejoice,
And let this language be proclaimed, as by a herald's voice,
"Courage, brave peace warriors, maintain the bloodless fight,
The victory will yet be yours, God will defend the right."

Maidstone, *12th Month, 18th,* 1849. T. F.

BAPTISMAL REGENERATION.

How shall a being form'd of dust
Be qualified to join the just?
Ask Philpotts, or Sir Herbert Fust?
By water!

Or how shall mortals "born in sin"
Be rendered free from *dross or tin,*
And more than Ophir's gold to win?
By water!

Thus, they who break *commandments ten,*
And kill in troops their fellow-men,
Have at the *font* been "*born again,*"
By water!!

But some there are who still suspect
That *nominals,* whate'er *their sect,*
Can never prove themselves "*elect,*"
By water!

That, when disease is from *within,*
'Tis there specifics should begin;
Inadequate to *cleanse from sin,*
Is water!

Anon.

Births.

First Month, 1850.

1st. Amelia, wife of James Bowden, 86, Houndsditch, London, a son; who was named Alfred James.

16th. Maria, wife of T. T. Dann, of Nutfield, Surrey, a daughter.

Second Month, 1850.

9th. At Stoke Newington, London, Hannah H., wife of Stafford Allen, a daughter; who was named Mary.

Marriages.

First Month, 1850.

3d. At Nottingham, Thomas Hodgkin, M.D., of Bedford-square, London, to Sarah Frances Scaife, of Nottingham.

30th. At Peel Meeting House, London, Hollis Clayton, of Dunmow, Essex, to Sarah Elizabeth Bond, of Northampton-square, London.

Second Month, 1850.

7th. At Carlisle, Isaac Wright, Jun., of Haverhill Cottage, near Bolton, to Christiana, youngest daughter of the late Jonathan Carr, of the former place.

Deaths.

Twelfth Month, 1849.

29th. At Reeth, Daniel Chapman, aged 24; after a short illness, of erysipelas. His sufferings were severe, but the calm composure and patience with which they were borne, strikingly exemplified the declaration of scripture—"As thy day is, so shall thy strength be."—This notice is repeated, in consequence of a misprint last month.

First Month, 1850.

2d. At his residence, Portadown, James Hogg.

5th. At Rosenallis, near Mountmellick, John Haslaw, aged 81.

7th. William Ashby, of Hounslow, Middlesex, in his 62d year.

8th. Esther Prideaux, of Plymouth, aged 71.

9th. Dorcas Squire, of King's Langely, Herts, aged 67.

17th. Elizabeth Horsfall, of Leeds, aged about 50.

18th. Susan Chapman, of Plymouth.

Errata.—In last month's obituary, notice of Rachel Pattinson, for residence of her son-in-law, read *son.*

TO CORRESPONDENTS.

J.S.—We have received many books, pamphlets, and papers, on the subject of Vegetarianism; and while we wish well to every effort for improving, not only the moral, but even the physical condition of the people, we yet do not feel called upon to enter either into the merits of the question, or the controversy respecting it.

W— W.—We regret not having received his paper earlier. It is reserved for next number.

J.R.—We have to thank him for his communication; but do not see that we can avail ourselves of it at present.

J.C.; H.R.; B.C.; L.S.; F.S.; H.B.; J.J.B.; T.B.; B.B.; G.B.; J.B.; H.C.; J.C.; E.D.H.; G.H.; W.H.; J.M.K.; T.S., and D.S., are received.

Also, Yearsley's New Method of Curing Deafness; Circular of London Committee for Repeal of the Advertisement Duty; Weep not for the Dead; Peace Advocate; and Herald of Peace for 2d Month; Burritt's Bond of Brotherhood, No. 7, Vol. 4; Scriptural Associations with the Women's Queries; Daily News, of 31st ult., and Carlisle Journal of 1st current.

Advertisements.

WANTED, in various parts of Great Britain, WHOLESALE AGENTS for the SALE of BISCUITS Manufactured in Carlisle.

For particulars, apply to William Slater, Carlisle.

WANTED, by a Young Man, who has had considerable experience in Teaching, a SITUATION in a PRIVATE FAMILY, or in a SCHOOL.

Satisfactory references can be given. Address, G. H., care of the Editors of *The British Friend.*

WANTED, an Active, Steady Youth, about 16, as an APPRENTICE to a MANUFACTURING and RETAIL CHEMICAL BUSINESS in the Country.

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TO be LET, on Lease, with immediate possession, a GROCERY and BAKING BUSINESS, in a village where there is a Friends' Meeting.

The above will be disposed of on advantageous terms.

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NOTICE.

THE intended Additions and Alterations at the Lancashire Quarterly Meeting School, at Penketh, for the Children of Friends, and those who are connected by birth, or otherwise, with Friends, are expected to be completed by Midsummer, when the School will be Re-opened for Girls as well as Boys.

Applications for admission to be made to SAMUEL EVENS, the Superintendent, Penketh, near Warrington.

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Penketh, 2nd Month 1, 1850.

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All Communications must be Post-paid, per British Mail Steamer; and £1 sterling remitted to W. and R. SMEAL, Glasgow, will insure a prompt reply.

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Cincinnati, 9th Month, 1st, 1849.

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NO EXTRAS.

Darlington, 2nd Month, 14th, 1850.

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A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—Jer. vi. 16.

No. III. GLASGOW, 3rd MONTH, 1st, 1850. Vol. VIII.

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Advertisements.

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London, 2d Month, 14th, 1850.

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This Society, though but little known to the public generally, has long been the means of effecting much good to this interesting and useful class of the community. Nearly 1,800 have received assistance from its funds, many of whom, by its timely aid, have been rescued from the sufferings and temptations incident to extreme destitution, and enabled to support themselves by their own industry. The Committee, desirous of extending the sphere of their usefulness, earnestly solicit the pecuniary aid of those who approve their object. Cases are assisted, after careful investigation, upon the recommendation of subscribers, either personal or by proxy, so that no applicant, if her case prove deserving, is without a resource. One case annually can be recommended for every half-guinea subscribed, or for a donation of £5.

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THE BRITISH FRIEND:
A Monthly Journal,
CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. III. GLASGOW, 3rd MONTH, 1st, 1850. Vol. VIII.

THE SOCIETY OF FRIENDS; ITS PRESENT STATE, AND FUTURE PROSPECTS.

For The British Friend.

In a former number* of *The British Friend*, an article appeared bearing the signature of "F." wherein the important query was considered, "Are Friends, as a Society, increasing or decreasing?" Having read this article with much pleasure, and feeling an interest in the true welfare of our religious Society, I thought that the query referred to, with some observations arising out of it, might not unsuitably find a place in the columns of a journal, "chiefly devoted to the interests of the Society of Friends."

That Friends, as a body, are decreasing, in this country at least, I think there can be little doubt. The cause may be variously attributed to agencies operating from within and from without. In enumerating some of these as they rise before me, though conscious of my inability to treat such a question as it deserves, the few thoughts thus thrown together in the pages of *The British Friend*, if of no other service, might form "the text to a fairer illustration," from some writer better qualified to do full justice to the subject.

Birthright Membership.—Having on a former occasion adverted to this question, I do not incline to add much now. In a primitive and sounder state of the Society, I believe that the admission of members by convincement alone, would operate beneficially as a conservative element in retaining the savour of the salt amongst us; but in our present and weaker condition, the good effects of such a regulation would be much neutralized, by the lack of spiritual discernment, resulting in the absence of due care and deliberation being exercised in the admission of converts to our principles.

Migration of Friends from the country districts, to commercial and populous towns.—This change from the calm seclusion and simplicity of country life, to mingle in the busy hum of commerce and trade in our large towns, has operated unfavourably upon us. We have suffered loss in thus exchanging the primitive habits and tranquillity of the country, for the anxiety, toil, and keen competition, inseparable from many of the trading enterprises of the present day. Riches have increased, and with them many evils and dangers. For although a blessing when rightly employed and distributed, yet too often riches prove a temptation and a snare; so that to us as a people, may the similitude of Bacon be forcibly applied, "Riches are to virtue what baggage is to an army, it hindereth the march." The laudable desire of parents and guardians, to place out the youth under their care in guarded situations, free from the contamination of the workshop, has led to the comparative neglect of the more useful handicraft trades as a means of livelihood. But it may be questioned, I think, whether, seeing every path of life has its trials and temptations, we have not suffered injury by the attention of Friends being almost exclusively directed to the overcrowded departments of trade and commerce, rather than to mechanical occupations. For it may be presumed, that were it otherwise, and the youth amongst us trained to the exercise of manual industry, they in turn would become competent to teach others, and thus the rising generation be led to adopt a vocation less crowded with applicants, as well as more consonant with our habits and principles.

The introduction of spurious doctrine amongst us.—There seems to be a tendency in all religious bodies, to slide from the principles of their original foundation. Practice not being in accordance with profession, an attempt is made so to modify or alter the latter, as to induce some sort of congruity with the former. Looking at the subject from an extreme point of view, I think it may be asserted, that the ancient Friend, and the modern professor,—types of whom may be discovered amongst us,—are scarcely more distinct from each other in their views and sympathies, than were the doctrines promulgated by George Fox, and those against which he urged such incessant warfare. Nor is this altogether surprising. The principles of genuine Quakerism, or practical Christianity, lead to great self-denial, and, it may be, to suffering; though to the obedient, these trials and afflictions are softened and sweetened; "the yoke is made easy, and the burden light." But the many, too prone to follow the multitude to do evil, shrink from the cross; are impatient of its salutary restraints; and seek, vainly seek, "by climbing up some other way," an easier path to the kingdom. Thus doctrines which strike not at the root of our besetting sins, but rather tend to lull us into a false security, are, I fear, more popular and prevalent amongst us; while those on the contrary, which would lead us to close self-examination, and the renunciation of aught that might impede our growth in the truth, and progress in the life of true religion, are left to the consideration of a "more convenient season," or deemed too stringent to be practically followed. Pure Quakerism will not amalgamate with its opposite; yet may its principles be so modified and sophisticated, as to present the appearance of what may be termed a mixture. It is to the existence within us of this injurious agent, that I consider we may, in some measure, attribute our want, as a Church, of a more distinct utterance in the authority and power which true unity gives. To the same cause I ascribe, in degree, the too prevalent misapprehension of our real sentiments and principles, by the world at large; "for if the

* British Friend, Vol. VI., No. 11.

trumpet give an uncertain sound, who shall prepare himself for the battle."

Intermarriages with those not in membership with us.—These may arise from unwatchfulness. A too intimate connection with the members of other religious societies, may lead to our views and opinions being gradually leavened into conformity with theirs; the feelings may also become so warped as to mislead the judgment from the true standard; and thus by degrees, and almost imperceptibly, principles once dear to us lose their attraction; the heavenly giving place in measure to the earthly affections, till the final step is taken which severs our connection with the Society. In some cases, this separation from the body may not result in a permanent estrangement from our principles; we may regret the course we have taken when too late to retrieve it, and yearn in secret to return to our first love; yet much conflict and suffering may have to be endured, ere we can see clearly the distance we have strayed from the path of safety, and be gathered again into true fellowship with the Church.

Having thus glanced at some of the causes which may be considered as influencing the general condition of our religious Society, it may be queried, where is the remedy? How shall the Church be restored in any degree to her primitive strength and purity? The simplest and most effective restorative must be sought for in ourselves. I rejoice that an effort is being made to disseminate a knowledge of our principles through the publication of works recording the lives, labours, and sufferings of our worthy predecessors in the truth. The perusal of these books by others, may stimulate some seeking minds to know more of the nature of the tree which produced such fruits. As a useful agency in supplying an admitted want, I highly approve of it: as *written* epistles they are good, but the *living* epistle is better. Multifarious as are the influences which have led to a diminution in our numbers and strength, they may chiefly be traced to one root,—the world, its riches, friendships, and snares.

To recur again to the remedy,—self-examination leading to self-reformation, in short, *individual faithfulness.* The prospect before us affords ground for both encouragement and warning. As a Church, we are not encumbered with corrupt forms and doctrines,—"the commandments and traditions of men,"—which have outlived their day, and must give place to such as are more accordant with the mind and will of God. Our doctrines and testimonies, preached and practised in all their integrity by our forefathers in religious profession, have lost none of their vital power and efficiency,—a transcript of that eternal mind "with whom there is no variableness, neither shadow of turning." Our discipline, like the tabernacle of old,—framed after a divine pattern, when administered by men of clean hands and upright hearts, still maintains its corrective and sanitory power. We are privileged beyond many and most; we have "line upon line, and precept upon precept,"—a Church which watches over the spiritual interests of its members with unremitting care; a discipline which, while it trenches not upon the individual freedom of any, yet gently restrains the wanderer from his course; and over all, we may humbly and gratefully acknowledge, the superintending providence of the great Keeper of Israel, "who neither slumbers nor sleeps." It would be well for those who slight our privileges, and deem many of our testimonies and peculiarities as needless restraints, to reflect whether the obligation which rests upon us to bear them is of merely human authority; whether the counsels and admonitions extended from time to time by the Church to its abberant members, do not emanate from a measure of the authority and power which first gathered us together as a distinct religious community; preparing and qualifying, through every stage of our history, his faithful servants to preserve inviolate the trust committed to their charge. We are encouraged by the progress many of our distinctive principles are making in the world at large. Opinions once looked upon as heterodox, visionary, or absurd, becoming the practical belief of not a few. We are warned by the same token, that if we as a people prove unfaithful to the trust committed to us in the wisdom of the Most High, others will be raised up as witnesses to the same truth, and set us aside; and surely "where much is given, much will be required." We live in times pregnant with the elements of change and derangement. The upheavings of the popular mind, as indicated in the late stormy revolutions on the Continent; the still unsettled state of things there, as compared with the tranquillity of our own country; the rapid spread of scientific and intellectual knowledge; the extraordinary issue from the press, of theological works treating of the most profound mysteries of spiritual religion; the evident yearning in some minds long oppressed with the burden of a mere formal religion, for a resting place in a purer and healthier spiritual atmosphere; may be the precursors of a greater spread of light, the dawn of a great struggle between the powers of light and darkness; the antagonism of that which shall endure for ever, and that which is destined ere long to be scattered like chaff before the wind.

But whatever may be the result of all these mighty movements, it seems to me especially incumbent upon us as a religious Society, to be watchful and vigilant; to have "our loins girded, and our lights burning;" to seek to know what is our part and lot in this matter; what to do, and what to leave undone; that no organization, whether of a political, ecclesiastical, or even philanthropic character, be suffered to draw us aside from the first and paramount duty, of guarding faithfully the integrity of our own principles and testimonies,—the inviolability of "the faith once delivered to the saints." Thus in simple faith and steadfast reliance upon our holy Guide and Director, pursuing our allotted path in the orderings of Infinite Wisdom, we may be made instrumental, in our day and generation, in carrying forward the great work of moral reformation and true religion in the earth; to the praise and glory of Him who hath called us out of darkness into his marvellous light. X.

2nd Month, 1850.

"GATHER UP THE FRAGMENTS THAT REMAIN, THAT NOTHING BE LOST."

No. V.

JOHN BARCLAY TO P. B.

10th of 4th Month, 1838.

My dear Friend,—On the eve of leaving home, or rather "about to depart on the morrow" for Brighton, if able—for I am very poorly, "feeble and sore broken" outwardly, though, I trust, alive in my spirit as ever, and resigned to all that may be in store for me—the enclosed packet came to my hand, so I commit it to post, and take the opportunity of conveying my dear love in that which changeth not—the everlasting truth.

Though unable to mingle with my friends in person when they come together for this blessed cause-sake, to endeavour to strengthen one another's hands in God, and to build up one another in that holy faith once and still delivered to the saints; my poor mind is as deeply, as strongly, concerned as ever, that every part and parcel thereof, with all its genuine accompaniments and fruits in practice, may be maintained inviolate, and nothing forborne, or let fall, or slighted,

(through our degeneracy and dim-sightedness, which we call our superior light,) that our worthy ancients upheld through suffering. What has our refinement, religious or civil, done for us? What has an approach, or a condescending affinity thereto, done for us? Weakness has inevitably followed, and even the strongest and the wisest have been utterly laid waste—these that held seats in our Master's *privy council*—and some are not sufficiently warned and humbled by these things; and if they are, they should openly acknowledge their error, and forsake the very appearance of this rack.

Ah! how sweet it would be to hear the sound of multiplied testimonies, even sitting after sitting of our Yearly Meeting, confessing their own siding with those spirits that have gone out from among us, that their judgments were beguiled, that their feet were almost gone! *This* would be for the peace and restoring of Zion! but to chime in with, and go part of the way with, or towards, those whose path is not in or according to the truth, as we have ever held it; what sort of peace will this produce? I am cheerfully confident that if those we somewhat look to, and may look to, as watchers, as seers, as standard-bearers, as advocates, as counsellors, &c., are removed (and they are removing!) to their rest; or if any of these should not keep their habitations firm and undeviating, but turn aside in any respect from the ancient testimony as to any particular,—that He who raised up such a people as we were at the first, will never cease to raise up such, and put forth some into the foreground, into the very seats of the unfaithful, the worldly-wise, the modifying, men-pleasers, who still contend for that which some of us have struggled against. I have seen it wonderfully in my short day; I have read it of those that have gone before; and therefore let none ever throw away their shield, and weakly compromise the trust devolving on them.

I did not intend, (but had quite another intention,) when I took pen, so to write. What I had to say seems nothing worth; so I omit it, feeling the weight of what has gone before.

Farewell, my beloved friend; may the Lord preserve us purely to His praise. With love, thy affectionate friend, J. B.

TO J. AND R. F.

Stoke Newington, 1st *Month*, 1838.

. . . Ah! it is little we can do for one another, yet let us be willing to do that little which offers. I often think how short may be the season wherein we may be permitted, or may have occasion, for the comfort, aid, and support one of another. How many opportunities for handing a hand of help, or a cup of cold water, do we not avail of, but suffer to go by unimproved, and fritter away in our intercourse one with another, even those nearest and dearest to us in an outward or inward sense. Everything, indeed, proves what poor creatures we are, and what a low, mixed, imperfect state the present is—a few drops of comfort, of strength; a little grain of faith, of hope, of qualification to struggle on—just enough to keep from falling—administered in the hour of need, and in such a way as utterly to hide pride and take away all occasion of boasting on the one hand, or of repining on the other!

[Speaking of two Friends then out on religious service:] These are the instruments, these are the men, to strike at the great image of the wisdom of the princes of this world, and to bring it to nought. Ah! I had sweet intercourse in my sleeping and waking hours with these, even last night and early this morning. O, how precious, how heavenly, was the influence that seemed in an indescribable way to cover and to fill my mind!—and then they, and other kindred spirits, (both in the body and removed out of it,) were, as it were, present with me, and I thought they strengthened my hands in God! Yet, when the thing was gone from me, the vision past, all was dull, poor, feeble, mournful, ailing, and very fit to be utterly cast away out of the reach of mercy! Oh! if we would cultivate our intercourse with heaven, and heavenly ones, and heavenly things, prefer our claims, avail of our privileges, remember our heirship and calling, *why need we tarry here*, why should we grovel below, instead of lifting up the soul and resting in the Beloved! Farewell!—onward, onward! The time is short, my brother and my sister—we linger for one another. Let us press forward, and in due season we shall reap, if we faint not.

TO HIS SISTER.

Stoke Newington, 22*d of* 11*th Month*, 1837.

Thou lookest for a note from me in reply to thy last, but it seems an effort to write, or at all to rouse out of the weight of sadness and exercise in which my poor mind has been sunk both last week and nearly up to this time. But I trust it is only a needful plunge, and that the tranquillity, ease, and sustenance which *preceded*, may, in due season and in due measure, be permitted to *succeed*—as one says, "seasons of poverty, and seasons of plenty"—everything is beautiful in its season, says the wise man—but this is only as we are prepared to take the cup that is handed. . . . As thou hast felt, and dear J. F. M., and others also, so we feel that storms seem to threaten; but there is a passage in Job, I think, about *laughing at the storm*, or to that effect I suppose it implies a stayed confidence and comfort in Him who rides the tempest and can hush it at his word! I have had, as it were, to button my coat about me, within these few days, and gird up the loins of my mind. But oh! the oppression and vaunting of the enemy—yet the Lord's poor shall be set on high from affliction in due time! I had rather preach once a year with demonstration, than every day with but mixed evidence, and from the creaturely part. No matter how few words, or how simple, if it be but the Lord speaking by and through us. The rest is vanity!

"THE STRONG HAND."

EXTRACT FROM THE יד החזקה OF MAIMONIDES.

The foundation of foundations, and the pillar of wisdom, is to know that there is a First Cause, and that it produces whatever exists. And nothing that exists in the heavens and in the earth, and nothing that is between them, could exist except from the truth of His existence.

This is what the prophet says, *And the Lord God is truth. He alone is truth, and there is no truth besides His truth.* And this is what the law says, There is no other beside Him; as if it would have said, There is no self-existent cause of truth beside Him.

This cause is the God of the universe, the Lord of all the earth, and he governs the wheel with a strength to which there is neither end nor limit; with a strength in which there is no pause. This wheel is turning continually, and how is it possible that it can turn without a turner? and He, blessed be He, turns it without hand, and without body.

Experience may convince us, that trials and afflictions patiently endured, and quietly submitted to, prepare the Lord's people for the enjoyment of His love and favour.—*Dillwyn.*

MEMOIR OF WILLIAM RICKMAN

(Continued from page 28.)

Travels in America continued.—11th Month, 3rd.—Reached New Garden a little after noon, and put up at Bethuel Coffin's, who was formerly of Nantucket, and related to both our female companions. He, with his wife, &c., appeared rejoiced to see us, and gave us a hearty welcome; and I do not know that I ever felt more revived on getting among Friends, than at this time; having just before passed through a country which for the most part appeared to me little better than a dreary waste; very few houses to be seen on or near the road; a few miserable huts are dispersed here and there, probably the dwellings of such as are held in slavery,—with such this country abounds; their condition is deplorable, many of them are covered with filth and rags, whilst their lordly oppressors are living in indolence on the fruits of their labour. The evils occasioned by the continuance of slavery in this land are incalculable, both to slaveholders and slaves.

Sixth day, 11th Month, 5th—was a day of rest.

Seventh-day, we attended the meeting of ministers and elders held at Deep River, about six miles from New Garden. This was a solid good meeting. Several Friends attended it from Pennsylvania and the Jerseys, on a religious visit to these parts. Here I met with our dear friend, Nathan Hunt, for the first time. He had been long under a religious concern to pay a visit to Great Britain, Ireland, and some other parts of Europe, and had obtained certificates for that purpose, previous to and at their last Yearly Meeting, but had been prevented from proceeding, on account of his wife's indisposition; she having had a severe attack of paralysis, from which she has not yet recovered, though now much better. I found him to be of an open agreeable disposition, and affectionately kind. I returned with him, and many other Friends, to New Garden; and next day (First) attended a very large meeting there, of Friends and others; the house much crowded, and many outside. It was long before it was properly settled, partly from the noise of children crying, and partly from an unskilful appearance in the ministry. The unsettlement continued till our friend, Nathan Hunt, stood up; his testimony was in the life and authority of the gospel: he was engaged a considerable time, and before he concluded, solemnity covered this large assembly. The meeting ended in solemn supplication, in which dear E. Coggeshall was fervently engaged. I was thankful for being there.

11th Month, 8th.—Second-day forenoon, the meeting for business commenced. I felt much tried on its being opened, whilst men and women were sitting together, and many not of our Society were present. After a time of close exercise, I proposed that the shutters might be closed, and that those not of our Society would kindly withdraw; alluding to the nature and design of these meetings, and expressing a hope, that as those not in membership with us had the day preceding had the opportunity of attending [our meetings for worship], they would not think amiss of being requested to do so. After which, and some little matter in testimony from two women Friends, the shutters were closed, the business soon commenced—and continued by adjournments, one sitting each day, until Sixth-day a little after noon. By the Answers to the Queries, and the manner of answering them, much weakness appeared to prevail; things much out of order, and a want of religious depth in conducting the business. I was nevertheless fully satisfied in being there. In the afternoon, in company with Hugh Townsend, I proceeded with Nathan Hunt and his daughter, Asenath, a valuable young woman in the ministry, to his house at Springfield,—about twelve miles.

11th Month, 13th.—Seventh-day we spent very agreeably under his hospitable roof; greater kindness I think I seldom or ever experienced, or greater nearness and Christian fellowship with any one, on so short an acquaintance. The subject of his crossing the Atlantic, &c., occupied our serious consideration, in which his dear wife took some part, and appeared pleased with the prospect of his being likely to be my companion on the great waters, should kind Providence permit.

14th.—First-day morning, my companion, Hugh Townsend, and I, took an affectionate farewell of this interesting family, with a hope, should life be spared, of meeting with dear Nathan again at the next Yearly Meeting for Pennsylvania. Attended meetings at Sherborne and Sandy Spring, at both of which were dear Elizabeth Coggeshall and Judith Coffin. Next morning parted with them; they proceeded on their arduous engagement of visiting the meetings belonging to this Yearly Meeting, &c.; several hundred miles further southward, over the mountains, &c., to South Carolina, Tennessee, &c. I felt for them, but not without a hope that they would be favoured to get safely along, and to return to their families and friends in the right time. Hugh Townsend and I returned on our way to Baltimore.

We rode about thirty-eight miles this day, and put up at an inn.

16th.—Rode about thirty-seven miles, the weather remarkably warm, and the roads very dry and dusty.

17th.—Our horse having failed yesterday, we were not able to get on more than twenty-two miles; my companion walked most of the way, and myself some. We passed through a considerable town called Oxford; whilst there, and for some time after we left the town, the wind rose and blew a hurricane, the dust ascended like clouds: this was succeeded by a heavy shower of rain, which continued two or three hours—there had been scarcely any rain for many months before. We enjoyed this change, being well sheltered in our carriage, so as not to get much wet. Put up at a good inn, at a town called Williamsburgh. Next day we travelled about twenty-five miles, and ferried across the Roanoke river: my companion walked much of the way, and myself several miles. Proceeded in this way until Seventh-day evening, when we were favoured to reach a Friend's house, Francis Walthral, at Gravelly Run, where we met with a very kind reception, after our long and wearisome travel, the most so that I ever experienced, through a country occupied by slaveholders, exhibiting shocking instances of wretchedness and misery.

21st, First-day.—Attended the meeting, which proved comforting. Afterwards my companion from New Garden, Hugh Townsend, left me; he being desirous of returning home as quickly as he well could, set off for Petersburgh, intending to go from thence by steam boat to Philadelphia or New York.

24th and 25th.—I attended the Select Quarterly Meeting and that for Discipline at Waynesoak, to good satisfaction. Here I met with our friends, Abigail Barker and Margaret Allinson, with Rowland Jones, their kind companion and care-taker, whom I had seen at the Yearly Meeting at New Garden; it was pleasant to meet again, with the prospect of travelling on together as far as Baltimore.

26th.—We rode to Richmond, about twenty-five miles; and our friend, Abigail Barker, feeling a concern to see the few Friends of that place together, a meeting was appointed, and was held at the house of a widow, who was unable to get from home. It was a highly favoured season; much labour was bestowed

in the line of gospel ministry, to the tendering of many present, particularly the youth. A public meeting was held in the evening, at Abigail Barker's request; this was also a time of favour, and ended under a solemn covering.

27th.—We proceeded to Cedar Creek, about twenty-five miles.

28th.—First-day, attended the meeting there, which was a solemn season; our dear sisters laboured faithfully, and I was not excused from taking a share in the service.

On Seventh-day, 12th Month, 3rd, reached Baltimore.

First-day.—We attended the fore and afternoon meetings for the western district.

Second-day.—Our women Friends left Baltimore on their way home. I concluded to stop in town a few days, for which I had several inducements, and which soon appeared necessary. My horse became exceedingly lame, and I had occasion to keep house part of two days, having taken cold: wrote several letters.

Fifth-day, 9th.—Attended the week-day meeting in the eastern district, accompanied by my friend, Evan Thomas; wherein the cementing love of our heavenly Father was witnessed, in which we were enabled to communicate suitable counsel. At the close of the meeting, the members were earnestly desired to attend the Monthly Meeting which was to be held the next day in the western district; which, with the exception of one or two individuals, they had not done for some time past. A serious difference had taken place several years before, between the Friends of the eastern and western districts, respecting some property, in consequence of their becoming two Monthly Meetings,—the western being taken out of the eastern. Friends of the latter district had taken some improper steps, as applying to the legislature; and thus had secured the property in question exclusively for their own use; whereby occasion was given for much exercise and concern to disinterested Friends, who considered that both meetings had an equal claim. The Yearly Meeting was applied to; and after much ineffectual labour had been bestowed from year to year by Friends of their own and some of other Yearly Meetings, the breach grew wider, and became more and more public, till at length it was concluded by the Quarterly Meeting, to dissolve the Monthly Meeting for the eastern district. Still a number of the members of that Meeting continued to hold their meeting. After the close of the Yearly Meeting, much labour was bestowed by our friend, Elizabeth Coggeshall, and others; and there was reason to believe to good purpose, for on my return from the southward, I found the Monthly Meeting of the eastern district was discontinued.

Sixth-day, 10th.—The Western Monthly Meeting was held, and was the first which had been attended by Friends of the Eastern Meeting (one or two excepted): many of these were now present, both men and women. The meeting for worship was a solemn opportunity, and the business was conducted in a satisfactory manner, under the calming influence of the Spirit of Truth. Friends of the Eastern District brought forward the business of their meeting which remained unsettled, which was taken up by this, and the meeting ended comfortably, after sitting about four hours. The women's meeting, we were informed, was conducted and concluded in like manner. It was a day to be remembered with humble gratitude to the Author of all good; and, as our dear ancient friend, Evan Thomas, said to me after the meeting concluded—a time wherein we might thank God and take courage: to Him be the praise of his own works; nothing due to the creature.

Seventh-day, the 11th.—I left Baltimore, and, with my horse and carriage, went on board a steam-boat bound to Easton, on the eastern shore of Maryland, distance about ninety miles, accompanied by a young man of Baltimore.

First-day, 12th.—Attended the meeting at Easton. Have this day completed my seventy-fourth year.

. . . . 18th.—Robert Hornold, a Friend who came from Essex, Old England, accompanied me to Chester, where he and several other Friends went to attend a public meeting, appointed to prepare a remonstrance to Congress against the admission of slavery into the territory of the Missouri, about to be incorporated into the United States. I went on to Darby, a few miles farther, and put up at John Hunt's, whose wife, Rachel, with Hannah Oakford and John H. Bunting, all of this place, had been fellow-travellers with me in going to and returning from Ohio, as before mentioned.

20th.—J. H. Bunting accompanied me to Philadelphia.

Third-day, 21st.—Attended the Week-day Meeting in the North District, and made several visits. Having taken cold, I kept house next day, and continued in the city till Second-day, 27th, yet was able to get out to the Week-day Meeting in Arch-street, and the North and Pine-street Meetings on First-day. Left Philadelphia, accompanied by Edward Garrigues, for New York. We left our horses at Bristol, and crossed over to Burlington. Lodged one night at Samuel Emlen's, whose amiable and long-afflicted companion had recently paid the debt of nature. She was greatly beloved by her friends. Her close was peaceful. Called on several Friends, among the rest dear George Dilwyn and wife. They appeared cheerful as usual, and in pretty good health—alive in the best things; manifested a tender solicitude on my account, that I might be favoured to get on comfortably.

29th.—Reached New York, and put up at my former quarters, S. Wood's, who, with his wife and children, appeared pleased to see me, after my long absence from the city—between four and five months. Here I spent about ten days, attending the meetings as they came in course, writing, calling on my friends, and preparing for a long journey which I had had some time in prospect—viz., to Canada—purposing to attend the Half Year's Meeting to be held there in the 2d Month, 1820.

1st Month, 5th.—The Monthly Meeting here was large. Many Friends attended from Long Island. It held about six hours. The latter part was very trying, but truth prevailed in the end, to the comfort of many.

Left New York on Second-day afternoon, 2d Month, 10th, having Joseph Everingham for my companion in this journey. Next morning, as much snow had fallen, we exchanged the wheels of our carriage for sled-runners, a change which we found to be very convenient. Reached Tarry Town in the afternoon, about twenty-seven miles from New York, and were kindly entertained at Jacob Mott's. His wife and five children had lately been received into membership. Jacob has been an improving character for some time, and has spoken in meetings as a minister.

Fourth-day, 12th.—Rode to Fishkills, about forty miles, a very cold ride, through the Highlands. The wind was high, and the snow blew about so as to be trying to us and our horses, but we were favoured to get to good quarters in tolerable season.

Fifth-day morning, 13th.—Rode to Poughkeepsie, and where we attended a meeting; and although short, as we were in late, proved comfortable. We dined and spent the remainder of the day at Peleg Howland's—had the company of several Friends in the evening, which felt refreshing.

Sixth-day, 14th.—We reached Hudson, about forty-eight miles; the travelling good and weather pleasant.

Seventh-day, 15th.—Called on Peter and Hannah Barnard. The latter, at my first entering the house, looked at me and asked, "Is this William?" I answered, "Yes." She said she had not heard of my being in the country—seemed pleased to see me, (we were acquainted with each other when I lived in America.) Her husband could not recognize me, as it was more than forty years since we had seen each other. Hannah was very free and open, and at no loss for words; but I had reason to apprehend, much of a stranger to true silence, and that poverty of spirit upon which the blessing is pronounced. She introduced the subject which led to her disownment. This soon became unpleasant, and I took leave without staying to break bread, although invited so to do. She had been busily engaged in writing something by way of dialogue, under fictitious names, with a view to recommend plain housewifery, &c. to females, and to ridicule pride, fashion, &c. She seemed to consider she was industriously occupying her time and talents in the line of her duty.

First-day, 16th.—Attended the forenoon meeting at Hudson; afterwards crossed the North River on the ice, to Athens, and put up at my old friend and intimate acquaintance, John Alsop's. We had been acquainted upwards of forty years ago. He is now a valuable Friend and Elder. We were mutually comforted in seeing each other, after so long a separation. He had recently parted with a second wife by death, and a daughter was removed a few days before, and left a husband and one or two children. We attended meeting here, and spent the evening agreeably at my kind friend's.

17th —Rode about twenty miles, and put up at an inn. It had snowed much in the night and through most of the day. Here we were detained till the 19th, by the great fall of snow; and as I was unwell, had an opportunity of taking suitable medicine. On the 19th, set out, but got slowly on little more than twenty miles, the road being heavy with snow.

20th —Having come some miles out of our way, we had to trace back next morning; had a ride of twelve miles to breakfast—the coldest I ever remember to have had. Got onward about thirty-two miles this day.

21st.—Proceeded to Bridgewater, about thirty miles, and were kindly entertained that night by my friends, Daniel Mott and family. He and his wife (the daughter of my old friend, John Searing, who lives with them) all appeared much pleased to see us, our ancient friend in particular; he appeared alive in the Truth, green in old age, and has a hopeful family of children and grandchildren. We parted from them in near affection.

Seventh-day, 22d.—Travelled on upwards of forty miles, through Utica, a large town and a place of great resort. Next day, proceeded about the same distance. No Friends on the way for two or three days that we had knowledge of.

Second-day, 24th.—Rode a few miles—to a little beyond Le Kay's Ville, and were comfortably accommodated at a Friend's house.

25th.—Accompanied by one of the Friend's sons where we lodged, we travelled through Brown's Ville to a new settlement, called Chaumont, where we found several Friends from Philadelphia. Were kindly entertained by Musgrove Evans, this day and the next. Attended a meeting held in a school-house, much to our satisfaction and comfort. George Pryor and his wife, late of Philadelphia, proposed to accompany us to Canada, and our kind landlord and his wife part of the way.

Fifth-day, 27th.—Rode about eleven miles to St. Vincent or Gravelly Run, where, after taking some refreshment at a friendly man's house, we crossed the River St. Lawrence, first on the ice about a mile, to an island lying in the river, called Grand Island, which is about seven miles across; and then again on the ice about three miles, making about eleven miles—to Kingston, the first town in Upper Canada. We found some difficulty, if not danger, on the ice; the upper coat breaking through, and letting the horse and carriage down to a lower bed of ice, so that we seemed sometimes in danger of being overset, or breaking quite through. We were, however, favoured to get well over, for which we had renewed cause to be thankful. About five miles farther, we put up for the night at a widow's, of the name of Brewer. Next morning, our kind friends, Musgrove Evans and wife, who had borne us company thus far, returned home; and G. Pryor and his wife continued with us We rode about twenty-six miles, and put up at Daniel Haight's, by whom and his wife we were kindly entertained the remainder of that and the next day and night. Our road this day lay mostly on or near the northern shore of Lake Ontario, which appeared to be frozen over and covered with snow. This lake, we were informed, is from 30 to 60 miles across, and 300 in length, receiving all the waters from the other lakes.

First-day, 30th.—Attended the meeting at Adolphus, to some satisfaction.—31st.—Rode on towards West Lake, accompanied by our friends, Edward Barker and wife; G. Pryor and his wife; after proceeding a mile or two, put up at a Friend's house near the road, on account of the inclemency of the weather, and difficulty of travelling from the drifted snow. Put up at Samuel Baker's, about two miles from West Lake, who, with his wife and a large family, had lately come over from Ireland, and settled here on a farm. He and his wife appeared valuable Friends, and their children hopeful. We met with a most cordial welcome, and were prevailed on to tarry all night.

Third-day, 2nd Month, 1st.—Attended the meeting of ministers and elders, which was small, owing in part to the difficulty of travelling, from the abundance of snow. The like had not been seen before, by some of the oldest inhabitants, in these parts. The meeting was in a good degree favoured. We went afterwards to dine at a friend's house, where we had the satisfaction of meeting with our friends Anna M. Thorne, from Nine Partners, Mary Bristol and her companion, Reuben Hows, on a religious visit to these parts. They did not arrive in time for the before-mentioned meeting, having been detained on the way by the snow. Musgrove Evans and wife came forward with them from Chaumont. We were rejoiced to see them.

Fourth-day, 2nd.—Came on the half-year's meeting. The meeting for worship was a solid season, and concluded with solemn supplication by A. M. Thorne. The meeting for business was trying, the state of things appearing to be very low; adjourned to the close of a public meeting to be held next day.

Fifth-day, 3rd —Said meeting was largely attended; several testimonies borne; our friend, A. M. Thorne, was largely opened to the people, and the meeting concluded in a weighty manner. Several Friends were with us at our lodgings in the evening, with whom we had a comfortable opportunity in religious retirement, verbal testimonies, and solemn supplication; the latter by Nicholas Brown, a young man who had obtained a certificate to visit some parts within the compass of New York and New England yearly meetings.

Sixth-day morning, 4th.—Set out in company with several other friends on our way to Grassy Point, about twenty miles,—called and took breakfast at our friend Samuel Baker's; afterwards had a tendering,

cementing opportunity in the family, and parted with them in nearness of gospel love. We put up at James Noxson's, a Friend in the ministry.

Seventh-day, 5th.—Rode a few miles to Jacob Cronk's, where we lodged this night.

First-day, 6th.—Attended the meeting at J. C.'s, where were many not of our Society, although it was requested that no notice to such might be given. The house was crowded, and the meeting ended well. Our friend, James Noxson, had much to say to the people. Afterwards rode about twelve miles; crossed the Bay of Canthy, nearly a mile, on the ice, which in some places was not very firm; a strong southerly wind having occasioned a thaw.

7th.—We proceeded to John Ferris', about four miles short of Kingston; next morning crossed the St. Lawrence on the ice, and with less difficulty than before. A sled, which was heavy laden, broke in the day before, but was got out again without much damage. Reached our kind friend Musgrove Evans' after riding about twenty-six miles.

Fourth-day, 9th.—In company with M. Evans and wife, and G. Pryor and daughter, set off for the monthly meeting of Le Ray, held at Indian River, near thirty miles. Put up a few miles short with G. Pryor at James Le Ray's, a friendly man of France, one of the first settlers in these parts, and proprietor of a vast tract of land, extending many miles round. He appeared very desirous of Friends' company, and of having them as settlers on his land.

Fifth-day, 10th.—The monthly meeting was well attended, and proved satisfactory,—many belonging to it who appear to be well-concerned Friends.

11th.—Rode to a meeting appointed at the request of William Cary, a Friend from Saratoga, on a religious visit; it was a solid opportunity, the said Friend being largely drawn forth to people of other societies. Our friend Le Ray being at this meeting, was desirous of our company at his house. We went home and took dinner with him; he treated us with the greatest kindness and hospitality, and would fain have had us tarry all night, but we excused ourselves, being otherwise engaged.

12th.—Accompanied by a young man, we rode about twenty-eight miles, and put up at a friendly man's house named Hillman, who had, in earlier life, been engaged in the sea-faring line from Nantucket, &c., but had recently joined our Society He lived a short distance from Low Ville, a pleasant village.

First-day, 13th.—Attended the meeting at Low Ville to pretty good satisfaction; many not of our Society present. Afterwards went forward and put up an inn, about six miles short of Boonville, where came in the evening two young women and their brother, who all lived with their father at Galway and were on their way home, and that being in our road to Queensberry quarterly meeting, we were pleased with their company.

14th.—Rode about half the distance to Galway, and put up at a large, but very poor inn, where was much company.

15th.—In the evening reached the said Friend's house at Galway; roads very bad and difficult.

Fourth-day, 16th.—Attended the meeting at Galway.

Fifth-day.—That at Milton; and Sixth, an appointed meeting at Greenfield to some good degree of satisfaction, although, as is too generally the case, somewhat trying in the forepart; the minds of the people being sorrowfully too much outward, those who profess with us, as well as others; this makes hard work for the poor ministers, and tends to shut up the spring of immortal life in themselves, and to obstruct it in others who are rightly exercised.

First-day, 20th.—Attended the meeting at Saratoga.

21st.—Set off with some Friends for the quarterly meeting to be held at Queensbury; stopped at the springs, where there is a great resort in the summer,—the water is prescribed for a variety of complaints; on tasting it, I found it pleasant, somewhat like soda water, but more acid; it contains much fixed air when drawn from the spring.

22nd.—Attended the meeting of ministers and elders, to some satisfaction.

Fourth-day, 23rd.—Was the quarterly meeting for discipline, which was somewhat exercising, but ended well.

24th.—A large public meeting was held, many attended not of our society,—it was long in gathering, some not able to get seats, as often occurs at such meetings; much interruption by the crying, &c., of young children, perhaps twenty or more. There was much verbal communication from two Friends in the ministry, one of whom, Christopher Healey, had received certificates for visiting Friends in Great Britain, &c. After dinner, we rode nearly thirty miles to Easton, the sleighing very bad part of the way, the snow being nearly gone. Put up at Joseph Wilbur's, a Friend in the ministry.

Seventh-day, 26th.—Reached Troy with great difficulty.

First-day, 27th.—Attended the meeting there, fore and afternoon; the life of religion appeared to be at a low ebb. Having now concluded to change our sleigh-runners for wheels, this took most of second-day,—whilst this was being done, I felt an engagement to step in and sit with a few families, which, when performed, afforded peace. Herein I had the company of Elizabeth Twining, a Friend in the ministry.

29th.—Set out for Hudson, the roads exceedingly bad, much jolted, and the weather very cold; put up at William Ashley's, about four miles short, exceedingly wearied and poorly. William Ashley and his wife were remarkably kind and attentive in promoting our comfort.

3rd Month, 1st.—Rode to Hudson in order to pay another visit to my old friend John Alsop. There we left our horses and carriage, and crossed the North River in a small ice boat, partly on the ice and partly on the water, sliding it along from one to the other. Here we met again with our friends, Anna M. Thorne and companions, and concluded to keep company with them to Nine Partners.

Fifth-day, 3rd Month, 2nd.—Crossed the river in the same way as before, to Hudson, and attended the week-day meeting, in which I had feelingly to acknowledge and commemorate the goodness of the Almighty, under a renewed sense of his protection and support in this my journey, and through the course of my life to the present day; his long forbearance with me, a poor, unworthy creature. My own manifold backslidings when brought into view, as at this time, have often humbled my heart as in the dust; and I have sometimes had publicly to acknowledge the same, in the assemblies of his people. After this favoured meeting, we set out in company with Anna M. Thorne and her companions for the Little Nine Partners, about twenty miles, but being unacquainted with some part of the road, and night coming on, we were frequently in danger of oversetting, from the great drifts of snow. Some part of our carriage gave way, also we missed our road, were for a time quite lost, and did not know but that we must have continued out all night; but pressing on, we came at length to a house, which proved to be a Friend's, though not the one we aimed to go to. Here we were kindly received and accommodated. The Friend's name was Peckham. Next day we attended an appointed meeting, [at Little Nine

Partners,] which proved satisfactory. A. T. had the principal public service; I had but little, feeling myself much spent with fatigue, &c. Lodged this night at Richard Carman's, and next morning set out with the same Friends for Great Nine Partners. Called on Henry Hull, at Standford, and took dinner.

(To be continued.)

PROGRESS AND EFFECTS OF BIBLE CIRCULATION IN FRANCE.

Part II.

"We all greatly wish that England should know much more than it does, about the state of religion in France and Paris; the remark of M. Meyer is correct; 'when I look out of my window of the Rue Cuvier, and hear the drum leading the misguided mob,' I exclaim, 'the echo of that drum will sound throughout Europe.' How important then is it that philanthropists, as well as Christians, should know where they might bestow seasonable aid, and where it might be really well employed.

"Did I tell you with what delight I received the generous gift of Bibles and Testaments? The best and only way of expressing my thanks, will be by telling you from time to time how they have been disposed of. You must not expect any thing very striking,—I have only plain facts, told exactly as they occurred.

"The following are a few examples of cases in which the Society's books have been lent.

"1st. A door-keeper's (concierge's) wife desired to place her little girl at the Protestant school of our quarter; after arranging the affair with the mistress, she asked some question of the school-house concierge, which led to a conversation of more than an hour, and during which she expressed an earnest desire of learning what the Protestant religion really was. The man told her the whole system was based on 'free salvation through Christ, given without money or desert to all who believe.' She confessed that she could not find peace in the round of observances she had been accustomed to think obligatory, and that she longed to know more of 'gratuitous salvation.' He asked her if she would like to be visited by persons who would explain it all to her? She eagerly assented She was visited, and received the loan of a New Testament. Her husband is a hearty republican, rather *red* in politics, and consequently detests the priesthood, and inclines towards Protestantism, rather as a liberal system of shaking off antiquated errors, than from any religious motives. They are both Bretons. The last conversation I had with her, shows the want of principle and accompanying superstition we frequently have to contend with. On seeing me, she exclaimed, after the usual salutations, and in a confidential tone, 'I am going to tell a little *lie* this evening.' 'To tell a lie?' 'Yes, I am; I shall tell my husband that I made these sleeves for him, when I have just bought them ready made.' I told her how wrong she would act. 'But,' said she, 'I shall thus avoid angry words.' 'Then you fear your husband's anger more than the wrath of God?' 'Oh! but God will not be angry, for he sees that I intend to ask his forgiveness directly afterward.' I showed her how vain and wicked was such an excuse, and, after many attempts to justify herself, she ended by saying, 'Well, I see you are right, but I shall tell the lie, I cannot avoid it;' and rapidly changing the subject, 'will you read to me now?' I read her the 5th of Acts, and Rev. xxi. 8, * * * * * * * She was literally terrified, and exclaimed, 'Ah! Madame, I will not tell a lie, no indeed, *indeed* I will not for any thing!' She then said she wished to consult me on a most important point. Being of a very impetuous temper, whether she would not become patient if she burned a taper before the altar of the Holy Spirit? I asked her if she thought God sold good dispositions at four sous a piece? She laughed, and said 'No.' I told her how tapers had been introduced into the church. She was greatly interested, and said, 'Then it is really superstitious, and is a Pagan custom; I *did* doubt about it, but I had been so strongly pressed to try it, that I wished to take your advice on the subject; I had better then pray to God and watch over myself, had I not?'

"2nd A blind man (a master carpenter) was one day conversing with an Italian on politics, when the latter remarked that the French army at Rome seemed to be bringing to pass a prediction in a very old book of his, and translated from the Italian language part of the 17th of Rev. This was the first time the blind man had heard of the Bible, and he asked many questions about it, and seemed to long intensely to know its contents. Just at this juncture, Mrs. C. meeting him in Beaujon, offered a tract to his little son, who was leading him, at the same time remarking that on certain evenings an explanation of the Bible was given publicly in the next street. This was the very thing he wished; he attended, asked for a Bible, and requested to be visited. He was found to be a Deist, calling himself a Romanist, but never attending Mass. He reflects, is of an inquiring mind, always has some important question to ask, generally prefacing it by 'pray do not think I say this out of pride or opposition; I ask because I want my doubts to be thoroughly removed.' He has now begun to feel he is a sinner. Confessing his besetting sin to the visitor, he asked in anxiety, if he should ever be enabled to conquer it, and was equally astonished and encouraged by the 7th of Rom. Astonished to find the Bible expressed so fully the very inability, he thought that he alone experienced to do what was pleasing to God, and encouraged in seeing that victory is in Christ. He is also thanking God for his blindness, which has been the means of turning his thoughts to religion, and is extremely eager to obtain farther knowledge. He never misses one of the meetings, and attends the Sunday-school to hear the lessons given to his little son. To this interesting man we have lent one of the Bibles, which is being read to him by members of his family, and by visitors

"3d. One of the blind man's neighbours was one day invited by him to hear the Bible read. She is a gentle, amiable little woman, the wife of a respectable workman. She was greatly pleased, and begged the visitor to go and see her as often as possible. She listens and asks intelligent questions, and requests to be prayed with. 'I want to become happy as you are,' she exclaimed one day. 'Religion makes you happy, and you love to think and talk of it; now my poor mother goes to Mass every day, but she never takes pleasure in the subject, nor speaks to us as if it made her happy; will you go to her and tell her how to obtain true peace?' She now reads her Testament to her husband every night after they have gone to bed, and before extinguishing the candle, and is in great delight at the thought that perhaps in time he may be induced to allow her to attend the meeting, or even to go there himself. He is a Deist, like almost all the men.

"4th. A friend who visits the Protestant women in the prisons, was extremely anxious to place a Testament in every cell at the Lazare; this is the more urgent, as the female guards have been within the last month exchanged for *nuns*. Frequently the Gospel is received with joy by poor creatures who had forsaken all hope of mercy. One, while yet at liberty, used to stop when she passed a Protestant church and heard the singing, weeping because she thought she had for-

feited her right of entering by her vicious life. I have given twelve Testaments for this purpose.

"Many others have been lent. May God permit his blessing to rest upon them, and allow us to see it, as far as it is good for our encouragement.

"S. P. B.

"*Beaujon, Paris, 28th Dec.*, 1849."

The readers of *The British Friend* are already aware that a subscription is in progress for effecting a gratuitous distribution of the Scriptures in Paris, under the personal superintendence of a few friends of Peace. Contributions for this object are received by William Hitchen, Bible Society's House, Earl Street, Blackfriars, London. The distribution will probably commence before the close of the present month.

ON THE NAME OF JESUS.

For THE BRITISH FRIEND.

WE present our readers with the following valuable selection from the writings of William Bayley (1675); to which are appended some particulars of his life:—

"A COMMON OBJECTION ANSWERED ABOUT THE NAME OF JESUS."

"Many of the professors in this age, object against the people called Quakers on this wise, viz.:—'Though we grant you often preach and pray, and many good exhortations there are to be heard among you; but we seldom or never hear you pray or preach in *the name of Jesus*; or you seldom use *the name of Jesus*, but of *God*, and *the Father*, and *the Light*, and *the Power*, and *the Spirit*, and *the Wisdom of God*: but it is written, That whatsoever you do, do it in the name of *the Lord Jesus*; and To *the name of Jesus* let every tongue confess and every knee bow, and whatsoever ye ask in my *name* (saith Jesus) shall be given you.' To which I shall endeavour to answer as I have received of the Lord, making it manifest to the sober understanding of those whose heart truly desires the everlasting satisfaction which is in the fulness of *the One only true God*, who is *One Lord* and his *name One* unto [or in] those who are in subjection to the *higher power*, which power hath a name above every name under heaven, to which every knee shall bow.

"First, They who preach and pray in the Spirit, and Power, and Light, and Wisdom of God, do preach and pray *in the name of Jesus*; for Jesus is but a name which was given unto that, which WAS, before that name was given, which the angel called a holy thing, saying unto Mary—'The *holy thing* which shall be born of thee, shall be called *the Son of God*.' Also, it is written, 'Behold a virgin shall be with *child*, and shall bring forth *a son*, and they shall call his name *Emanuel*; which being interpreted is, *God with us*.' So that this one *holy thing*, in process of time, according to the knowledge of his works and operations in and by many, hath many and various names given unto it.

"The mystery of God is manifested and hath been manifested through diverse things, names and operations, unto man, since his departure in the beginning, from that life in which he was made in uprightness, according to his Maker's own likeness and image. After man had transgressed, this *holy thing* was then promised under this denomination, *The seed of the woman*, which was to bruise the serpent's head; and his name is called *The Word of God*, by whom all things were made and created; and he is called *The faithful and true Witness*—the beginning of the creation—*The Lamb slain from the foundation of the world*—*The Lion of the tribe of Judah*—*The wonderful Counsellor*—*The Lord our Righteousness*—*The Prince of Peace*—*The tried Stone and a Rock*—and he is called *The Branch*—*The Child*—*The Mediator*—*The Redeemer*—*The King of Zion*—*The Star of Jacob*—*The Star of Israel*—*The bright and Morning Star*. And he saith of himself, 'I am *the good Shepherd*, who lays down his life for the sheep—I am *the Way, the Truth, and the Life*—and his life is the light of men—*I am the true Vine*—*I am the Door*—*I am the Light of the world*, no man cometh to the Father but by me.'

"Now, all these various *names* were given to and spoken of one and the self same *holy thing*. The undefiled is but one in which is the substance of them all; in him all types, shadows, figures, and words centre and end, who is the Alpha and Omega. These names are given according to the dispensations, manifestations, and operations, and sensible workings in the soul. When he manifests to man his transgressions and the evil of his ways, this *holy thing* is properly called *Light*; when it checks and reproves, it may be called a manifestation of the Power and Spirit of God. As it judgeth and condemneth, he is properly called *a Lawgiver and a Judge*; as he destroys and slays the enmity or root of iniquity which separates from God, he is called *the word of reconciliation, a Redeemer, a Restorer*, and a *maker up of breaches*. As he guides, draws, and leads out of sin, he is called *a Leader or Commander of the people*. As he preserves and defends them, he is called *a rock, a refuge, a shield, a strong tower*, and a *munition of rocks*. As he instructs, teaches, and counsels, he is called *the wonderful Counsellor, the Prophet, the High-priest*, and *Bishop of the soul*. Then, as he rules and has dominion in man, then may that man call him, *The Lord*, and in truth say, 'The Lord is my Light, the Lord is my Judge, the Lord is my Lawgiver, the Lord is my King—my Shepherd and Saviour,' which is Christ, the Power of God. Then is truly witnessed the knowledge of the only true God, and the government and kingdom of the Lord Jesus Christ, and not before. It is written, 'His name shall be called Jesus, for he shall save his people from their sins.' His name signifying *a thing*, before the appellation Jesus was given, or any other of those names before mentioned; for he is that word or power by which all things were made and created; of him it is written, 'In the beginning he was with God, and was God.' By the angel he is called 'Emanuel, God with us;' and by the apostle, 'The Power of God and the Wisdom of God.' So that, it is not names that are to be contended for, which is to no profit, but to know him which is a strong tower, to which 'every knee must bow and every tongue confess.' Now all these names are given to the power of God, and if any preach, or pray, or speak in the power of God and in the wisdom of God, they do it in the name of Jesus. It is another thing than the wisdom of this world can either speak or comprehend; neither every one that saith Lord, Lord, or that can often mention the name of Jesus: for it is written, Whosoever shall call on the name of the Lord shall be saved; but no man can call Jesus Lord but by the Spirit of God; and every one who nameth the name of Jesus departs from iniquity. Therefore, stumble not, nor dispute about names, or words, or letters, which were given through the various operations of the Spirit, to the One, Holy, Undefiled, Unchangeable, Thing, as it was witnessed, understood, and enjoyed by those men who were made holy through the Divine workings, teachings, instructions, counsels, and guidance of it. As many as are led by the Spirit of God, these are the sons of God. Adam, before transgression,

before names were given to any creatures, things, words, or letters, was in the image of God, a son of God, blessed of God, and in dominion over all creatures: and he that leads out of transgression into the paradise of God, is the Second Adam—the Lord from heaven, the quickening Spirit, which is given to us who have believed and received him to lead us into all truth, and he is our Comforter, Instructor, Preserver, King, and Saviour—a strong tower, a sure dwelling place for all the upright in heart, from the beginning, at this day, and for ever."

William Bayley became one of the early ministers of the Society of Friends, and was cotemporary with George Fox, William Dewsbury, and others. He appears to have been seriously inclined when a youth, and diligently attended the national worship, in which he had been brought up. When about fifteen years of age, he entered the army, where he learned the wicked ways of his comrades. It being a time of war, he was in one or more engagements; but was preserved alive, when many were slain on his right hand and on his left. After two years' military service, he was discharged from the army; about which time he was so smitten by God's witness in his own conscience, that his course of life and his former profane companions became burdensome, and even loathsome to him. At length he became zealous to hear the priests, and began to look into the Scriptures, and thought he must be guided by those who had learning and understood Latin, Greek, and Hebrew; but his faith, after a time became shaken in these qualifications, when he remembered that Pilate had put Latin, Greek, and Hebrew over the head of Christ, and he longed after another teacher. In those days his soul was awakened by the witness for God: he felt the burden of sin, and was often afraid of death and endless misery, but knew not how to get from under the power of sin and death, being ignorant of him who saveth from sin, who is Christ, the power of God. Having now, in measure, begun to leave the priests, he kept much at home; desiring to be private and quiet alone, which was a great cross to his parents, wife, and relations, as well as to himself; for he found it hard to break the customs he had lived in, to become contrary to his neighbours and acquaintance, and so to lose the love of them all. In the midst of these trials and temptations within and without, a word was felt to be very nigh him, even in his heart, though he then knew not from whence it proceeded; saying, "Seek first the kingdom of God, and mind eternal life."

In those days, after he had even resolved never to hear the priests, or to be a follower of them any more, yet for fear of losing all his outward employment, and through persuasion of others, he went to hear them again. For which, he says, he was terribly judged and condemned by God's witness within. After a time, he engaged himself as a seaman on board a merchant vessel, for the support of his family.

In one interval of his voyages, he says his soul had become like one awakened from sleep, and hungry after the food which would satisfy. In this state of mind he went amongst the Baptists, was immersed, and after a while, became for a time a teacher amongst them. "So then," he says, "I became a constant follower of them, and was in the fellowship with them, that after I had been dipt, they suddenly called me 'Brother,' which they did not before, yet I was the same every way as before, no more bettered or satisfied by the water. After I came unto God's witness in me, in the cool of the day, which let me see my soul still lay in death, though the comprehending mind had got a life and food in a profession; in which, however, I had no true peace, although all was done and performed by which I thought to obtain it; for it still fled from me, as I turned to that in my heart which let me see my state and condition, even the light of Christ, though I knew not then what it was."

After a season, whilst breathing in a longing desire that God would make an alteration and change among them, it happened that he heard a book read, of the sufferings of some of the people called Quakers, in a dungeon at Teresham, whose name and sufferings were then new to him, but on hearing the account, much tenderness and pity arose in his mind towards them, which drew tears from his eyes, believing they suffered for conscience sake. He now began to read the works of Jacob Behmen, and to gather something from them which fed his imagination; but this, and all other things, failed to give peace to the immortal soul.

"But after this, (he writes,) there came a minister of the word of life, whose name few know, and preached to the imprisoned spirit, which rejoiced in the sound of his words, to which I gave diligent heed; and I was convinced that it was the very truth which he declared, and that there is no other way to know God, or to be saved, but as I walked in the light with which I was lighted withal; which comes from Christ the Saviour, and leads all that follow it, out of the evil that is in the world, unto himself glorified with the Father. So to the true light in *my heart, was my mind* turned."

William Bayley resided at Pool, and was convinced under the ministry of George Fox. After joining the Society of Friends, he had to partake of a large share of the sufferings of that people for conscience sake. Besides being confined for various periods in Newgate—the White Lion, in Southwark—and at Exeter, he suffered a long imprisonment in the jail at Hertford.

In 1670, he was committed to Newgate, on the following extraordinary occasion:—In the time of meeting at Gracechurch-street, a second attempt was made to bring *a priest* to officiate there. As he was being escorted from a neighbouring ale-house by a guard of soldiers, he slipped away. Being pursued by the serjeant, he was prevailed upon to return, but when he was conducted to the door, his heart failed him, and he turned away a second time. William Bayley, being then preaching, was taken before the Lord Mayor, who committed him to Newgate, under the false charge of abusing the priest, and disturbing him in his office; though he had not spoken a word to the priest, nor had the priest attempted to officiate at all. He was tried at the sessions at Hick's Hall, heavily fined for contempt of court, and ordered to be kept in prison until the fine was paid. Besides his frequent imprisonments, he suffered much personal abuse, to the danger of his life,—the ground being sometimes saturated with his blood.

He had for some time followed a sea-faring life, for the maintenance of his family; and was instrumental, by his ministerial labours, to convince and confirm in the truth many inhabitants of distant countries, being concerned to propagate righteousness wherever an opportunity presented itself.

In his last voyage, being his fourth or fifth to that island, on his way from Barbadoes, he was visited with a disease which terminated his existence in this life. When he perceived the approach of his dissolution, addressing himself to the master of the vessel, he said, "Shall I lay down my head in peace upon the waters? Well, God is the God of the whole universe: and though my body sink, I shall swim a-top of the waters."

Afterwards, under the comfortable sense of Divine support bearing him up in this trying season, he said: "The creating word of the Lord endures for ever."

He took several that were about him by the hand, exhorting them to fear the Lord, and then they need not fear death. "Death," said he, "is nothing in itself, for the sting of death is sin. Tell the Friends in London, who would have been glad to see my face. I go to my Father and their Father, to my God and their God. Remember my love to my dear wife, she will be a sorrowful widow: but let her not mourn too much, for it is well with me.*" Then, having given the master some instructions about his outward affairs, he expressed, that as to his wife and children, he had left them no portions, but had endeavoured to make God their Father. Then, taking his leave of the company, he said, "I cannot see one of you, but wish you all well."

After some more sensible observations, expressive of the serenity of his mind, he quietly departed this life, on board the *Samuel*, in latitude 46°, 4th month, 1st, 1675.

John Crook, who knew William Bayley well, has given some traits of his character in the following terms:—"This Christian soldier was not only strong to draw the bow, but also too valiant to turn his back in the day of battle. The holy hosts with whom he marched in company, and engaged in many spiritual combats, for the defence of God's blessed truth against an hypocritical and gainsaying generation, can give an account of his faithfulness. And if thou wilt hear those Christian children, whom he, as an instrument, hath begotten in the faith, they can tell thee what a father in Israel is taken from them. If thou wilt ask his tender widow and fatherless children, and hear patiently their bemoanings, they can tell thee that the deceased husband and tender father esteemed not his life too dear to adventure upon the mighty waters at several times, to discharge his duty to his family in providing what he could for their necessities. And lastly, call forth the tender people, both here and beyond the seas, that have been partakers of his labours, and comforted by his ministry, and they can declare what an able instructor in righteousness is removed from them. Well! let us now all at parting conclude, to cry mightily to the great Lord of the harvest, to pour out a double portion of his Spirit upon some worthy instruments, as upon Elisha formerly, to succeed him in that work and service."

J. P.

ANECDOTES
OF THOMAS SCATTERGOOD AND HIS TIMES.

(*Continued from page 43.*)

Mordecai Yarnall, Jr., had been placed in the neighbourhood of Uwchlan, from whence he ran away and joined the army. Peter was bound apprentice to a Friend in the city, who was a tanner and currier, but his master soon after declining business, the youth was placed with another Friend following the same occupation, within the limits of Uwchlan Monthly Meeting. As Peter grew up towards manhood, his fine talents, liberal education, pleasant manners, and great powers of mimicry, made him a favourite with the young. Pride took deep hold of him, and although when about eighteen years of age, he was deemed religiouls thoughtful, yet the serious mood was not of long duration. He was proud,—he could not, or would not, bear reproof, or aught that seemed disparaging to his dignity. This was the rock upon which he split. His master, through some provocation given by Peter, became enraged, and, striking him with a whip, ordered him out of the shop. Then, perhaps fearing from Peter's high spirit, he would run away, he ordered him to give him his best clothes, which he placed in his lodging room. When First-day came, whilst the family were at meeting, the highly-incensed apprentice determined to remain no longer with one who had thus insulted him, and went to his master's room for the clothes. At the request of a female servant, who told him if he took them she would be blamed for it, he relinquished that part of his intention. He then bade her farewell, and to her inquiries as to where he was going, answered, "To a land flowing with milk and honey." He went to New York or its neighbourhood, and there enlisted as a soldier. Exulting in his freedom from his former yoke, he soon wrote to his father, explaining where he was, but manifesting no desire to be released from his military servitude. It was not long however before he found that the freedom he now possessed, was slavery itself, compared to his former mild restraints. But pride was in the way of an immediate acknowledgment of error.

The heart-afflicted father, when he knew the situation of Peter, came into Philadelphia, and sought to interest his friends there in behalf of his high-minded, misguided boy. That meek disciple, John Pemberton, who honoured Mordecai Yarnall through all the period of his adversity, who loved him truly in these his days of affliction—for the Father's sake, and for the Lord Jesus Christ's sake—became earnestly watchful to promote the welfare of the son. Whilst Mordecai was in the city,—bowed down under sorrow of heart, he attended the Market Street Meeting, and therein spoke this language: "Many are the afflictions of the righteous, bu the Lord delivereth him out of them all." His own time of release drew near. As sickness wasted his strength, all his children but Mordecai and Peter were with him to receive his blessing and minister to his comfort. A short time before his death, in a sense of the Lord's unfailing mercies, he thus addressed those around him:—

"I believe it to be my duty (as it was a command given to Israel of old, to exhort his children by the fireside) to tell of the loving-kindness of God to my soul, during my pilgrimage on earth; that, through the various changes it has been my lot to meet with here, I have ever had a refuge to flee to. And though I have sometimes had to think how nearly I have been tried, even in great tribulation, when in the hands of the enemy, and separated from the near and dear connections in life,—yet I had faith to believe, that the same Divine hand which had been with me, and led me safely through the peril of deep waters, would still continue with me to the end; and my confidence was so firmly fixed in him, that he never suffered me once to fail. I always thought I should not want; and have now reason to believe I never shall. He that hath been my Alpha, will be my Omega.

"And my desire is, that you, my dear children, may steadfastly place your trust and confidence in that same Power which has preserved me;—that the days of your youth may be devoted to his service. Though many may be the close trials that you will have to meet with, in passing along through this world, I have to say for your encouragement, that he will never forsake them that trust in him. He that hath delivered out of six troubles, will not leave in the seventh. Therefore, let not your dependence be on

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* William Bayley married Mary Fisher, who, in company with Anne Austen, was the first of the Friends who visited Boston, United States, where such barbarous outrages were perpetrated on the people as are almost incredible. Mary Fisher travelled also to Adrianople, to visit, in gospel love, the Turkish Emperor; by whom she was well received, and kindly treated by his people. What a contrast do these two instances present to the reflecting mind! Those high professors of the Christian name acting the part of barbarians to those who could not subscribe to their creed, whilst those who denied the name of Christ, carried out the Christian principle of love to all men.

any thing which this world can afford, but in him alone; and he that is the guide of your youth, will become a staff for you to lean upon in your advanced age."

Thus was this ancient labourer sustained in faith at the approach of death, and thus he could comfort others with the same consolation, wherewith his God, in trials and distresses, had comforted him. He died in peace;—and by his bedside, as the spirit departed, and by the open grave which had received the clay tabernacle wherein he had dwelt, there was felt that calming presence of his Divine Master, sealing the assurance on the minds of those assembled, that he had escaped from all sorrow, and had entered into perfect rest.

We have said that Peter Yarnall soon grew weary of his position in the army. Before the death of his father he wrote two letters to John Pemberton, expressing his regret for the course he had taken, and asking that the influence of Friends might be used to obtain his release. John Pemberton took no direct notice of these letters, but through the agency of a Friend in New York, took some steps to obtain the discharge of both Mordecai and Peter from the army. After the death of his father, Peter again wrote to John Pemberton, from whom he received in answer the following letter:—

"Philadelphia, Ninth Month, 15th, 1772.

"Dear Peter,—Yesterday I received thy letter of 23d of Eighth Month, which gave me some satisfaction, to find thou continues so sensible of thy misstep. I wish thy mind may become so humbled, and thy spirit contrited, that thou may experience greater degrees of light and favour, after having passed through the righteous judgments of the Lord, because thou hast transgressed his holy laws, and run counter to the convictions of his grace. I much wish to see some *one*, and indeed *all* the offspring of thy worthy father, tread in his steps, and become ornaments of our holy profession.

"Although I have not before acknowledged the receipt of thy two letters, sent me soon after thou got to New York,—yet I have not been unmindful of thee,—but have written divers letters to our friend, Henry Haydock, to promote his using endeavours to obtain thy liberty, provided thou manifested a suitable disposition of mind. He writes me there is hope of thy being at liberty again, and I wish, if that end is obtained, thou wilt strive, by living under Divine fear, to manifest greater stability; and so make recompense to thy friends for their trouble, by the hopes they may have of thy future well-doing. It's a great mercy thou art brought, in measure, to see thy state and condition; and as thou attends to that which hath visited, thou wilt be brought into a nearer acquaintance with the Truth, and experience that peace which is not found in a rebellious course.

"Thy aged father lay but a few days in his last illness. I believe his end was hastened by thine and Mordecai's conduct, though he bore his grief silently. I went to see him the day before his departure. He was sensible, though weak, and in much bodily pain; and it was a satisfaction to him to be assured that some care would be taken about thee and thy brother. All his children, except you two, were there when he died, if I remember right. There were many Friends went from the city to his burial; and we had a good meeting after his interment. I have no doubt he is centred where 'the weary are at rest, and the wicked cease from troubling.' He was buried at Springfield.

"I expect thy brother is released, and on his way hither. . . . . I expect it will cost me considerable, but if he hereafter does well, I shall count it a favour.

"If thou art set at liberty, it will be needful for thee to get a good master. I believe Stacy Potts, at Trenton, will take thee. I spoke to him some time ago, and he seemed willing, unless Friends at New York have a more suitable place for thee; and I hope thou wilt be willing to be advised.

"I am, with sincere desires for thy welfare, thy loving friend,

"John Pemberton."

This honest plain-dealing letter was preserved by Peter through all his subsequent deviations from the paths of righteousness, in his wanderings by sea and land. Soon after receiving this communication, he received a discharge from the army; the obtaining which cost John Pemberton a considerable sum of money. Although Peter had not submitted to Divine grace, so as to qualify him to walk in the way of holiness, with fear and Christian circumspection, yet a sense of gratitude to his benefactor led him to take his advice. He went at his recommendation to live with Stacy Potts, with whom he remained until he was twenty-one years of age, when he removed to Germantown, and worked as a journeyman tanner He followed that business however for a very short time,—as his pride and ambition prompted him to attempt some occupation giving more scope for talents to display themselves, and win for their possessor respect and fame in after life. His conve sation was attractive, and his talents won for him the admiration of his intimate associates, as well as those incidentally thrown in his company.

Dr. Bond became acquainted with him and encouraged him to study medicine, to which indeed his inclination was bent, and for which he had, in the estimation of that eminent physician, qualifications to ensure success. The doctor not only recommended to him the profession, but by the exercise of a kindly interest in his behalf, he opened a way for him economically to attain the requisite knowledge, by obtaining him a berth as a student in the Pennsylvania Hospital. Here he found time, even in the midst of his medical pursuits, to peruse the writings of our early Friends, and some of his visiters, who occasionally found evidence that he had been reading in Sewell, Barclay, and other religious books, entertained strong hope that his mind was becoming more seriously and thoughtfully engaged for his own everlasting good. These hopes were premature. The war of the revolution coming on, and the American army being scantily supplied with medical men, an opportunity was opened for young students of medicine to obtain employment, experience, and preferment. Peter Yarnall was anxious for all these, and his vague admiration for the principles of peace, truth, and righteousness, exercised little restraint on his actions. He entered the army as a surgeon's mate, early in 1776, and in the summer of that year was stationed at Fort Washington on the Hudson. Being now thrown among irreligious men, he gave full play to his evil propensities, and was in the habit of gross wickedness, particularly of profane swearing. He also made frequent sport of the religion of his education, mimicking the tone and manner of the preaching of his deceased parent, as well as of other ministers amongst Friends. Two British frigates and a tender having sailed by Fort Washington, an attempt was afterwards made by the troops in the fort to burn them. The young surgeon, exempted by his station from necessarily taking part in such scenes, was a volunteer amongst those engaged. The tender was destroyed

Although Peter was now, to justify his own course, disposed to condemn Friends and their principles, yet the remembrance of John Pemberton's labours of love on his account, and of the affability and kindness with

which Samuel Emlen still continued to greet him when they met, exercised at times a salutary restraint on his tongue, and, as he acknowledged, prevented him from abusing the Society as he would otherwise have done. We will not follow him in his various posts of labour, but briefly state that in the Seventh Month, 1778, being in poor health, he obtained a discharge from the army. He now prosecuted his medical studies, and obtained a diploma, dated the 10th of Second Month, 1779. The next day he embarked on board the Delaware, Captain Barry, sailing under a letter of marque, and bound to the West Indies, to seize on all English trading vessels they might meet. They were successful in this robbery, and had prize money, the price of blood and of outrage, to distribute. What character could be found less resembling that of Mordecai Yarnall, meek, humble, and hopeful, as he approached the grave, than his son at this period of his life. The father had believed in, and preached Christ Jesus, as the Saviour and Sanctifier of men,—the Prince of Peace, full of mercy towards all,—and had been engaged, for his dear Master's sake, to press on men the necessity of holiness, of living in love, of doing unto others as they would have others do unto them The son, actively engaged in robbery, in legalized murder, in doing deeds of wickedness, speaking words of profanity, in mimicking, for the amusement of sinners, the earnest exhortations of Christ's faithful ambassadors, and in enticing others by example into acts of evil. But the mercy of the Most High was not yet exhausted towards him, a saving visitation was yet to come upon his poor soul

During the continuance of the war, as Peter Yarnall was riding up the valley of the Schuylkill on a First-day morning, he found a number of persons collected round a house, and on inquiring the cause, was informed that it was a place of worship, and the minister had not come to preach for them according to engagement. Peter, perhaps, was dressed in black, at least from his dress the company supposed him to be a preacher, and on his being questioned if he was not, he did not disclaim the office. He was then invited to address them that day Having a great share of self-confidence, and a retentive memory, he did not hesitate to accept the offer;—and this wicked man, this profane swearer, this scoffer at religion, undertook to preach of repentance, of purity, of peace! So pleased were the hearers with his eloquent language, and good sentiments, that they pressed him to become a stated minister for them. There were no anointed ears among them to detect the hollowness of the language uttered, which came from the intellect and memory, unseasoned with spiritual unction, unaccompanied with the baptizing power of the true ministry of the gospel of life and salvation. Where the hearers are rightly brought to wait on the great Minister of the sanctuary, Christ Jesus, the everlasting Teacher of his own people, they will be burdened by that which is offered as ministry without life and power, let the counterfeit be ever so perfect, let the outside appearance be ever so conformable to the truth.

An interesting anecdote illustrating this is told by our ancient Friend, Richard Davies. He was in the city of London on a First day, and being unwell, could not go to the morning meeting. Indeed he was so weak, as to have scarce strength to rise out of bed. Notwithstanding his condition, when the time for the afternoon meeting came, he believed it would be his duty to attend that held at the "Bull and Mouth." The Friend with whom he lodged thought him unable to accomplish his prospect, but Richard said he would go as far as he could. The Friend accompanied him, and they reached the house, but not until after the meeting had gathered. Richard thus describes what followed:—"As we went through the passage to go in, I heard a voice that I was satisfied was not the voice of a true shepherd, the meeting being already gathered, and many people there. When I went up to the gallery, one was preaching of perfection, who said, 'Be ye perfect, as your heavenly Father is perfect,' &c. I stayed to hear him but a very little while, till I stood up and judged him, and told the people, that the kingdom of God stood not in words, but in power, righteousness and holiness. Then the man went in a rage out of the meeting, and a considerable company followed him. . . . We heard afterwards, there was a wager laid, that this man, who was a Jesuit, would preach in the Quakers' meeting, and that he should not be discovered; and had he gone without reproof, they would say that a Jesuit preached in the Quakers' meeting, and that they could not discern him. . . . We have cause to bless the Lord for his goodness to his people, that gives them a discerning spirit to judge between good and evil, and between those that serve God in truth and righteousness, and all deceitful hypocrites, who are to be judged and condemned by the word of his power."

We cannot wonder that where a lifeless ministry is commonly listened to, and approved, the flock should become dull of spiritual understanding, and slow to detect hypocrites, who speak good words and such as were once the utterance of the Spirit, through the mouth of truly anointed ministers. John Richardson gives an account of one, not thoroughly convinced of our principles, who had yet been in the habit of preaching in Friends' meetings in Barbadoes. John, on the 20th of Tenth Month, 1702, although very weak, attended meeting on that island, and feeling from bodily indisposition as though he would have no capacity for service in those parts, he was very much tried. After a deep conflict of mind, he settled down in quiet resignation to the Lord's will; and whilst in this condition, he says, "a Friend, well thought of by several, began to speak in the meeting, and it opened in my mind, that he was not wholly redeemed from having thoughts that elementary water had not yet ended its service." Upon thinking it over, John felt it would be right to take a suitable opportunity of asking the speaker if it was not so, thinking if the Friend was in a right spirit, the question would do him no hurt, and if he was not, he needed help, and "it was high time for Friends to have a more perfect knowledge of him." Then as John sat, weak in body, but quiet in mind, he says, "the living virtue or heavenly power of Christ sprung up in my inward man like healing oil, which so effectually helped me every way, that I could say feelingly, and experimentally, miracles are not ceased: for I was raised beyond my own expectation, and all others who knew my weak state, to give testimony to the glorious coming and manifestation of Christ in power, spirit, life, light, and grace, for the help, health, and salvation of all the children of men who receive, believe in, and obey his spiritual knocks, reproofs, and heavenly calls in the soul, without any lessening to his humanity. Great cause have I, with all the living, to love, value, honour, and reverence the great and mighty name of him who hath helped and healed, by sending his eternal Word of living power into our hearts"

John wished to have a private opportunity with the person alluded to, but he desired it might be public, and it was so The man could not and did not attempt to deny the truth of the opening, and John, after he had given a brief argument against the watery and other outward rites, told him "if he was a Baptist, he should deal plainly and honestly with Friends, and tell them what he was, and not preach one thing, and keep

such reserves to himself. He said he would not fall out with me. I told him I was as much for peace as he was, but at the same time I would have us to mind that we were sound in the faith, and preachers of the gospel, and not go back again into the beggarly elements, for what is all in comparison of the love of God in Christ Jesus?"

(To be continued.)

THE BRITISH FRIEND.

GLASGOW, 3rd Month, 1st, 1850.

Notices of Ministers Travelling.—Sophia Alexander, of Ipswich, has obtained a minute from Woodbridge Monthly Meeting, liberating her to pay a religious visit to Friends and others, as way may open, within the compass of Essex Quarterly Meeting.

James Jones, we understand, was at Coalbrookdale, on the 8th ult., and at Hereford, on First-day the 10th, accompanied by Barnard Dickinson and Edward Backhouse, junr., where he attended the funeral of our late friend, John Benbow; for further particulars respecting whom, see our obituary. Charlotte Burgess, now of Worcester, was also present on the occasion. On Third-day, the 12th, the three Friends first mentioned were at Walton, Radnorshire; on Fourth-day, at Pales; on Fifth day, at Leominster; and on Sixth-day, at Bromyard; whence they proceeded to Worcester and Bewdley, at which place a public meeting was held, on First-day, the 17th. We regret to learn, that our friend James Jones's health is in some degree affected by the exertion consequent on his ministerial labours. Our last accounts reported him to be at Bristol.

Our latest advices respecting Thomas Arnett, left him at Stockport, on the 23rd ult. He has been engaged, since the date of our last publication, for the most part, in Yorkshire and Cheshire. Accompanied by Russell Jeffrey, he had a public meeting on the 14th, at Bradford; and on the morning of the 15th, at Gildersome. First-day, the 17th, was at Leeds meeting in the morning, and had a public meeting in the evening. On the 18th, had a meeting at Cottingwith; 19th, a public meeting at Thirsk; thence to Thornton, near York; Russell Jeffrey leaving him at York, and returning home. Public meetings were appointed for T A. at Stockport, on First-day evening, the 24th; Macclesfield on the 25th; Morley, the 26th; Nantwich, the 27th; Frandley, the 28th; Warrington, on Sixth-day, the 1st of 3rd Month; and on the First-day following, at Stoke-upon-Trent. He was expected thereafter to visit the meetings in Staffordshire, prior to the monthly and quarterly meetings at Stockport. Whether he may attend the latter meetings, or go to Ireland, our information is not quite clear. Should he, however, proceed to Ireland, he will, it is understood, remain in that country until after the Yearly Meeting in Dublin.

At Cheshire Monthly Meeting, held at Morley, on the 22nd ult., Oswald Baynes and Alicia Ashworth were liberated to visit the meetings of Friends comprising the Quarterly Meeting of Cheshire and Staffordshire; and in some places, to hold public meetings.

We learn that William Matthews has been liberated for religious service in the Northern Counties, and Scotland.

We have been induced, at the eleventh hour, to forego the space usually devoted to ourselves, in order to admit sundry papers from valued correspondents. We therefore can only allude briefly to

The Beer Shop Act,

an effort to obtain the gradual repeal of which, is now being made. We observe it stated that a Committee of Inquiry has been appointed in the House of Lords, on this subject; and a public meeting was to be held in Bristol within last two or three days, for the purpose of supporting the Earl of Harrowby, in his endeavours to obtain the aforesaid repeal.

We gave insertion some time back to a considerable amount of information, in reference to the numerous evil consequences that have resulted, to the labouring portion of the community in particular, since the passing of the Beer Shop Act. There is no setting aside the accumulated evidence on this point; its truth is admitted alike by the Civic Authorities, by the devoted Teetotaller, and by the Temperate man; and we do trust that the attempt now making to secure a reform in this respect, may be crowned with speedy success.

We read in the scriptures, that Boaz, in the midst of riches, was laborious, diligent in husbandry, plain without luxury, delicacy, sloth, or pride. How affable, how obliging and kind to his servants! "The Lord be with you," says he to his reapers; and they answered him, "The Lord bless thee." This was the beautiful language of religious antiquity; but how little known in our days!

A Beautiful Passage.—We take the following passage from Mr. Webster's eulogy upon Jeremiah Mason:—But, sir, political eminence and professional fame, fade away and die with all things earthly. Nothing of character is really permanent but virtue and personal worth.—They remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to this life, it points to another world. Political or professional fame cannot last for ever, but a conscience void of offence before God and man, is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away a worthless atom in the universe—its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the scriptures describe—in such terse but terrific language—as "living without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away from the purpose of his Creator.—*American Paper.*

Correspondence.

FIRST-DAY SCHOOLS.

To the Editors *of* The British Friend.

Esteemed Friends,—It has often been gratifying to me to see Reports of First-day Schools inserted in your journal; and it must be encouraging to every one engaged or interested in the important work of First-day School instruction, to observe the advance it is making among Friends in different parts of the country. In furtherance of this object, a Conference of First-day School Teachers was held in Manchester, on the 24th, 25th, and 26th of last 12th Month, which I had the privilege of attending, and have thought an outline of its proceedings will prove interesting to many of your readers.

Some of the representatives, from Schools at a distance, reached Manchester on Seventh-day, the 22d of 12th Month, in order to have an opportunity of seeing the First-day School recently opened there, which is going on encouragingly; but the greater number arrived on Second-day, the 24th, in time to attend the preliminary meeting held in the evening of that day, in the Women's Meeting House, when the business commenced by J. S. Fry, the Secretary to the Central Committee in Bristol, reading the circulars which they had issued concerning the Conference, in accordance with a Minute of the Second Annual Meeting of the Friends' First-day School Association, held at Ackworth last 7th Month. A Committee to have the general arrangement of the business of the various sittings was then appointed, the constitution of the Conference defined, and some regulations for its government agreed to.

On Third-day morning, the 25th, the first sitting of the Conference was held, when between thirty and forty representatives, from fourteen schools, were present, besides many teachers, and Friends residing in Manchester. After sitting for a time in silence, the business commenced by a report from the Committee of business, proposing the names of Thomas Binyon, of Manchester, as President; and Joseph Storrs Fry, of Bristol, Joseph Storey, of Manchester, and William White, of Birmingham, as Secretaries; who were accordingly appointed.

One of the secretaries then gave an interesting account of the rise of Friends' First-day Schools, and the origin and progress of the Friends' First-day School Association; and read letters from three Friends who were much interested in the subject, and regretted their inability to attend.

After a few remarks by the President, a Report was read from the Central Committee, accompanying a selection of Hymns made by them, as directed by the last Annual Meeting; and a Committee, consisting of one representative from each school, was appointed to consider the same, and report to a future sitting.

The first subject discussed had reference to the proper use of the Bible in our schools, and the best mode of imparting a knowledge of its contents, together with the consideration of Mempriss' system of instruction. In this, as in most subsequent discussions, a representative from each school in succession, stated the practice pursued by them, and their opinions thereon; thus eliciting much practical information. The importance of the subjects included in this discussion, embracing, as it did, the religious instruction given in our First-day Schools, was deeply felt, and led to a very full expression of opinion; so that this sitting was, perhaps, the most interesting one of the Conference.

At the conclusion of this discussion we adjourned for an hour, and on resuming, took up the consideration of the ticket system, which led to the expression of much diversity of sentiment, on the propriety of giving rewards.

The next discussion was on the importance of teachers visiting their scholars at their own homes, a practice which was generally recommended, as being beneficial to both teachers and scholars.

The best mode of opening and concluding our First-day Schools was next considered, which led several to express their opinion of the great importance of this, and all other arrangements connected with our First-day Schools, being made in a manner consistent with the principles, views, and practices of Friends.

A discussion followed upon Adult Schools, their importance and claims upon Friends. Some who had tried these schools strongly recommended them, on the ground of the class they are intended for being so much neglected; while, at the same time, they are easily formed and managed. At the conclusion of this sitting, about 200 Friends sat down to tea, at the Mechanics' Institution; where the boys and girls in the Manchester Friends' First-day School had previously partaken of a treat provided for them; the remainder of the evening being occupied principally with instruction and amusement combined, in a lecture and addresses, &c. Many Friends remained with the children, whilst others attended the Committee on the Hymn book, which met at the same time.

On Fourth-day morning, the 26th, the Conference resumed its sittings, as on the day before, at ten o'clock, with the consideration of the best mode of retaining and providing instruction for senior scholars.

The report of the Committee on the Hymn book was next read, which advised, that the publication of the selection under the authority of the Friends' First-day School Association should be delayed; and the Conference, after considering the same, ultimately concluded to discontinue the subject.

Several interesting discussions on matters of minor importance followed; but as it was understood that a detailed report of the proceedings would be published, I will not trespass further upon your columns; but may state, that during the last sitting, several Friends expressed the satisfaction they had felt in attending; and after a time of solemn silence, interrupted only by a few words from one of the teachers, the Conference broke up; many, I trust, feeling renewedly strengthened and encouraged to pursue their course in the field of First-day School labour.

The Manchester Friends, with liberal hospitality, entertained the representatives from other Schools at their own houses; and on Fourth-day evening, our friend Thomas Binyon kindly invited all the representatives and the teachers in the Manchester School, with other Friends, to tea, at his house, at Moss Side, where a company of about one hundred spent an agreeable and social evening. The teachers were collected in one room for a short time, when two ministering Friends present gave valuable counsel and encouragement to those engaged in First-day Schools; and I have reason to believe, that the impression made upon the minds of those present will not soon be forgotten.

S. B.

VALUE OF OATHS.

To the Editors *of* The British Friend.

Dear Friends,—In the "Times" of yesterday, in the Police report under the head *Mansion-house*, occurs the following:—

"Mr. Kinealy.—I was not aware she was sworn on the last occasion.

"Sir P. Lawrie.—That is nothing. If a person can-

not speak the truth without being sworn, I would not believe him on his oath."

How long can the *principle* of an oath survive these explicit avowals?—Yours sincerely, B.

London, 20th of 2nd Month, 1850.

THE LATE ISAAC HARRIS, OF BRIGHAM.

To the Editors *of* The British Friend.

Dear Friends,—The following Minute, respecting the late Isaac Harris, was presented to, and read in, the last Yearly Meeting, but has not been printed along with other memorials then brought in. It seems so valuable in showing forth the redeeming power of the gospel, especially from the wisdom, distinctions, and riches of this world, that I think giving it an extended circulation may be serviceable. I therefore send it for *The British Friend*, hoping it will be considered suitable for your pages, and that it may lead some seriously to consider, whether they are not too much engrossed with unnecessary care to become rich, great, and distinguished: while the unflattering witness within is telling them, that "One thing is needful."

I am, with love, your friend, H. Y.

2nd Month, 18th, 1850.

Minute of Pardshaw Monthly Meeting, Cumberland, concerning our late friend, Isaac Harris, who departed this life at Brigham, in the said county, the 16th of 11th Month, and was interred at Eaglesfield, the 19th of the same, 1848; aged near 80 years, a recorded Minister about 21 years.

This dear Friend was but little known beyond the limits of his own Quarterly Meeting, having never travelled in the work of the ministry, except to neighbouring meetings; yet we trust he was faithful to the measure of grace received, and concerned to walk worthy of the high vocation wherewith he was called, in all meekness and lowliness. He was a man characterized by great humility and simplicity; evincing little desire for high things, regardless of the wisdom, or the distinctions of the world; seeking rather for himself, and commending to others, durable riches and righteousness. It was truly comforting to observe in our dear friend, that with increasing years, his heart became more enlarged in the love of the gospel, and he evinced greater fervour of spirit in serving the Lord His last illness was short, during which it was edifying to witness the calmness of his spirit, and the lively hope by which he was sustained He feelingly observed, "I have nothing to boast of, yet through redeeming love and mercy, I am favoured to feel *that* near to comfort and support me *now*, which has been my comfort and support through all the trials of this chequered life." The evening before his close, on taking leave of a near connection, he said, "I feel no condemnation; all weights, and all burdens are now taken away—I have nothing to contend with but the weakness and infirmities of the flesh." A few hours before his departure, in alluding to the deep interest he felt for the prosperity of the Society, he expressed his belief, that there would be yet raised up those who would be as pillars in the church His articulation now became indistinct, and soon after he peacefully passed away.

THE ENGLISH LANGUAGE.

To the Editors *of* The British Friend.

Esteemed Friends,—In your number for the 2nd Month, I was pleased to observe an offer from R. H. to continue his contributions to *The British Friend* on the "English Language," if you should consider such a subject interesting. Allow me to say, that this is a very interesting subject to myself, and I doubt not to many more; and I hope you will encourage him to continue his observations, not only for the amusement but instruction of many, whose pressing engagements do not allow them time to devote to these researches.

I fully unite with him, as to the startling proposition made by one of your correspondents, to discard the teaching of English grammar from Ackworth school, and to introduce the Latin instead; a proposition which, I think, has not been recommended by one consideration likely to ensure for it a favourable reception.

Your friend, A. H.

2nd Month, 21st.

MEMOIR OF WILLIAM WILSON.

To the Editors *of* The British Friend.

Dear Friends,—In the very interesting and instructive memoir of the late *William Wilson*, reprinted in your Number for 1st Month, one of the most characteristic paragraphs, owing to a typographical accident in the transposition of the concluding lines, reads so curiously unintelligible, as to be wholly lost to those who may not care to take the trouble of making it out. As the subject therein alluded to, is now making considerable progress, may I request the favour of the passage being correctly given in your next.—I am, respectfully,

A Vegetarian, and an old Subscriber.

We regret the accidental transposition above referred to, and now give the paragraph correctly:—

"It is well known, that Mr. Wilson was a confirmed *Vegetarian*, and his aversion to the use of animal food, which he had abstained from, during the long period of forty years, may have arisen, in the first instance, from his abhorrence of the cruelties which are inflicted upon animals, when slaughtered. Although, it cannot be denied, that of late years he has been a thorough, if not a zealous convert, to the *principles* of the vegetarian system"

SIR F. BUXTON—MISTAKEN VIEWS REGARDING WORSHIP.

To the Editors *of* The British Friend.

Dear Friends,—It is probable that ere this you may have read the truly interesting memoir of Sir Fowell Buxton; a work full of interest to the Christian philanthropist, and which cannot fail to present an example worthy of imitation. But while led to admire his industry in business, combined with a fervent and devout spirit; his untiring efforts for the degraded and enslaved sons of Ham; and the deep humility that pervaded his mind, though sought after and applauded by the British senate and its most illustrious members—yet, after all, it is matter for regret, that one so familiar with Friends, and who had the privilege of associating with some of the most devoted and faithful of the Society, should have held such incorrect views respecting the nature of silent worship, as practised by the Society of Friends. It is evident that his mother held opinions in accordance with those of Friends, but how far they were brought to bear on his education we are not informed. Indeed, no reference appears to be made to them till his introduction to the Earlham family; after which, his biographer speaks of his frequently spending First-days at Plashett House with J. and E Fry; and when at home, generally attending Friends, from his marriage till 1811. In a letter dated First-day, 22nd of 10th Month, 1809, he mentions that he had been reading the 5th chapter of Matthew, "*as a subject for reflection at Meeting;*" and adds, "I think I almost always have a good meeting

when I read before it, without any intermediate occupation of mind; it was a great pleasure to me to be able to engage myself so thoroughly when there, as I had begun to think that I was rather going back in that respect," &c. Also, on the date of Sunday, July 27, 1834, "On Friday next, slavery is to cease throughout the British colonies. I wished, therefore, to have a season of deep retirement of soul, of earnest prayer, and of close communion with my God; and for this purpose I went to a Friends' Meeting. *I began* with earnest prayer for the influence of the Holy Spirit, that He should take the helm in all our doings," &c.

It must be apparent to the most casual observer, that these sentiments and practices are directly opposed to our views of Divine worship; that any previous preparation, save that of an earnest desire after ability to gather in the scattered thoughts, so that the soul may wait in awful devout reverence before Almighty God, would be as opposed to our opinions as to engage in any outward formal acts or observances. Reflection on certain portions of Holy Scripture, however profitable in itself, is most distinct from the solemn act of worship; which, in the language of J. J. Gurney, "is the communion of the soul with God, in inward prostration before him, and in heartfelt offerings of prayer and thanksgiving," &c. Pursuing these observations, the estimable author proceeds to show the necessity of the silence of the soul, or its being restrained from its own thoughts, willings, or doings, so that it may reverently and devoutly wait for the immediate teaching of Christ by His Holy Spirit, and sensibly experience the command, "Be still, and know that I am God." How can this solemn communion be entered into between the Most High and his creature man, if the mind be fully engaged with subjects of previous thought? Where is that dependent waiting for the hallowed influence of the Divine Spirit to enlighten and sanctify the soul, under which precious feeling, prayers or praises can alone arise as acceptable incense from the heart of the devout worshipper? Will not the pre-occupation of the mind with meditations, however good in themselves, prevent the listening to the "still small voice" of the Shepherd of Israel? who has promised to guide his people into all truth; and who condescends, even in the silent assemblies of his waiting ones, to draw very nigh and break to them that mystic bread which cometh down from heaven. These observations are written, not with a desire to depreciate either the piety or the estimable character of this distinguished philanthropist; but, fearing that some of our dear friends, who may at times have to mourn over a wandering and unstable mind, instead of seeking to possess that patience in which there is strength to be received, may be induced to seek a rest in outward means, rather than in that secret travail of soul which is often the portion of the faithful worshipper, to whom all forms are alike dead and lifeless—whether expressed in words or in the formation of the thoughts of the heart. Then how highly necessary that we should have correct conceptions of the nature of this important duty,—in order to its right performance. For what painful ignorance still exists on the subject of silent worship; some deem the time as profitless and misspent; others, because there may have been no communication in vocal testimony or supplication, that consequently the promised aid and influence of the Holy Spirit has been withheld; as though no acceptable worship could be performed, except through the intervention of human agency; not discriminating between the promise of the Master of all rightly gathered assemblies to be present where two or three are gathered together in his name, and those more special or peculiar influences, prompting to vocal exercises either in prayer or gospel ministry. The latter may, in infinite wisdom, be withheld, whilst the former is ever the glorious diadem of the congregations of His people, as in the ancient days; when so mighty and overpouring were the visitations from on high in their solemn meetings, that the very floors were often sprinkled with their tears!

But these views are entertained not by the illiterate and uninformed alone; for I find in a lecture delivered before the Young Men's Christian Association, in Exeter Hall, by Thomas Binney (on Sir Fowell Buxton, a Study for Young Men). Speaking of his predilections for the Friends' Meeting, and his feeling benefit, or being edified, by silent waiting, he says.—"But it is to be remembered, that he used to read carefully and devoutly beforehand some portions of Scripture. Having got that into his head, it was ready to be laid upon the heart, and to be personally applied by inward reflection, if no instruction came to him from without." What strange misapprehension of the spiritual nature of Divine worship, to make oral instruction of primary importance; instead of its being of a secondary character, subordinate to the inward teaching of the Holy Spirit! Highly as we prize a true gospel ministry, never may we be led to seek after its communications to the disparagement of the revelations of the promised "Comforter;" but rather receive it in His own puttings forth by His renewedly qualified instruments, as a further token of the continued condescension of the church's living Head.

These remarks are made, not with a wish to unchristianize those who conscientiously differ from us; or to deprecate the daily and frequent perusal of the Holy Scriptures, with serious and devout meditations thereon, wherein Friends have ever been faithfully exhorted to abound; but rather to revive a concern for the primitive scriptural faith of our forefathers, in this day of specious wisdom; in which forms and ceremonies attractive to the natural part, are too often substituted for the precious life; so that we may ever be ready, under right direction, to bear a testimony for the Truth, against those who may oppose or misapprehend it. By thus recurring to first principles, and seeking to possess the same deep hallowed piety which so eminently characterised our early Friends, it may be said of *our* religious assemblies as it was of theirs, in the language of the unanswerable "Apologist,"—"For many thus principled, meeting together in the pure fear of the Lord, did not apply themselves presently to speak, pray, or sing, &c,; being afraid to be found acting forwardly in their own wills; but each made it their work to retire inwardly to the measure of grace in themselves; not only being silent as to words, but even abstaining from *all their own thoughts, imaginations, and desires;* so watching in a holy dependence upon the Lord, and meeting together not only outwardly in one spirit and in one name of Jesus, which is his power and virtue, they come thereby to enjoy and feel the arisings of this life, which, as it prevails in each particular, becomes as a flood of refreshment and overspreads the whole meeting; for man and man's parts and wisdom being denied and chained down in every individual, and God exalted and His grace in dominion in the heart, thus His name comes to be one in all; and His glory breaks forth and covers all; and there is such a holy awe and reverence upon every soul, that if the natural part should arise in any, or the wise part, or what is not one with the life, it would presently be chained down and judged out. And when any are, through the breaking forth of His power, constrained to utter a sentence of exhortation or praise, or to breathe to the Lord in prayer, then all are sensible of it; for the same life in them answers to it, as in water face answereth to face. This is that Divine and spiritual

worship, which the world neither knoweth nor understandeth, and which the vulture's eye seeth not into."
—I am, yours sincerely, G. P.
2nd Month, 17th, 1850.

CIRCULATION OF THE SCRIPTURES IN FRANCE.

To the Editors *of* The British Friend.

Esteemed Friends,—The notice of the intention of members of the Peace Congress to present our French brethren with New Testaments, cannot fail to interest Friends generally; and consideration arises, whether the design will be best accomplished by the proposed plan, to which there appears to be some objection.

In the first place, if, as I understand, it is intended to present a Roman Catholic version, I do not see how Friends, or indeed any other section of the Protestant Christian church, can, consistently, assist in the dissemination, from the danger of its being incorrect, and rendered in accordance with, and in support of, the superstitions of that corrupt church.

Secondly. The contemplated means,—that of circulation amongst the higher classes, with the sanction and assistance of the Archbishop of Paris, and, through him, the inferior priests,—appear almost contrived to defeat the object in the very carrying out; as the mere fact of circulating the Scriptures through the Roman priesthood, is almost certain to lead to the immediate destruction of the copies so dispersed; it being well known, that they uniformly use every endeavour to suppress and destroy the sacred volume in all its forms. If we turn to the Bible Society as agents in this distribution, the like difficulty besets us; their agents being closely watched, more especially in large towns and cities, and that valuable institution and its proceedings having been denounced by four successive Popes. It is therefore pretty clear, that whatever number of copies of the Scriptures, if faithfully and purely rendered in the vernacular tongue, are thus circulated, or in any way with the knowledge, in any shape, of the Roman priesthood, they will not be allowed to perform their appointed work, or have free course; but, as in the days of the faithful martyrs, the distributors will be persecuted, and the books suppressed or destroyed.

The question next arises, Shall we stand still, or relax our exertions, from these considerations? Certainly not. We owe a duty to our benighted brethren, and should perform it. But, taking counsel with the past, let us work as the great Head of the Church wrought; be content to give the pure Scriptures as they were originally given to the church; and as, in later times, they were mercifully extended to this country; "line upon line," "here a little and there a little," now a Gospel, then an Epistle; here a Prophecy, and there a Proverbs or a Psalter

It may not be generally known, that thus was Scripture testimony introduced, during the dark and fiery ages of Popery, into this favoured land First, the Gospel according to Matthew; then Paul's Epistle to the Romans; followed by the Gospel according to John, and some other portions, before we were, in the wise ordering of Providence, blessed with the entire sacred volume. The same course might now be much more efficaciously pursued, seeing we possess the whole of the Old and New Testaments in the French, Italian, &c. Let the several books, or portions, be printed as separate tracts or pamphlets, yet uniform, to bind in one volume in case of need; and have these little books dispersed in country places, amongst the common people, by thousands, and tens of thousands. They will be read with avidity; one little portion secretly perused in retirement, in the fields or in the byeways, creating a thirst for the other; till a movement is commenced, which, through the Divine blessing, will, as of old, overthrow the strongholds of priestcraft, and root up the foundations of superstition. And although, doubtless, the same system of suppression and destruction will be pursued, the facilities for concealment and preservation will, in the way we have suggested, be very much increased. There is another very important consideration involved in this method, that is, the relative expence. These several books, or pamphlets, only carrying their own proportion, not exceeding in price from a halfpenny to a penny each, more good may therefore be effected for the same outlay; and although large numbers of them will undoubtedly be destroyed, yet very many more than of the entire volume, would be concealed from the prying eyes and destructive fangs of the priesthood.

I claim no originality for this idea; an enlightened friend of mine, and an able Scripturian, having suggested it; and who, from his indefatigable research, not only into the immediate history of the versions or translations of the English Bible, but especially its connection with, and bearing upon, the Protestant church, is enabled to give much valuable instruction and information on this subject. He adopted the above plan during a late tour on the Continent in connection with the Peace Congress, with great satisfaction and success. He states, that the avidity with which the people beg and *purchase* those portions of Scripture which they do not possess, after perusing some one gratuitously presented, convinces him not only that it would be attended with comparatively small expence, but with manifest advantage. This method will probably be new to many of your readers, and conceiving it too important to be lost sight of, I deem a more general publicity than it has hitherto obtained, amongst the members of our Society, and of the lovers of the Bible generally, highly desirable. I therefore submit these hints to the consideration of your readers; and am, with kind regards, yours truly, Biblia.

Juvenile Department.

We transfer to our columns, from the *Nonslaveholder*, for the benefit of our juvenile readers, the following article, credited by that Journal to the *Friend of Youth* :—

FORGIVENESS.

"Forgive us our trespasses as we forgive those that trespass against us."

We hope there are few of our young friends who do not each day repeat the beautiful prayer taught by our Redeemer. It is so simple, yet so comprehensive, so humble, yet so trustful, embracing in its brief petitions all that man can ask or God can bestow.

But our design just now is to direct the attention of our readers particularly to the petition quoted by us at the head of this article, by relating an incident that will illustrate, better than anything else, the terms upon which we ask the forgiveness of our heavenly Father.

"Never mind, sir, I'll pay you for this," said George Wendell to his playfellow, Charles Edwards, as the latter scampered across the fields, after having maliciously broken and ruined a beautiful new crossbow which George had just received as a present from his uncle, and was showing to him.

George felt angry, as almost any boy would in such circumstances, and after chasing the offender till pursuit was hopeless, turned back with a threat upon his lips and a burning desire for revenge in his heart.

George and Charles were generally good friends,

although neither was without faults, and both were very passionate. Yet George had never before seen any evidence of envy and malice in Charles, and he was greatly irritated at the manner in which he had shown it. George had kind friends, who taught him his duty, and encouraged him in its practice. Charles, unhappily, was without these advantages, and it is not at all surprising that he was a worse boy than George. But George, although usually a thoughtful child, was now too angry to think of anything but the wrong done to him, and to devise some method of taking revenge. As night drew near, he went home; and, after eating his supper, sat down in the pleasant porch, in the cool twilight. The stars shone peacefully on the little cottage, and the new moon hung, trembling, above the tree tops, in the western horizon. The hum of insects and the merry chirping of birds were fast subsiding into faint murmurs and gentle twitterings. The plaintive voice of the whippoorwill rang out clear and sad from the neighbouring thicket. The boy sat quietly alone. He saw and heard all the forms and voices of beauty and melody around him, and while he still harboured angry and revengeful feelings, they were fast yielding to the soothing influences of the evening hour. The strife between good and evil stirred the depths of his soul. Anger, pride, and revenge, were arrayed against meekness, forgiveness, and love. George felt that he was yielding, and for a moment was ashamed of what he falsely thought a weakness. The contrast between the turbulence of his own heart and the peaceful serenity of nature humbled him, and, although he could not so express himself, he longed to feel her quiet in his own heart. He was startled from his reverie by his mother's voice reminding him that it was time to go to bed. George obeyed, but with reluctance; he did not like to close his eyes to sleep with such feelings as he then had. He thought if he should die thus it would be dreadful.

Slowly he undressed, and, at last, after many misgivings, knelt in the accustomed place by the bedside, to pray.

The child had never thought so seriously before of the nature of prayer. A consciousness of his own imperfection and weakness impelled him to seek strength and wisdom from the Highest; and with his heart humbled and conscience awakened, he knelt to his devotions. While slowly and thoughtfully repeating the Lord's prayer, when he came to the words, "Forgive us our trespasses as we forgive those that trespass against us," he paused. Memory and conscience were fully aroused. He could not say these words. "What," said he to himself, "shall I ask God to forgive me as I forgave Charles Edwards? I have not forgiven him. To be sure I don't feel so angry with him as I did, but I don't forgive him away down in my heart. I am sure that I don't, and I cannot tell God a falsehood. Oh no! that would be the worst of all."

The moon sank behind the hills, and the stars looked down from the pure heavens on the child still upon his knees, beside his cot. The whippoorwill flew from the copse and sat on the rose bush that grew under the window; her wailing song was sad to the troubled heart of the child, but still he did not rise. He could not sleep until he had got rid of the burden upon his conscience. It was an hour of trial and triumph. After some moments of deep communion with his own soul and his God, he said, distinctly and heartily, "Forgive us our trespasses as we forgive those that trespass against us," and burst into a flood of tears. But they were very pleasant tears: all revenge and anger had left him, and he rose from his knees and laid down upon his bed, at peace with himself and with all the world. The next morning he saw Charles, and told him he forgave him the injury he had done him the evening before. Charles, who had expected a very different reception, was so much softened, that he reached out his hand to George, and said he was very sorry he had behaved so badly, and he was sure he would never be guilty of the like again. Was not this a pleasant end to so disagreeable an affair? How much better than the mean revenge so many children seek for the least wrong done to them! It is an example worth following.

Hints for the Conduct of Youth. — "Sect. 3.—In conversation, mark well what others say or do, and hide your mind, at least till last; and then open it as sparingly as the matter will let you. A just observation and reflection upon men and things, give wisdom; those are the great books of learning seldom read. The laborious bee draws honey from every flower. Be always on your watch, but chiefly in company; then be sure to have your wits about you, and your armour on; speak last and little, but to the point. Interrupt none, anticipate none, read Prov. x. 8, 13. 'Be swift to hear, slow to speak,' James i. 19. It gives time to understand, and ripens an answer. Affect not words, but matter, and chiefly to be pertinent and plain; truest eloquence is plainest; and brief speaking, I mean brevity and clearness to make yourselves easily understood by every body, and in as few words as the matter will admit of, is the best."—*Penn's Fruits of a Father's Love. P.* 19. 11*th Edition.*

"1816, September 19th.—Though I wish to be the last to find fault with the innocent and natural sprightliness and liveliness of youth, yet I cannot but excuse myself from joining in with what is *commonly so termed;* having often felt thereby unsettled in mind, and indisposed for reflection. I have found that, by occasionally relaxing in the discipline of watchfulness, the inclination to laughter, more particularly, gained much ground upon me; and there has been no small difficulty in restraining this habit, when much indulged; so that it strikes me to be a snare. Though religion does not make a man gloomy, yet it never allows him to be off his guard; no, he must 'watch and pray, lest he enter into temptation,'—taking up his daily cross to all frivolous and foolish jestings, besides other more evident and open evils."—*See John Barclay's Letters, &c. P.* 37. *2nd Edition.*

Ecclesiastical Statistics. — In the counties of Ross, Sutherland, and Caithness, each member of the Established Church costs the country £7 10*s.* 5*d.* for ministerial superintendence. The number of adherents of the Established Church in these counties is 2526; and the money paid to the clergy, £19,000. — *Sir George Sinclair's Letters.*

Ancient and Modern Bishops.—In the debate in the House of Lords on the Bill for the Relief of Protestant Dissenters, May 19, 1772, the Earl of *Chatham* spoke very warmly in favour of the bill. "In replying to one of the bishops who had spoken a great deal of the dogmas of foreign colleges, he said, there was a college of much greater antiquity, as well as veracity, which he was surprised he never heard so much as mentioned by any of his lordship's fraternity; and that was the college of the poor, humble, despised Fishermen, who pressed hard upon no man's conscience, yet supported the doctrine of Christianity both by their lives and conversations superior to all; but, my lords, probably I may affront your rank or learning, by applying to such simple, antiquated authorities; for I must confess there is a wide difference between the bishops of those times and the present."—*Parl. Hist.*, vol. xvii. p. 440.

SOME ACCOUNT OF THE CONVINCEMENT OF JOSEPH MILTHORPE.

(*Continued from page 50.*)

[THIRD LETTER.]

Receiving no answer to my last, after some years I wrote as follows:—Directed for Thomas Worthington, priest at Middleton.

Respected Friend,—As my mind is daily more and more sensible of the need we have of Divine aid and assistance, to preserve us from the many evils that are in the world: so I am more and more desirous that all mankind might be made partakers of it, especially such as are concerned to follow the Lord according to His manifestations to them, or knowledge of Him: and of late for thee in a particular manner.

And in order that thou may land safe at last, out of many books that I have seen and read since I saw thee, I have made choice of one small volume of which I make thee a present, desiring thou may accept it in the same good will in which I give it; and if it please kind Providence to open thy understanding into the matter of it, or into the spirit in which it was written, I am persuaded (that when the time comes that thou must follow thy companions who, I hear, are removed from thee,*) thou wilt (then) never rue thy serious perusal or consideration of it.

We can do no more than wish one another well: I wish thee well to consider (though it be now far on in the day with thee,) whether Jesus Christ and his apostles preached to the world for salvation—fasting, prayers and almsdeeds, observations of days, and other ceremonies of the Jewish religion; or, did they not rather propose the grace of God which came by Jesus Christ, *as the only efficient cause?* "*Wait for the promise of the Father.*" "*This is life eternal to know thee.*" "*Believe in the Lord Jesus Christ,*" &c., and many other words to the same purpose; so that without this foundation, man's building cannot stand in the day of account.

Secondly, Whatever the Lord further requires of us (I mean, any of His servants,) are only effects of this grace, which brings, or would bring, salvation to every individual into whom God hath breathed the breath of life.

I have often considered thy method of conduct when J. S and myself were summoned to give an account of our faith before the powers of this world, (it is far from my disposition at present to upbraid thee in any degree,) but have often thought—suppose thou hadst gone along with us or any other part of thy flock, (as thou termed us,) and as occasion required, had answered for us, telling the magistrates, (some of whom were rational men and moderate,) that we were of those persons called Papists or Roman Catholics; that we believed our faith and practice to be the ancient and true religion of this our native country: that it was the religion many of us were educated in; that we practised according to the best of our knowledge; that according to apostolic doctrine, we followed peace with all men; that we feared God and honoured the king; that in obedience to that court we came there, holding it our duty (notwithstanding we could not comply with what the law then required of us) to submit ourselves to such as ruled over us, believing the powers that be are of God; that our Lord and Master never practised or taught his disciples to contend for the kingdoms of this world, and consequently that the present government need not be in any fear of us giving them the least disturbance.

I am persuaded, my friend, if thy behaviour had been after this manner, the government would not have much afflicted thee; or if they had, great would have been the peace of thy own mind; and who knows but that such a serious and honest confession might have gained you favour with the government.

Many other things have been often brought before me concerning thee, but as I have *no other* view than to direct thee to that *Divine monitor*, which, in thy letter, thou truly told me thou knowest not: I shall conclude with earnest desires for thy welfare, not knowing that I shall ever see thy face again, or trouble thee any more after this manner: so recommending thee in pure and peaceable affection to the perusal of this little book,† which I cordially desire may be a means of directing thee to God Almighty, and to the word of his grace, which is able to build thee and me up, and to give us an inheritance amongst all them that are sanctified. I remain thy friend,

JOSEPH MILTHORPE.

Painthorp, 11*th of* 10*th Month*, 1750.

N.B.—Joshua Smith knows not of my writing to thee, but I know his desires are for thy welfare.

P.S.—When our Lord sent his servant Peter, the apostle, to shew that devout man (who perhaps, like thyself, acted according to the best of his knowledge) Cornelius, what he ought to do, did he propose any other means to him than faith in the name of Christ for remission of sins? See Acts x. 43. Thou wilt perhaps say, along with contrition, confession, and satisfaction, we propose nothing else than faith in Christ's death and passion; to which I answer, from a degree of experience, that the Christ you propose for salvation you never knew; but the apostle did know Him *in whom he believed*, and although he might have known Jesus Christ after the flesh, yet after his regeneration, *he knew him so no more.*

Therefore the faith which saveth is not from history, but from the same eternal Father or Spirit which revealed to Peter that Christ was the Son of God. Also to John the Baptist, that he was the Lamb of God that takes away the sin of the world.

Thou wilt perhaps object that Peter proposed to Cornelius for salvation, baptism as well as faith in Christ, to which I answer, that the Holy Ghost fell on all them that heard the *Word*, (the eternal Word, which was in the beginning with God, and is God; and not words,) before he commanded them to be baptized in water.

And what if I say Peter was then but a child in the mysteries of his Master's kingdom, who did not know two days before that Christ died for the Gentiles as well as Jews: so no great wonder if he was then a little bigotted to water baptism; but yet I do not say that water baptism had no service at that time or place to the unconverted Cesareans, or the weak Jewish Christians.

But when I consider what Peter told his brethren of the circumcision, in the 16th, 17th, and 18th verses of the following chapter, I am fully convinced that Peter laid little stress on water baptism, for there he fairly acknowledgeth the Gentiles to have obtained remission of sins by Christ's baptism without taking any notice of John's water baptism: his words are these—"When I began to speak, the Holy Ghost fell on them even as on us at the beginning," (viz.—when they had waited for the promise of the Father, the baptism of the Holy Ghost, by which they were to be endued with power from on high. That was *their beginning* of the gospel dispensation; ("then (says he) remembered I (mark, the great remembrancer was present,) "the words of the Lord Jesus, *how he said*, John indeed baptized with water, but ye shall be baptized with the Holy Ghost; forasmuch

* By death.

† "Hugh Turford's Grounds of a Holy Life."

then as God gave unto them the like gift as He did unto us, when we *believed* in the Lord Jesus Christ, (mark, believing or faith was the cause,) who was I that I could let or withstand God?" And his brethren acquiesced in this information, and praised God.

Now if this be not a clear instance of the efficacy, or a fulfilling of that Divine commission which our Lord gave his disciples, when he said to them—Tarry ye in Jerusalem until ye be endued with power from on high, then go, *teach* all nations, *baptizing*, &c.; when Peter preached or taught, Christ baptized with the Holy Ghost and fire. I say, if this be not a clear instance or demonstration of a Divine ministry, surely there is not one in the Holy Scriptures; but it is an undeniable instance; and as sure as the apostle's ministry had this effect, (to wit) to teach and baptize in their day; even so sure has God Almighty a remnant in this our day to whom he hath given a measure of the same Spirit, who not only teach or turn men's minds from darkness to light, from the power of Satan to God, but also baptize *into* Christ; and as many as are baptized *into* Christ, put on or are clothed with him. And to the glory of God, through the mercy of Christ, many in this nation can set their seals to the truth of these things; and I humbly hope this ministry will be continued to mankind to the end of the world.

And for conclusion I wish thee to consider—if the baptism of John was a type of Christ's baptism by the Holy Ghost, to what purpose is it that the type should follow the antitype? But the Holy Ghost, or Christ's baptism, is the antitype of John's, or water baptism; therefore John's, or water baptism, came to an end when Christ's baptism or the new covenant took place (see the Book of Hebrews), with all the other ordinances of the Levitical or Jewish dispensation; as is plainly demonstrated in the case above mentioned, (viz.) of Peter and Cornelius; unless the effects precede the cause—and if so, we may argue thus:

Notwithstanding the Son of God did come to be a light to the Gentiles, and to be the glory of his spiritual Israel, yet we are not to follow this Sun of righteousness, who is gone before and is set down in his Father's kingdom; but to turn our backs on him, and to follow the Jewish dispensation, which was only a shadow of the good things to come.—If we do so, I fear we shall never witness that gracious promise—"*Where I am, there shall also my servants be.*" A happiness I earnestly desire for myself and thee.

1758. *Note.*—I had removed from Atherton to where I now live, betwixt writing my last letter and this; and receiving no answer to my second, some years after I sent him this, with the little book; receiving no answer still, some time after I happened to go, yea my way lay through the Hall-fold where he lived, I rode up to the kitchen door, and called to see him; he came to me and was very urgent I should alight and go into his room, (which I once thought a great favour,) but I found an opposition in my own mind, something opened in me which I care not to mention.

The priest then told me he had an answer beside him to my second letter, but knew not where to find me, by reason of our removal; but greatly acknowledging my kindness and care for him, promised that he would add his remarks on my book to his answer, and send it me, which he did; and that occasioned my fourth and last letter.

I kept my eye steadily fixed on him as we talked together, but he never faced me fairly. Poor man, troubles from within and without came upon him, and a widow woman, (perhaps an honest Papist,) who attended him, told me, he lingered away, his flesh dried up, and his skin turned black; he lived about a year after he got my last letter.

THE PROPER PRINCIPLE OF CRIMINAL TREATMENT.

"Gather the outcasts."—*Isaiah.*

"All hanging's a bungle. The gallows is condemned, marked to come down; timber by timber it's loosening, and it's no use trying to keep it together with corking pins."—*Jerrold's Magazine.*

On what principle ought our criminal population to be treated? And what are the views which ought to actuate society in their treatment?

These are important questions. Proceed we to endeavour to answer them.

In the question at issue there are two parties concerned, the *criminal* and the *community*. Now, whatever diversity of opinion there may be with regard to the best mode of treating criminals—and on this subject there is well known to exist much diversity—all must agree in acknowledging, that were it possible so to manage matters in this respect, as to *prevent future crime*, and at the same time to *reform the criminal*, every end would be gained which possibly *could* be by the interference of society. Society, by the supposed mode of treatment, would be protected from future violence, and one more good citizen would be added to the body-politic.

In regard to criminals, there are two modes of treatment which may be adopted. There is, first, the vindictive; and there is, secondly, the reformatory plan. *Vengeance* may be regarded as the leading characteristic of the one, and *mercy* as that of the other. In the one case, it is the object of society, by inflicting a certain amount of pain on the criminal, to deter him and others from committing similar crimes in time coming. In the other, while society keeps equally in view the deterring of the criminal and others from committing future crime, and recognizes its right to punish, in a certain sense; it disclaims all idea of such punishment being vindictive, and regards it solely as the means or instrument of the criminal's reformation—of his conversion from roguery to good citizenship.*

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* The sense in which the promoters of the reformatory plan recognize the right to punish, is well described in the following quotation from Mr. Sampson's Letters on "Criminal Jurisprudence considered in relation to Mental Organization." He is speaking, it will be observed, of the *change in habits* which the criminal must undergo when he first enters on the course of treatment prescribed by that mode. "Let any man," says he, "contemplate for a moment, the possibility of his being placed in a situation where all the long-cherished and strongest tendencies of his mind are opposed, and where the only feelings that he is permitted to gratify, are those, the exercise of which have, up to the present moment, been most distasteful to him. He may then form some idea of the *painful nature of those moral remedies which have cure and cure only for their object.* Let the religious man contemplate what his sensations would be, were he forcibly held in a situation where only the grossest impiety and blasphemy were breathed around him, and amid which he should be compelled to exist without the power of expostulation or resistance. Let the benevolent man imagine himself compelled to watch, day by day, in some inquisitorial cell, the infliction of torture upon helpless and unoffending fellow-beings. Let the mother who has found all her delight in the presence of her children, contemplate what her feelings would be if they were withdrawn for ever from her sight and knowledge. The pain which would be felt in these instances would, nevertheless, not exceed *that which must be felt by those who are suddenly forced to abandon the gratification of long-loved vices, which are from the predominance of the lower feelings, and to submit to a discipline, of which cleanliness, industry, justice, subordination, and a consideration for the feelings of others, are the prominent features.* Yet, in the latter case, the pain inflicted would only be subservient to kindness—it would be that which had been decreed by Heaven, and not revengefully administered by man. Between man and man, however different their relative situations may be, nothing but love should ever subsist. He who lives in the practice of religion and virtue, should not look even upon one who is staggering in the wild intoxication of crime with any other feelings

The former of these plans—that which we have characterized as the *vindictive*—has hitherto prevailed generally, indeed almost universally, both in this and the other countries of Europe. Here and there, no doubt, attempts have occasionally been made at something like a reformatory system; but these attempts have formed the exception rather than the rule. The *infliction of so much pain for so much crime* has been the principle on which governments have acted. Nothing like a steady or systematic attempt has been made at the moral or intellectual improvement of the criminals, who, generally speaking, after having suffered their allotted *modicum* of imprisonment, or other punishment, have been allowed to go out as they came in, to work, beg, or steal, just as their inclinations or opportunity might happen to dictate.

That this is the system which has been almost universally pursued, is known to all who know anything of the prison discipline of this and the other European States. It is a system, however, which is obviously both unjust towards the criminals themselves, and inconsistent with the welfare of the community.

It certainly admits of serious doubt, whether, under any circumstances, society has a right to exercise over any portion of its members, a policy which is *simply vindictive*. To say nothing of such a policy being opposed both to the letter and the spirit of Scripture, humanity itself would seem to recoil from it. To such a policy, however, there would perhaps be less objection, were it true, that either the whole body of criminals, or even any considerable portion of them, had been *previously instructed in the knowledge of right and wrong*. In such a case, the supporters of a vindictive policy might argue, with some show of plausibility, that the offending parties had walked into the snare with their eyes open—that they had transgressed wilfully, and with a full knowledge of the consequences of the trespass. But such, it is well known, is very far indeed from being the case. A very large proportion of the persons, both in this and other countries, by whom crimes are committed, are *not instructed in the knowledge of right or wrong*. In most cases, the progeny of abandoned parents, they are brought up without receiving even the elements of a religious or moral education; in utter ignorance of the duties which they owe either to God or their fellow-creatures; and, in many cases, trained to theft and every species of dishonesty from their earliest infancy. The following, though only an *imaginative* account, is, as many who have come in contact with juvenile offenders could testify, but too true a description of the youthful education of a large proportion of offenders. It is given in a work published some years ago, entitled *Old Bailey Experience*, and was supposed to have been written by a lad who had been convicted of picking pockets, and was on the point of leaving England for Botany Bay:—

"I was born in Dyot street. I never remember my mother; but my father's companions sometimes spoke of her as one who had been transported for passing bad money; my father used to look gloomy and sorrowful when she was mentioned, and never recovered without a glass of liquor: some people said she died broken-hearted in gaol; but I never heard the truth of it. In our street, he who thieved most cleverly was the most admired, and the only disgrace that could be incurred, was the shame of detection. I sometimes, at the end of it, saw people ride past in fine coaches, and these, I supposed, had robbed still more successfully. I knew nothing, and was taught nothing but to steal; and I practised my art with an industry which I thought most laudable. I have heard of God, of Hell, and the Devil: and they once told me when the bell tolled at St. Giles, that people went there to pray that they might go to heaven; but I saw nobody who seemed to believe this, and I thought these words, like many others, were only useful to swear by. The only thing I was taught to fear was a thief-catcher; and though I eluded his vigilance for some time, he caught me at last. In prison, the parson told me how I ought to have been brought up He found that I had never been idle; that I had laboured in my calling; that I had never robbed my father, or cheated my landlady, and that to the best of my power I had done what I was told to do; and yet I was put into gaol, and if I had not been a very little boy, the parson said I should have been hanged

"There are some hundred boys in London who are all living as I lived; and when I was tried a gentleman in a great wig talked very kindly to me, and if I knew what his name was, I would send this letter to him; he said he would have a school in Dyot street, where boys might be told what was right; and I think, Sir, before they are caught and hanged, it would just be honest to tell them that they are in danger of it, and to tell them what is law and what is society, and not to let them hear of it for the first time when they are tried."

Such is a description of the only species of instruction ever received by a large proportion of the youthful population of this country. Persons so brought up can have none but a very inadequate knowledge of right or wrong. It would be wonderful indeed, if it were otherwise. Their parents have neglected them. Government, which was bound to have seen them properly educated, in the case of the non-performance of the duty by their parents, has neglected them. Is it generous, is it fitting, is it even *just*, that they should be punished in their own persons for the consequences of a neglect which was not attributable to themselves, and which they had no means of preventing? Does it not seem a hard measure of justice on the part of society, first, to neglect to teach them what is right and what is wrong, and then to punish them for the consequences of that neglect? Has government, indeed, any right to punish its subjects at all, without having previously taken measures to communicate to them some instruction as to the duties which they owe to God and their fellow-creatures?

That society has, to a most lamentable extent, neglected its duty in this respect to its most unfortunate members, and that the great body of criminals are *grossly ignorant*, is proved also by the annexed return presented to the Houses of Parliament in the "Criminal Tables for England and Wales." These for the last three years, are as follow:—

DEGREES OF INSTRUCTION.	1842	1843	1844
Unable to read and write, . . .	32.35	31.00	29.77
Able to read and write imperfectly, . .	58.82	57.60	59.28
Able to read and write well, . .	6.77	8.02	8.12
Instruction superior to reading and writing well, ...	0.22	0.47	0.42
Instruction could not be ascertained,	2.34	2.91	2.41

than the love and pity which the sad fate of a brother should awaken—love for him as a fellow-man possessing the same capabilities of an eternal destiny, liable to the same sufferings, and sharing, all misused, neglected, conflicting though they be, the same inherent feelings. If we could cure the evil dispositions of men, without the infliction of any pain whatever, it would be our duty to hail the opportunity of doing so, instead of looking out eagerly, as we now do, for the means of inflicting punishment long before we have satisfied ourselves that the punishment will produce improvement. As the Creator has established a system whereby pain must be suffered as the consequence of disobedience of his laws, he has not left this penalty to be inflicted by the ignorant hand of man, but has provided that, in the natural order of things, it shall inevitably follow, and in fact arise out of the offence itself."

All the preceding years for which returns were made, give a similar result.

But if the vindictive system is unjust towards the great body of criminals themselves, it is not less inconsistent with the welfare of the community. *To the best and the most important interests of the community it is indeed directly opposed*, inasmuch as it operates in the production of a very large proportion of the crimes which are annually committed against both person and property.

Of the truth of this position, we do not know that we could furnish a better proof than is afforded by the lists of prisoners tried at the last three Circuit Courts of Justiciary in Glasgow.

On referring to the list of prisoners tried at the Autumn Circuit of 1844, it will be found that they amounted to 103. Of that number 56 were charged with being "habit and repute" thieves and with "previous conviction."

On a reference to the list tried at the Spring Circuit of 1845, it will be found, that of the 105 prisoners then tried, 71 were similarly charged.

And on referring to the list for the Autumn Circuit of the same year, it will be found, that of the 52 then tried, no fewer than 34 were tried on similar charges.

One of the great objects, as above-mentioned, in the treatment of criminals, is to prevent the commission of crime in time coming. That is the object of the vindictive system now in use: and if that system had been effectual for the purpose, few or none of the prisoners would have *returned* for trial. So far, however, from that being the case, of the 260 prisoners tried on these three occasions, no fewer than 161—nearly two-thirds—had been treated under the present system of prison discipline.

The vindictive system, therefore—the system now in operation—does not *prevent* the commission of crime. There is every reason to believe, on the other hand, that it *increases* it, and increases it to a most enormous extent. Indeed, it is scarcely too much to say, that upon that system are chargeable nearly two-thirds of the offences committed in Glasgow and the neighbourhood, within the last eighteen months.

We do not happen to have at hand the records of any of the other Circuit courts in this country; but that they would, if produced, tell a similar tale, is not to be doubted.

Not only, therefore, is the vindictive system unjust to individual criminals:—it is equally unjust to society, and inconsistent with its best and most important interests. It ruins the criminal; and it renders both property and life less secure than they otherwise would be.*

Turn we now to the reclamatory or *reformatory* system; and mark its principles and mode of working.

This system is one of comparatively modern growth. It has, perhaps, not been long enough in operation to entitle its promoters to form any very decided opinion on the subject of its actual merits. Its results, however, have been extremely favourable so far as they have gone, and are sufficient, at all events, to entitle it to a fair and patient trial on the part of society.

At the House of Correction in Warwick, the system has been for a considerable number of years in operation. There, the result has been a reform of the inmates to the extent of 56 per cent.

At Mettray, in France, the system has been five years in operation. There, as mentioned in our last, the inmates have been reformed to the extent of 82 per cent.

In Pennsylvania the experiment has likewise been tried. There, the trial has been on a much larger scale, and the period embraced in it has extended to a much greater length, and our readers will forgive us if we be somewhat more particular in detailing both the nature of the treatment, and the consequences resulting from it.

The Eastern State Penitentiary of Pennsylvania was organised by the efforts of those who avowed their belief—

"That religion and policy alike dictate the adoption of mercy, of kindness, and forbearance in the infliction of reformatory punishment, and that '*the infliction of pain, misery, and terror*' on our offending brethren, has not been entrusted to fallible and erring mortals, by that Being who has emphatically prohibited retaliation, by the declaration, 'Vengeance is mine—I will repay'."

The idea of inflicting any avoidable pain, therefore, on a prisoner, is never, under any circumstances entertained.

The following is a brief outline of the plan, as it appears in the reports of the promoters of the institution:—

"The convict, on his entrance, after the customary examination, is clothed, blindfolded, and conducted to his cell, where he will remain locked up; and after a patient and careful inquiry, into his history, and the delivery of an appropriate address to him on the consequences of his crime, and the design to be effected by his punishment, he is abandoned to that solitary anguish and remorse, which his reflection in solitude must inevitably produce. Every means, which have been devised by philanthropy and experience, for effecting reformation, will be zealously applied. The labour in which the convict will be employed is considered as an alleviation, not an aggravation of his sentence. Labour prescribed as a *punishment* is an error in legislation, founded on an ignorance of the feelings, the desires, and antipathies, the habits and associations of mankind: the tedious hours spent in solitude will be a punishment sufficiently severe without rendering the infliction of hard labour for this cause necessary. The want of occupation will produce a feeling of tedium or irksomeness, the state of mind in which labour or employment will appear to the convict, perhaps for the first time in his life, as a means of preventing uneasy feelings, of producing relief and pleasure; and as the powerful influence of association is acknowledged, this beneficial feeling will become habitual; and, after the discharge of the convict from his durance, will be a most effectual safeguard from the temptations of idleness. Accordingly, persons duly qualified, will

* Bad as the treatment of criminals now is, it was in former times infinitely worse. The following is an account of the state of gaols in England, at the time that the illustrious Howard began his labours. It has been extracted from the *Philadelphia Journal of Prison Discipline*:—

"It must be borne in mind that at the period of which we are now speaking, only ten years had elapsed since Howard called the attention of the mother country to the horrible condition of their gaols and bridewells. The prisoners were often without food, without water, without medical attendance, without bedding, or even straw. And so malignant was the atmosphere of their cells, that the clothes in which he visited them were saturated with the effluvia to such a degree that he could not use a close carriage, and therefore travelled on horseback. Even the leaves of his memorandum book were often so tainted that he could not use it till it had been spread out before the fire; and the vial of vinegar which he carried with him as an antidote, became intolerably offensive. All grades, classes, and sexes were thrown together promiscuously. To avoid the tax on window glass, the openings for light and air were closed. Idiots and lunatics served to make sport for their fellow-prisoners and for visitors at the assizes, and on other public occasions; while the insane were constant objects of derision or terror. The deaths in prison from neglect, exposure, and privation, were supposed to exceed the number publicly executed, though at that time over one hundred and sixty offences were capital by British law."

be employed to teach the prisoner suitable trades, and to instruct him in religion and in the elements of learning. The prohibition of all intercourse with society, is not, therefore, to be continual; the visits of the virtuous cannot injure, and must benefit, the majority of the prisoners, between whom *alone* all communication is to be rendered impossible." And again, "religious and other instruction will be constantly and regularly administered; the visits of the virtuous and benevolent permitted and encouraged under proper restrictions; unremitted solitude or separation from all society will not, therefore, be practised. Intercourse with the enlightened and virtuous members of the community must inevitably frequently console and benefit, and can never torture or injure the convict. *He will be separated only from evil society*, from association with the depraved and hardened: the progress of corruption will be arrested; he can neither impart nor receive from them contamination: if a germ of virtue or of shame exist, it may be preserved and *cultivated;* his character will not be irreparably destroyed by exposure, his resolutions of reformation blasted by an acquaintance with his fellow-convicts—an acquaintance which, when once formed, can never be dissolved."

The following are the testimonies which have been given as to the effects of the treatment. The warden, after an experience of four years, says—

"The discipline inflicted, not merely on the body, but on the mind of the prisoner, *uniting severity and humanity*, is one which the unhappy culprit feels with all its force; but there is nothing in its operation calculated to increase his evil passions, or stimulate him to hatred or revenge. Those who have the care of him, treating him with the *kindness and compassion which are due to the unfortunate man, rather than the unnecessary and unfeeling harshness too frequently displayed to the victims of folly, vice, and crime*, he is soon made to feel that the horrors of his cell are the fruits of sin and transgression, and the only certain relief to be obtained is through the Redeemer. Having no one to prompt in wickedness, or shame him for his tears, he becomes humbled in spirit, and anxious for help in the way of truth; and I am pleased to be able to say, that *I believe there are some who rejoice that they have been brought here.* I can truly say, that the more I see of the operation of our system, and the more thoroughly I become acquainted with the character of its inmates, the more important I view its establishment, and *the greater its humanity appears.* It is a mistake to suppose that the inmates of prisons are a set of outlaws and tiger-like beings, lost to all good in this world, and without hope of an hereafter. Too many, (indeed most of them) on first conviction, are either neglected youths thrown into the world without education and without friends (often the victims of hard masters), or ignorant men, the dupes of artful knaves, who know how to elude detection. Neglect of early education, the use of ardent spirits, gambling, and dealing in lottery-tickets, are the most prominent causes of felony.

"The deficiency in common school learning is greater than is generally supposed: of the 142 prisoners who have been received here from the commencement, only four have been well educated, and only about six more who could read and write tolerably; and we rarely meet with a prisoner who has had attention paid to moral and religious instruction."

In 1838, after it had been established nine years, the report says—"The experience of another year enables us to state that no instance of insanity has occurred in this institution, which has been produced by solitary or separate confinement operating injuriously on the mind. Cases of dementia, the effects of vicious conduct, occur every year; but they usually yield to medical remedies. The fears, which some entertained as to the influence of long confinement in injuring the health of the body as well as the mind of the prisoner, have proved groundless. One, who had been in confinement for seven years, was recently discharged in good health, reformed in temper and conduct, and is now doing well. When he was convicted, he declared that he preferred death to confinement for seven years. When discharged, he expressed grateful feelings for the kindness manifested to him; declaring that he had received benefits which could never be forgotten, and which he hoped never to lose.

"*Many of our discharged prisoners are doing well, and some exhibit satisfactory evidence of a reformation of heart and life.* In our walks through the city, we frequently meet them; and they always greet us with thankfulness, uniformly declaring that it was good for them to have been in the cells of the Eastern Penitentiary."

Towards the close of the last century, the philanthropist Howard, in conjunction with Mr. George Paul and Sir William Blackstone, formed a plan for an establishment on somewhat similar principles at Gloucester. The prisoners were supplied with separate cells, and prevented, during the whole period of their imprisonment, from having any intercourse with each other. The establishment was in operation for about seventeen years; and was ultimately discontinued only in consequence of its becoming too small for the number of inmates. With regard to its *effects*, however, during the period of its continuance, Mr. Paul, in 1819, gave the following evidence before a Committee of the House of Commons:—

"Although I must allow, with several other theorists, that I, on the whole, expected more than has been gained, this has, nevertheless, not been the case with the institution in question. It has, during its first years of trial, given *results far exceeding the hopes entertained by either the founders or myself. I know that many, who have left this prison, have succeeded in gaining their living by honest labour.* I have paid particular attention to this institution during the last seventeen years of its existence, and have always found its inmates orderly, obedient, and submitting patiently to their fate. I have, consequently, every reason to believe, that their morals have been improved by the discipline observed, and during the above mentioned period, *very few have returned, after liberation, to renewed punishment.*"

In April, 1817, an association of ladies was formed in London, for the purpose of "improving the condition of the female prisoners in Newgate." The object which they had in view was to provide for the clothing, instruction, and employment of these females, to introduce them to a knowledge of the Scriptures, and to form in them those habits of order, sobriety, and industry, which might render them docile and peaceable while in prison, and respectable when they left it. A Report, issued, it is believed, after about a year's experience of the effects of the plan, states:—

"When we considered the innumerable disadvantages which stood in our way, the utmost we could hope for, was to prevent these miserable creatures from becoming worse and worse;—the inevitable consequence of their continuing in that unchecked condition of idleness, drunkenness, riot, and vice of every description. But, through the blessing of the Almighty, the result of even our earliest efforts exceeded our most sanguine hopes. *We found in the prisoners, depraved and abandoned as they were, an ear open to hear us, and a heart still alive to every act of kindness.* They felt the wretchedness of their lawless and dissolute mode of living, and they eagerly embraced the remedy.

"The efforts of the committee soon began to pro-

duce visible effects. It was truly surprising to observe how quickly these abandoned criminals conformed themselves to the standard held out to them by their visitors, and quietly submitted to the restraints of the new system. The scene is now totally changed. The prisoners are, for the most part, *quiet and gentle in their demeanour, orderly and industrious in their habits, comparatively neat and clean in their persons; their very countenances changed and softened.* We have often the satisfaction of continuing hours together in their company, without witnessing anything, in their conduct or conversation which can offend our most delicate feelings. Many of them have acquired the art of reading, and have become adepts at knitting and needlework; and almost all, by some means or other, are busily employed.

"We entertain a hope, grounded on frequent observation, that the truths conveyed to their understandings, by the daily reading of the Bible among them, are so impressed upon the hearts of many of them, that they will never be forgotten, but will influence the conduct of these individuals during the remainder of their lives. There are also certain broad and conspicuous facts connected with our institution, from which the committee may certainly derive substantial encouragement.

"The first is, the change of manners and habits which has taken place among the prisoners *generally:* a change from drunkenness to sobriety, from riot to order, from clamour to quietness, from obscenity to decency. The second is, the honesty of these females, as it regards the propriety of any of the ladies or of the association. There cannot have been fewer than one hundred thousand articles of work manufactured in the prison since the formation of the association; *and it does not appear that any one of these articles have been stolen.* Some time since, one of the visitors lost her purse in the prison; it was truly interesting to observe the gloom which this circumstance spread over our community of criminals, until, on the following morning, the purse, which had only been mislaid, was recovered by its owner. The third fact is, the small number of recommitments; for out of the whole number of women, who have been placed under our care, *only four* have as yet returned to us, convicted of fresh offences. On being seen by us a second time, these criminals evinced a strong sense of uneasiness and shame.

"We may observe that the change which has been wrought in the women, and which has excited so much surprise in the minds of some persons, may be attributed, under the blessing of a gracious Providence, not only to the system of employment and discipline to which these women are gradually accustomed, *but more particularly to the effect of kindness upon those reprobates amongst mankind, to whom alas! that kindness is altogether a novelty.*"

A precisely similar result was attained by Captain Maconochie, in his management of the convicts at Norfolk Island. There, by a system of mutual responsibility, and of fixed rewards for definite exertions, pervaded throughout by justice and firmness, and addressing itself to the intelligence and good feeling of the convicts, the most obdurate were softened, and the most indolent induced to labour; while defiance to authority, and crimes of every kind, instead of gaining for the offender the applause of his associates (as they inevitably would have done under a vindictive system) brought down upon him the public reprobation.

We shall trouble our readers with but one more quotation to the same effect, from the report just issued by Mr. Frederic Hill, Inspector-general of the Prisons of Scotland. That gentleman's acquaintance with the subject is well known to be great, and his testimony on any point in connection with it is, of course, all the more unvaluable Speaking of the mild system of prison discipline now adopted in some of the Scottish prisons, he says,—

"Elsewhere, besides Scotland, the superior success of a mild system of prison discipline, which addresses itself to the minds and good feelings of the prisoners, has become manifest; and it is gratifying to observe that public opinion, taken at considerable intervals, and freed from temporary fluctuations, is evidently becoming stronger and stronger in favour of such a system.

"The more I reflect on what has passed under my observation during the ten years I have held my appointment, and the more I learn of the experience of others, the more I am convinced that it will be found, on a close and thorough investigation, that in *the treatment of criminals*, as in many other matters, *the best promptings of our nature—those proceeding from a Christian spirit of love and charity—are in accordance with the most profound principles of philosophy.*

"I recognise and fully maintain the principle, that the great object of imprisonment is to deter from crime; and that to this effect it is quite necessary that the offender be placed in a less comfortable position than the honest portion of the community. But I am also of opinion that for this purpose *artificial punishment is wholly unnecessary—indeed that it tends to defeat the object of imprisonment and to increase crime, by rousing the bad passions of the prisoners and exciting in them a desire, on their liberation from confinement, to revenge themselves on society;* while it is wholly uncalled for, since the means requisite for breaking down bad habits and forming good ones, together with the separation of the offender from society during this process (which is necessary to guard the country from a recurrence of his misdeeds), entail such an amount of pain, as to make the offender's condition one of much suffering, and the very reverse of enviable."

Such are the results of our experience with regard to the two systems. The effect of the one—the *vindictive* system—is to ruin the criminal and greatly to increase the crime committed. The effect of the other—the *reclamatory* system—is to reform the criminal and greatly to lessen the amount of crime. Can any rational being, having at heart the interests of his country or his kind, entertain one moment's doubt as to which of the two ought to be preferred? We think not.—*Magazine of Popular Information on Capital and Secondary Punishments, October*, 1845.

WILLIAM PENN'S LETTER TO THE KING OF POLAND, IN SPANISH.

A CURIOUS little volume, in Spanish, has recently appeared, from a foreign press, with this title—"*Imajen del Antechristo i Carta a don Felepe II. ahora fielmente reimpresas. A.* 1849." It is, as the title expresses, a *reprint* of two very rare, if not unknown, religious treatises, written by Spanish reformers, sometime about the year 1550. Whatever conjecture may be made about the place where the originals were published, and the names of the authors, neither of them are indicated by the treatises themselves, and the reprint purposely leaves the name of the editor, and the place whence it issued, in the like uncertainty. He, however, prefixes his own remarks upon the subjects of the book at some length, and from these, the drift of his sentiments may be learned; that freedom of motion is a prescriptive faculty of spirit, and that the soul should be free to expand her wings towards the divine Author of her being.

Besides the letter of William Penn, the opinions expressed in some of the notes are very similar to our

own. "I understand," says he, "that the ablution, generally called *baptism*, is not necessary and indispensable in order to be a Christian, and hence it is no *mark* or *sign* of being so to them who receive it. Amongst the Jews, the purifications by water were *symbols* of the purification of the heart. The coming of Christ finished types and symbols. Christ did not baptize. He washed his disciples' feet; yet none have made the washing of feet an indispensable sacrament." Again: *All war is antichristian.* The arms of a Christian for the defence of the sacred rights of man—RELIGIOUS AND CIVIL LIBERTY—consist of prayer and a resistance—constant, firm, and passive—to all tyranny." "Receive everything that befals thee, and endure trial, and when thou art oppressed take courage, for gold is refined by fire, and acceptable men in the furnace of affliction." And again: "As men, we ought only to utter the sacred name as an act of worship; for instance, to praise, to thank, and to ask of the divine Being, and even these only when the heart truly feels what the tongue is about to utter; never in worldly differences, or asseverations, ill called religious."

On a distinct sheet, following the preface, is the letter of William Penn to the King of Polland, concluded by these remarks:—"The letter from which the preceding translation is made, was taken from a volume in English, which contains an account of a journey made by William Penn in Holland and Germany. The title is 'William Penn's Journal of his Travels in Holland and Germany in 1677, &c. Fourth edition. London, 1835.' In this book, the letter is found at pp. 10—17. I have translated it as closely as possible; but every reader who understands English, ought not to rest satisfied with my inferior version; it would be '*tapestry admired by its underside*,' as —— Cervantes says. The letter is of high import, as respects the important subject of religious liberty. In it, Penn treats more about affecting the heart than ruling the intellect; his language is more effectually addressed to the Christian than to the philosopher, but his sentiments are so correct, expressed with so much clearness, and at the same time in such a lively manner, that one of the best English writers of the time prefixes this letter to Locke's Essay on Toleration. This is as it should be: and it will be seen that Penn, in this letter, as in his other writings, considers liberty of conscience to be the inherent and natural right of all men, and he considers that, without liberty of conscience, the religion of a man is not his own, it is but what has been imposed upon him, not chosen; and that to use his liberty of conscience is the first step a man must take to possess a religion."

The volume is as interesting as it is curious, and although the ancient writer of it has shrouded his name, perhaps in impenetrable uncertainty,

> "Yet some, who have his secret meaning guess'd,
> Have found our author not too much a priest."

W—
W—

TRUE religion will show its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

EARTHLY PLEASURES.—What are the pomp and majesty of an earthly court, the magnificence of palaces and crowded theatres, to one who has in view the glories of heaven, the triumphs of the saints, and the ineffable delights of the angelic world? What are feasts, sports, plays, and all the vanities of sensual pleasures and delights, to him who steadfastly fixes his eye on celestial bliss, and everlasting transports of joy?

Reviews.

A NEW MODE OF TREATING DEAFNESS; by JAMES YEARSLEY, Surgeon to the Metropolitan Ear Institution, author of "Deafness Practically Illustrated," "A Treatise on Diseases of the Throat," &c. London: JOHN CHURCHILL, Prince's-street, Soho. Pp. 30.

THIS small treatise, having been written for the columns of a medical periodical, contains a good many technicalities that the generality of our readers would not understand. It discloses, however, a simple and easy remedy, which is asserted to have afforded extraordinary relief, in cases of deafness which had been considered as quite incurable.

The means proposed are so simple, that the patient can employ them for himself; and so innocent in their character, that we do not see that they could in any case be productive of injury. We cannot speak at all from personal experience, nor do we happen to know any one who has derived benefit from the proposed remedy; but to any of our readers who suffer from this complaint, we would recommend the perusal of the work before us, as a likely means of procuring permanent relief.

SCRIPTURAL ASSOCIATIONS WITH THE WOMEN'S QUERIES. Birmingham: WHITE and PIKE. London: C. GILPIN.

WE have perused this little work with much satisfaction. The Queries for Women Friends form the titles of so many chapters; each Query being followed by appropriate passages of Scripture. We commend it to the notice of Friends generally, believing its introduction into all our families, would have a profitable effect.

THE PRESENT AGE: or, Truth Seeker in Physical Moral, and Social Philosophy. London: HOULSTON and STONEMAN. No. 1, pp. 44. Price 6d.

THIS Monthly may be described as an old friend in a new dress, and is devoted particularly to the cause of Teetotalism, Reform in our Criminal Jurisprudence, and other philanthropic objects. The contents of the number before us are interesting, the papers well written, and we have only want of space to plead for our inability to give a more lengthened notice of the work.

A PLEA FOR IRELAND; or, a PROPOSAL to form an ASSOCIATION for the PURCHASE and IMPROVEMENT of IRISH LANDS, &c. By a MEMBER of the MANCHESTER CORPORATION. Manchester: JOHN HARRISON, Printer, Market-street.

THIS is an interesting pamphlet, on an interesting subject; containing much valuable information within a short compass. We cordially recommend it to the attention of our readers, satisfied that it sketches out a plan for the improvement of Ireland, which, if judiciously and energetically carried out, cannot fail to be productive of the most beneficial consequences to that distracted and unhappy country.

Poetry.

"OUR FATHER."

[The following lines were written in consequence of reading the subjoined extract from the "Report on Trades and Manufactures" in the "*Prize Essay on Juvenile Depravity*," by H. Worsley, M.A.]

"Many of the children," continues Mr. Horne, "told me they always said their prayers at night, and the prayer they said was, 'Our Father.' I naturally thought they meant that they repeated the Lord's Prayer, but I soon found that few of them knew it. They only repeated the first two words; they knew no more than 'Our Father.' These poor children,

after their laborious day's work, lying down to sleep with this simple appeal, seemed to me inexpressibly affecting."—*Report—Trades and Manufactures*, 1842, pp. 170, 171.

"Our Father!" Little, weary thing,
Thy prayer to Him,—*that Father*, bring;
Though scarce thou know'st who he may be,
He casts a pitying eye on thee.
"Our Father!"—breathe those accents mild,
Perhaps thou art a drunkard's child;
Know, little one, thou hast above
A Father, and *his* name is *Love*.
"Our Father!"—whisper still within
'Mid din of wheels, and words of sin,
'Mid scenes of blasphemy and strife
That taint thy soul, and shorten life.
"Our Father!"—whilst thou witherest there,
Let Christians still prolong thy prayer,
That he will answer thy appeal,
And lift his hand, to save, to heal.
Young creatures! that 'mid birds and flowers
Should sport, in nature's breezy bowers;
Should, with the warblers of the spring,
Pour out your grateful offering,
And underneath his own free heaven
Rejoice, in blessings God hath given.

M. Frank.—1849.

"HE THAT KEEPETH HIS MOUTH, KEEPETH HIS LIFE."—Prov. xiii. 3.

"Guard well thy lips;" none, none can know
What evils from the tongue may flow;
What guilt, what grief may be incurr'd,
By one incautious, hasty word.

"Be slow to speak;" look well within,
To check what there may lead to sin,
And pray unceasingly for aid,
Lest, unawares, thou be betray'd.

Condemn not—judge not,—not to man
Is given his brother's faults to scan;
One task is thine, and one alone,
To search out, and subdue thine own.

Indulge no murmurings—Oh restrain
Those lips, so ready to complain;
And if they can be numbered, count
Of one day's mercies the amount!

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes;
Let words of wisdom, meekness, love,
Thy heart's true renovation prove.

Set God before thee; every word
Thy lips pronounce by Him is heard;
Oh! could'st thou realize this thought,
What care, what caution would be taught.

Think on thy parting hour; ere long
The approach of death may chain thy tongue;
And powerless all attempts be found,
To articulate one meaning sound.

"The time is short"—this day may be
The very last assigned to thee;
So speak, that should'st thou ne'er speak more,
Thou may'st not this day's words deplore.

Friends' Review.

A HYMN.*

Selected for The British Friend.

O thou who hear'st the contrite sinner's mourning,
And meet'st the trembling soul to Thee returning,
Bow down thine ear, and grant me answer speedy,
For I am needy.

Thou know'st the sacred vows so often broken,—
Thou hear'st the words forgot as soon as spoken,—
Thou see'st earth's chains of fatal lustre, twining
This heart declining.

From the fair paths of peace, too often straying,
I wander far, my Saviour's love betraying;
Till, wounded by the thorns that mercy scatters,
I seek life's waters.

My gracious Shepherd, in thy pasture lead me;
With living streams, with heavenly manna feed me;
With thine own voice of love, oh! call me, guide me;
From evil hide me.

Be thou my first, my best, my chosen treasure;
Delight my soul with love that knows no measure;
Filled with Thyself, can earth's delusions charm me?
Can Satan harm me?

From strength to strength, my Lord will lead my spirit,
The purchased crown in Zion to inherit:
Mine eyes shall close on time, shall cease from weeping,
In Jesus sleeping.

Then clad in robes, made white by love-redeeming,
I'll veil my sight, before His glory beaming,
And ever sing his praise in accents lowly,
Whose name is Holy.

* This "Hymn" was written by Mary Lundie Duncan, an amiable and pious young woman, who died at the early age of twenty-five, leaving an affectionate husband and two infant children to mourn her loss. The "Hymn" appears to have been composed some time previous to her marriage with W. W. Duncan, minister of the parish of Cleish. She died in 1840.

Births.

Twelfth Month, 1849.

28th. At Ipswich, Sarah, wife of John Sawer, of that place, a daughter; who was named Mary Ann.

First Month, 1850.

25th. At Kendal, Susanna, wife of Charles Lloyd Braithwaite, a daughter; who was named Anna Mary.

Second Month, 1850.

10th. At Lancaster, Jane Pearson, wife of William Satterthwaite, jun., grocer, a son; who was named Samuel Marshall.

13th. Elizabeth, wife of James Hack Tuke, of York, a daughter.

Marriages.

Second Month, 1850.

21st. At Malton, Henry King, of Birkenhead, grocer, to Esther Richardson, eldest daughter of Abraham Sewell, of Malton.

Deaths.

First Month, 1850.

16th. At Rockville, near Dublin, Elizabeth, aged 3 years and 9 months, daughter of Thomas and Rebecca Bewley.

26th. At Askham Bryan, near York, George Baker, aged 71; an elder.

30th. At Greysouthen, Cumberland, Rahcel Hall, aged 69.

31st. Aged 60, Mary, widow of the late William Wilson, of Netherfield, Kendal.

Second Month, 1850.

2nd. At Parnell-place, Dublin, Susanna Todhunter, aged 74.

3rd. At Dublin, Elizabeth Pearson, aged 25.

... At Heslington-road, near York, in her 42nd year, Mary, Ann Sparkes, formerly of Exeter.

7th. After a few days' illness, of erysipelas, James Hotham, of Leeds, linen draper, aged about 45. From the *Leeds Mercury*, of the 9th, the following is extracted:—

Death of Mr. James Hotham.—We regret to have to record the decease, in the prime of life, and after a very short illness, of one of our most estimable townsmen, Mr. James Hotham, of the firm of Hotham and Whiting, linen drapers, which took place on Thursday last, from an attack of erysipelas.

Though remarkably unassuming, and disposed at all times to shun publicity, his sphere of influence and usefulness were extensive; and within that sphere he will be greatly missed and mourned.

Endowed by nature with great suavity of disposition, and with a heart full of tender sympathies, he was equally ready to relieve individual distress, or to join in efforts on a broader scale, to mitigate the sufferings, or to raise the character of his fellow beings.

Yet his crowning excellence was an endowment not of nature but of grace, viz., firm, consistent, christian principle. It was this that imparted power, elevation, and increased benignity, to a character of uncommon natural sweetness and amiability.

For many years Mr. Hotham has been one of the chief supporters of the Temperance Society in Leeds, of which he was formerly president; and at the time of his decease, he was its treasurer.

He was also for many years an active visitor of the Benevolent and Stranger's Friend Society. Mr. Hotham was a member of the Society of Friends. He was about 45 years of age, and leaves a widow and five children to lament his loss.

8th. At Fleetwood, aged 77, Mary Robinson, widow of the late Isaac Robinson, of Cork.

10th. At Hereford, John Benbow, aged 80. He had never been a member of our religious Society, but appeared to maintain an undeviating regard for its principles, which he manifested by his attendance of our meetings; and his house was always open to Friends. He was much respected

by his neighbours; his funeral was a solemn one, and large was the gathering that attended. Nearly the whole of his brother-members of the Hereford town council were present on the occasion.

13th. After a few days' illness, of erysipelas, HENRY THORNE, of Leeds, aged 39.

15th. At his residence, Brighton, RICHARD PATCHING, in his 71st year.

TO CORRESPONDENTS.

C.S.; J.E.; J.G.; W.R.; J.H.K.; B.M.; A.W.; W.N.; W.M.; F.W.; H.B.; S.S.; J.W.; A.G.; J.S.; J.M.; T.H.; E.D.H.; T.B.; E.S.; T.S.; and J.H., are received.

Also, J. S. Buckingham's Address at Scotby, on the Past, the Present, and the Future; The French Republic before the British Public; The Working Man's Friend, part 2d; Lambeth Wesleyan Reform Tracts, No. 1; The Vegetarian Messenger; A Plea for the Right against Might; A Plea for Ireland; and The Present Age: or The Truth Seeker.

Ninth Report of The Friends' School, Cape Town, South Africa, for the year 1849, too late for this number.

C.T.—We consider his paper in the abstract, a good one; but we do not concur in his mode of remedying the evils of which he complains, apprehending the *effect* would be the reverse of what he intends. The circular he proposes would, we think, very likely be productive of advantage.

Advertisements.

WANTED, in a very small and quiet Family, where but one servant is kept, a Steady, Trustworthy YOUNG WOMAN, who is active, and cleanly in her work and habits, and not under 26 years of age. One who is a member of our Society, or who attends Meetings, would not be objected to.

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Communications addressed F. P., to the care of the EDITORS of THE BRITISH FRIEND, will meet with due attention.

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THE

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A Monthly Journal,

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"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. IV. GLASGOW, 4TH MONTH, 1ST, 1850. VOL. VIII.

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The Society affords temporary relief and protection to females of good character, especially domestic servants, when in distress, from want of a situation, illness, or other casualties. Persons of this description, who have no home or friends in London, are provided with board and lodging, also clothing when necessary, and medical aid in cases of sickness. The travelling expenses of young women sent back to their friends in the country are defrayed by the Society; orphans and friendless girls especially claim its attention.

This Society, though but little known to the public generally, has long been the means of effecting much good to this interesting and useful class of the community. Nearly 1800 have received assistance from its funds, many of whom, by its timely aid, have been rescued from the sufferings and temptations incident to extreme destitution, and enabled to support themselves by their own industry. The Committee, desirous of extending the sphere of their usefulness, earnestly solicit the pecuniary aid of those who approve their object. Cases are assisted, after careful investigation, upon the recommendation of subscribers, either personal or by proxy, so that no applicant, if her case prove deserving, is without a resource. One case annually can be recommended for every half-guinea subscribed, or for a donation of £5.

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28th of 3d Month, 1850.

LEAGUE OF BROTHERHOOD BAZAAR.

THE Friends of PEACE and BROTHERHOOD intend to hold a BAZAAR, in LONDON, during the last week in Fifth Month next, on the occasion of ELIHU BURRITT's return to this country; the proceeds of which will be applied in aid of those great objects to which his life and genius are devoted.

Ladies' Committees have been formed in furtherance of this design, in London, Edinburgh, Glasgow, and several other places. The co-operation of the Friends of Peace, throughout the country, is earnestly requested.

Every information may be obtained on application to the Secretary of the League of Brotherhood, 3, Winchester-buildings, Broad-street, London; SARAH WIGHAM, 10, Salisbury-road, Edinburgh; or ELIZABETH WILSON, Laurel Bank, Glasgow.

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M. A. BOUCHER and CO. (successors to SAMUEL TOLERTON) respectfully inform Friends, that they have received an Assortment of the above Goods, which are now ready for inspection.

48, Thomas-street, Dublin, 4th Month, 1st, 1850.

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EDWARD GAVIN, SURGEON DENTIST, 33, SOUTHAMPTON-STREET, Strand, where he continues to perform every operation connected with the Teeth, upon those successful principles and moderate charges which have ensured him so much patronage. By his peculiar and scientific method, he perfectly and painlessly fixes artificial teeth in the mouth.

The extraction of roots, or any painful operation whatever, is rendered perfectly unnecessary. A single beautiful mineral tooth, which no time nor wear can affect, from 5*s*. A complete set of teeth £5.

The attention of schools and families is especially directed to his successful method for regulating all deformities of the teeth in children and youth, thereby ensuring a beautiful contour and expression to the mouth. Teeth extracted with newly-invented instruments, causing the least possible degree of pain.

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Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the suffering, allow me to bear this *unsolicited* testimony to the truthfulness of the advertisement of the astonishing efficacy of Brande's Enamel. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,

To J. Willis. JOHN MOSS, Superintendent.

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The above property is vested in the hands of trustees, on behalf of Strickland Monthly Meeting; and, as there is a Friends' Meeting in the village, it will be found a desirable residence for a member of the Society, and any Friend wishing to become a tenant will be liberally treated with.

Farther information may be had, by applying to JOHN GRAHAM, grocer, Penrith; or to THOMAS JACKSON, of Terril, who will show the premises, and treat for the same.

Penrith, 3d Month, 26th, 1850.

GUTTA PERCHA TUBING being unaffected by moisture, acids, alkalies, grease, &c., is useful for the conveyance of Water, Oil, Chemicals, Liquid Manure, &c. It is peculiarly valuable for Drain and Soil Pipes.—In case of any stoppage, an incision can be made in the Tubing with a sharp knife, and readily closed again by means of a warm iron. Its strength is extraordinary; the small half-inch diameter tubing having resisted a pressure of 250 lbs. on the square inch without bursting.

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The extraordinary power possessed by Gutta Percha Tubing as a Conductor of Sound, renders it invaluable for conveying messages from one room or building to another. The saving of time and labour which these Speaking Tubes will effect, commends them to the notice of the proprietors of Mines, Mills, Warehouses, Hotels, &c., as well as to householders generally. It is this peculiar property of conducting sound, that renders the Gutta Percha Ear Trumpets and Stethoscopes so valuable.

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No one should leave England without a Stock of Gutta Percha Soles and Solution. The ease with which these soles can be applied in countries where no shoemaker can be found—their power of keeping the feet perfectly dry, thus preserving the body from coughs, colds, &c., in lands where medical advice cannot be had—and their great durability and cheapness, render them invaluable to all who propose sailing to distant countries. Gutta Percha Wash Basins, Chamber Bowls, Bottles, Flasks, &c., are suited for shipboard, as they *can so readily be converted into life buoys in the event of a shipwreck.*

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BRITISH AND FOREIGN SCHOOL SOCIETY.

SPECIAL STATEMENT.

THE COMMITTEE of the BRITISH and FOREIGN SCHOOL SOCIETY having greatly ENLARGED and IMPROVED their NORMAL SCHOOL, and otherwise met the many claims made upon them of late years for extended effort, are obliged, in consequence of the heavy expenditure in which they have been involved, again to APPEAL to the PUBLIC for ADDITIONAL AID.

Their annual expenditure now greatly exceeds their annual income; a deficiency of £1200 must be immediately met; and a great increase of annual subscribers will be required, in order to justify further extension.

The Committee are happy to state, that the loss experienced by the secession of friends who took opposite views to their own in relation to Government aid, has not been so large as was at first apprehended; while the assistance received from the Committee of Council has not been accompanied by any of the evils which those friends were led to anticipate.

Eight years have now elapsed since the Society received the donation of £5000 from the Government towards the erection of the new Normal School, and six years since, the grant of £750 a year was first made; and the experience of the Committee justifies them in assuring their friends that, with the exception of the painful differences already referred to, the inspection of the Committee of Council, and the aid received from Government, has been most decidedly a benefit to the Society. During the entire period, the visits of the inspectors have been welcomed, both in the model and local schools; the strictest regard to the principles of the Society has always been observed by them, and in no one case, so far as the Committee are aware, has the slightest disposition been shown to interfere with the management, or to entrench on the independence either of the local schools or of the Society.

The Committee have great pleasure in referring to the extended Report, on the day-schools of the Society, prepared by Joseph Fletcher, Esq., one of the inspectors, and published in the Minutes of the Committee of Council for the year 1846. Its perusal, they are sure, will gratify the friends of the Institution, while it will satisfy all candid readers that the Society is every way worthy of support.

They now earnestly and confidently appeal to the friends of education for assistance, for liberal donations, and especially for new or enlarged annual subscriptions.

Their desire is to be greatly instrumental in extending the blessings of scriptural education to every neglected district of the land HENRY DUNN, Secretary.

Borough-road, February 15, 1850.

Donations and Subscriptions will be thankfully received by SAMUEL GURNEY, the Treasurer, at 65, Lombard-street; by HANBURY and Co., Bankers, 60, Lombard-street; and at the Society's House, Borough-road.

THE

BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. IV. GLASGOW, 4TH MONTH, 1ST, 1850. VOL. VIII.

FRIENDS:
THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

XXVII.—MORAL EDUCATION—AMUSEMENTS, &c.

(*Continued from page* 4.)

DIVERSIONS OF THE FIELD CONTINUED.—Friends usually try the lawfulness of field diversions, which include hunting and shooting, by two standards; and, first, by the morality of the Old Testament.

They believe, in common with other Christians, that men have a right to take away the lives of animals for their food. The great Creator of the universe, to whom every thing that is in it belongs, gave to Noah and his descendants a grant or charter for this purpose. In this charter no exception is made. Hence, wild animals are included in it equally with the tame; and hence, a hare may as well be killed, if people have occasion for food, as a chicken or a lamb.

They believe, also, that when the Creator of the universe gave men dominion over the whole brute creation, or delivered this creation into their hands, he intended them the right of destroying such animals as circumstances warranted them in supposing would become injurious to themselves. The preservation of themselves, which is the first law of nature, and the preservation of other animals under their care, created this new privilege.

But though men have the power given them over the lives of animals, there is a condition in the same charter, that they shall take them with as little pain as possible to the creatures. If the death of animals is to be made serviceable to men, the least they can do in return is to mitigate their sufferings while they expire. This obligation the Supreme Being imposed upon those to whom he originally gave the charter, by the command of not eating their flesh while the life's-blood was in it. The Jews obliged all their converts to religion, even the Proselytes of the Gate, who were not considered to be so religious as the Proselytes of the Covenant, to observe what they called the seventh commandment of Noah, or, that "they should not eat the member of any beast that was taken from it while it was alive." It seems almost impossible that men could be so depraved as to take flesh to eat from a poor animal while alive; and yet, from the law enjoined to Proselytes of the Gate, it is probable that it was the case. Bruce, whose *Travels into Abyssinia* are gaining ground in credit, asserts that such customs obtained there. And the *Harleian Miscellany*, vol. vi., p. 126, in which is a modern account of Scotland, written in 1670, states the same practice as having existed in our own island.

This law, therefore, of blood, whatever other objects it might have in view, enjoined that, while men were engaged in the distressing task of taking away the life of an animal, they should respect its feelings, by abstaining from torture or all unnecessary pain.

> "On Noah, and in him on all mankind,
> The charter was conferr'd, by which we hold
> The flesh of animals in fee, and claim
> O'er all we feed on, pow'r of life and death.
> But read the instrument, and mark it well.
> Th' oppression of a tyrannous control
> Can find no warrant there. Feed, then, and yield
> Thanks for thy food. Carnivorous, through sin,
> Feed on the slain, but spare the living brute!"
>
> *Cowper.*

From this charter, and from the great condition annexed to it, Friends are of opinion that rights and duties have sprung up—rights on behalf of animals, and duties on the part of men—and that a breach of these duties, however often, or however thoughtlessly it may take place, is a breach of a moral law. For this charter did not relate to those animals only which lived in the particular country of the Jews, but those in all countries wherever Jews might dwell. Nor was the observance of it confined to the Jews only, but it was to extend to the Proselytes of the Covenant and of the Gate. Nor was the observance of it confined to these proselytes; but it was to extend to all nations, because all animals of the same species are, in all countries, organized alike, and have all similar feelings; and because all animals, of every kind, are susceptible of pain.

In trying the lawfulness of the diversions of the field, as Friends do, by this charter, and by the great condition annexed to it, I purpose, in order to save time, to confine myself to hunting; for this will appear to to be the most objectionable, if examined in this manner.

It must be obvious, then, that hunting, even in the case of hares, is seldom followed for the purposes of food. It is very uncertain, in the first place, whether, in the course of the chase, they can be preserved whole when they are taken, so as to be fit to be eaten. And, in the second, it may be observed, that we may see fifty horsemen after a pack of hounds, no one of whom has any property in the pack, nor, of course, any right to the prey. These cannot even pretend that their object is food, either for themselves or others.

Neither is hunting, where foxes are the object in view, pursued upon the principle of the destruction of noxious animals For it may be observed, that rewards are frequently offered to those who will procure them for the chase; that large woods or covers are frequently allotted them, that they may breed and perpetuate their species for the same purpose; and that a poor man in the neighbourhood of a fox-hunter would be sure to experience his displeasure,

BRITISH FRIEND

if it were known that he had destroyed any of these animals.

With respect to the mode of destroying them in either of these cases (which is the next consideration), it is not as expeditious as it might be made by other means. It is, on the other hand, peculiarly cruel. A poor animal is followed, not for minutes, but frequently for an hour, and sometimes for hours, in pain and agony. Its sufferings begin with its first fears. Under this fear, perpetually accompanying it, it flies from the noise of horses and of horsemen, and the cries of dogs; it pants for breath, till the panting becomes difficult and painful; it becomes wearied even to misery, yet dares not rest; and, under a complication of these sufferings, it is at length overtaken, and often literally torn to pieces by its pursuers.

Hunting, therefore, does not appear, in the opinion of Friends, to be followed for any of those purposes which alone, according to the original charter, give mankind a right over the lives of brutes. It is neither followed for food, nor for prevention of injury to man, or to the creatures belonging to him. Neither is life taken away by means of it as mercifully as it ought to be, according to the meaning of the great condition. The netting, however, of animals for food is perfectly unobjectionable upon these principles.

But if hunting be not justifiable, when examined upon these three principles, it can never be justifiable, in the opinion of this Society, when it is followed on the principle of pleasure. All destruction of animal life upon this last principle, must come within the charge of wanton cruelty, and be considered as a violation of a moral law.

Friends try the lawfulness of these diversions, again, by the morality of the New Testament. They adopt, in the first place, upon this occasion, the idea of George Fox and of Edward Burrough, which has been already stated; and they follow it up in the manner which I shall now explain.

They believe that a man under the new covenant, or one who is really a Christian, is a renovated man. As long as Adam preserved his primeval innocence, or continued in the image of his Maker, his spiritual vision was clear. When he lost this image, it became dim, short, and confused. This is the case, the Society believe, with every apostate or wicked man. He sees through a vitiated medium. He sees, of course, nothing of the harmony of the creation. He has but a confused knowledge of the natures and ends of things. These natures and these ends he never examines as he ought; but, in the confusion of his moral vision, he abuses and perverts them. Hence it generally happens that an apostate man is cruel to his brute. But in proportion as he is restored to the Divine image, or becomes as Adam was before he fell, or in proportion as he exchanges earthly for spiritual views, he sees all things through a clearer medium. It is then, as Friends believe, that the creation is opened to him, and that he finds the Creator has made nothing in vain. It is then that he knows the natures of things; that he estimates their uses and their ends, and that he will never stretch these beyond their proper bounds. Beholding animals in this sublime light, he will appreciate their strength, their capacities, and their feelings; and he will never use them but for the purposes intended by Providence. It is then that the creation will delight him. It is then that he will find a growing love to the animated objects of it. And this knowledge of their natures, and this love of them, will oblige him to treat them with due tenderness and respect. Hence, all animals will have a security in the breast of every Christian, or renovated man, against oppression or abuse. He will never destroy them wantonly, nor put them to unnecessary pain. Now, in the opinion of Friends, every person who professes Christianity ought to view things as the man who is renovated would view them; and that it therefore becomes them in particular, as a body of highly professing Christians, to view them in the same manner. Hence, they uniformly look upon animals, not as brute-machines, to be used at discretion, but as the creatures of God, of whose existence the use and intention ought always to be considered, and to whom duties arise out of this spiritual feeling, independently of any written law in the Old Testament, or any grant or charter by which their happiness might be secured.

Viewing animals in this light, the members of this Society, therefore, believe that they are bound to treat them accordingly. Hence, the instigation of two horses by whips and spurs, for a trial of speed, in consequence of a moneyed stake, is considered by them to be criminal. The horse was made for the use of man, to carry his body and transport his burthens; but he was never made to engage in painful conflicts with other horses, on account of the avarice of his owner. Hence, the pitting together of two cocks for a trial of victory is considered as equally criminal; for the cock, whatever may be his destined object among the winged creation, has been long useful to man in awakening him from unseasonable slumber, and in sounding to him the approach of day; but it never was intended that he should be employed to the injury and destruction of himself, or to the injury and destruction of his own species. In the same manner, Friends condemn the hunting of animals, except on the plea of necessity, or that they cannot be destroyed, if their death be required, in any other way. For, whatever may be their several uses, or the several ends of their existence in creation, they were never created to be so used by man, that they should suffer, and this entirely for his sport. Whoever puts animals to cruel and unnatural uses, disturbs, in the opinion of Friends, the harmony of creation, and offends God.

They are of opinion, in the second place, that the renovated man must have, in his own benevolent spirit, such an exalted sense of the benevolent spirit of the Creator, as to believe that he never constituted any part of animated nature, without assigning it its proper share of happiness during the natural time of its existence; or, that it was to have its moment, its hour, its day, or its year of pleasure. And if this be the case, he must believe also, that any interruption of its tranquillity, without the plea of necessity, must be an innovation of its rights as a living being.

They believe also, that the renovated man, who loves all the works of the Creator, will carry every Divine law, which has been revealed to him, as far as it is possible to be carried, on account of a similarity of natures, through all animated creation; and particularly that law, which forbids him to do to another what he would dislike to be done unto himself. Now, this law is founded on the sense of bodily, and on the sense of mental, feeling. The mental feelings of men and brutes, or the reason of man and the instinct of animals, are different. But their bodily feelings are alike, and they are, in their due proportion, susceptible of pain. The nature, therefore, of man and of animals is alike in this particular. He can anticipate and know their feelings by his own. He cannot, therefore, subject them to any action unnecessarily, if on account of a similar construction of his own organs such an action would produce pain to himself. His own power of feeling strongly commands sympathy with all that can feel. And that general sympathy, which arises to a man when he sees pain inflicted on the person of any individual of his own species, will arise, in the opinion of Friends, to the renovated man, when he sees it inflicted on the body of any brute.

I have now mentioned the principal prohibitions that are to be found in the moral education of the Society of Friends; and I have annexed to these the various reasons which they themselves give why they were introduced into their Society. I have, therefore, finished this part of my task, and the reader will expect me to proceed to the next subject. But as I am certain that many objections will be started here, I shall stop for a few minutes to state and consider them.

Friends differ on the subject of moral education very materially from the world, and, indeed, from those of the world who, having had a more than ordinarily liberal education, may be supposed to have, in most cases, a more than ordinarily correct judgment. The system of their Society, as we have seen, consists principally of specific prohibitions. These prohibitions, again, are extended occasionally to things which are not in themselves vicious. They are extended, again, to these, because it is possible that they may be made productive of evil. And they are founded apparently on the principle, that ignorance of such things secures innocence; or that ignorance, in such cases, has the operation of a preventive of vice, or a preservative of virtue.

Philosophical moralists, on the other hand, are friends to occasional indulgences. They see nothing inherently or necessarily mischievous, either in the theatre, the concert-room, the ball-room, the circulating library, or in many other places of resort. If a young female, say they, situated in a provincial town, were to see a play annually, would it not give her animation, and afford a spring to her heart? Or if a youth were to see a play two or three times in the year, might not his parents, if they were to accompany him, make it, each time, by their judicious and moral remarks, subservient to the improvement of his morals? Neither do these moralists anticipate any danger by looking to distant prospects, where the things are innocent in themselves. And they are of opinion that all danger may be counteracted effectually, not by prohibitory checks and guards, but by storing the mind with knowledge, and filling it with a love of virtue. The arguments, therefore, which these will advance against the system of the moral education which obtains among Friends, may be seen in the following words:—

"All prohibitions, they contend, should be avoided, as much as possible, in moral education; for prohibitions may often become the cause of greater immorality than they were intended to prevent. The fable of the hen, whose very prohibition led her chickens to the fatal well, has often been realized in life. There is a certain curiosity in human nature to look into things forbidden. If the youth among Friends should have the same desires in this respect as others, they cannot gratify them but at the expense of their virtue. If they wish for novels, for example, they must get them clandestinely. If to go to the theatre, they must go in secret. But they must do more than this in the latter case; for, as they would be known by their dress, they must change it for that of another person. Hence, they may be made capable of intrigue, hypocrisy, and deceit.

"Prohibitions, again, they believe, except they be well founded, may confound the notions of children on the subject of morality; for, if they are forbidden to do what they see many worthy and enlightened persons do, they may never know where to fix the boundaries between vice and virtue.

"Prohibitions, again, they consider, if made without an allowance of exceptions, as having a tendency to break the spirit of youth. Break a horse in the usual way, and teach him to stop with the check of the reins, and you break him, and preserve his courage. But put him in a mill to break him, and you break his life and animation. Prohibitions, therefore, may hinder elevated feeling, and may lead to poverty and sordidness of spirit.

"Prohibitions, again, they believe, if youth once depart from the right way, render them more vicious characters than common. This arises from the abruptness or suddenness of transition. For, having been shut up within narrow boundaries for a part of their lives, they go greater lengths, when once let loose, than others who have not been equally curbed and confined.

"But, while they are of opinion that prohibitions are likely to be thus injurious to the youth among Friends, they are of opinion that they are never to be relied upon as effectual guardians of morality, because they consider them as built upon false principles.

"They are founded, they conceive, on the principle, that ignorance is a security for innocence; or that vice is so attractive, that we cannot resist it, but by being kept out of the way. In the first case, they contend that the position is false; for ignorant persons are of all others the most likely, when they fall into temptations, to be seduced. And, in the second, they contend that there is a distrust of Divine Providence in his moral government of the world.

"They are founded, again, they conceive, on false principles; inasmuch as Friends confound causes with sub-causes, or causes with occasions. If a person, for example, were to get over a hedge, and receive a thorn in his hand, and die of the wound, this thorn would be only the occasion, and not the cause, of his death. The bad state, in which his body must have been, to have made this wound fatal, would have been the original cause. In like manner, neither the theatre nor the ball-room are the causes of the bad passions that are to be found there. All these passions must have existed in persons previously to their entrance into these places. Plays, therefore, or novels, or public dances, are only the sub-causes, or the occasions, of calling forth the passions in question. The real cause is in the infected state of the mind, or in the want of knowledge, or in the want of a love of virtue.

"Prohibitions, therefore, though they may become partial checks to vice, can never, they believe, be relied upon as effectual guardians of virtue. Bars and bolts seldom prevent thieves from robbing a house. But if armed men should be in it, who would venture to enter? In the same manner, the mind of man should be armed or prepared. It should be so furnished, that men should be able to wander through a vicious world, amidst all its foibles and its follies, and pass uncontaminated by them. It should have that tone given to it, which should hinder all circumstances from becoming occasions. But this can never be done by locking up the heart to keep vice out of it, but by filling it with knowledge and with a love of virtue.

"That this is the only method to be relied upon in moral education, they conceive, may be shown by considering upon whom the pernicious effects of the theatre, or of the ball-room, or of the circulating library, principally fall. Do they not fall principally upon those who have never had a dignified education? 'Empty noddles,' it is said, 'are fond of playhouses;' and the converse is true, that persons, whose understandings have been enriched, and whose tastes have been corrected, find all such recreations tiresome; at least, they find so much to disgust them, that what they approve does not make them adequate amends. This is the case, also, with respect to novels. These do harm principally to barren minds. They do harm to those who have no proper employment for their time, or to those who, in the manners, conversation, and conduct of their parents, or of others with whom they associate, have no examples of pure thinking, or of

pure living, or of a pure taste. They, on the other hand, who have been taught to love good books, will never run after or be affected by bad ones. And the same mode of reasoning, they conceive, is applicable to other cases. For if people are taught to love virtue for virtue's sake, and, in like manner, to hate what is unworthy, because they have a genuine and living knowledge of its unworthiness, neither the ball nor concert-room, nor the theatre, nor the circulating library, nor the diversions of the field, will have charms enough to seduce them, or to injure the morality of their minds.

"To sum up the whole:—The prohibitions of Friends, in the first place, may become injurious, in the opinion of these philosophical moralists, by occasioning greater evils than they were intended to prevent. They can never, in the second place, be relied upon as effectual guardians of virtue, because they consider them to be founded on false principles. And if at any time they can believe them to be effectual in the office assigned them, they believe them to be productive only of a cold or a sluggish virtue."

(To be continued.)

NINTH REPORT OF THE FRIENDS' SCHOOL, CAPE TOWN, SOUTH AFRICA, FOR THE YEAR 1849.

ESTABLISHED 22ND OF 7TH MONTH, 1840.

In accordance with the wishes expressed by many of the Subscribers to the Cape Town School, that it should not be given up, but continued under the care of Mary Jennings, unless any person, who might appear to be better qualified, should present, it has been continued under her care. She has been assisted by her daughter, and occasionally by another young person; and the following extracts from correspondence with Thomas L. Hodgson, of Cape Town, who has long taken a kind interest in the school, and from Mary Jennings, will furnish the Subscribers with information respecting its present condition:—

Thomas L. Hodgson, in a letter dated 29th of 1st Month, 1849, says, "The school is conducted with that attention and diligence which warrant full confidence in Mrs. Jennings and her eldest daughter. The latter is an amiable, pious girl, and will now become a more valuable assistant to her mother in the school. It is no small comfort to Mrs. Jennings' mind to see the religious instruction given by her late husband producing effect."

Mary Jennings, under date of 2nd Month, 17th, 1849, writes, "Several children have been brought back by their parents, who wish them to come here. It encourages us to see the interest the children take in their lessons; they express surprise when they are told it is time to gather up all their books, &c., exclaiming, 'So soon twelve o'clock.'"

At the breaking up of the school in 6th Month, Mary Jennings says, "We are again brought to the close of another year, and by the Father of all our mercies, we have been enabled to persevere in our arduous engagements, feeling assured that, without His assistance, all our efforts would be vain. We have felt that, in all times of trial and anxiety, strength has been given us according to our day; and we are encouraged still to persevere, believing that He who has helped us hitherto will continue to do so, as we are faithful to the grace given unto us."

At this period there were 123 names on the books, eighty-nine of which were those of coloured children. Many of the children were unable, from various causes, to attend regularly—the daily attendance was, consequently, not more than sixty; of this number about one-third were boys. Five only were able to read when they first entered. The Scriptures are read in the school daily; and each child who can read is expected to repeat a portion from them at least once a week.

Forty-six books have been lent to the children, out of the library, and 130 to other parties. Thirteen of the scholars write in copy-books; twenty-four make letters, and several more are learning to write; fourteen are in arithmetic, from the simple rules to reduction; twelve learn geography, and this is also taught by reading.

The girls are instructed in needlework, and there are several neat sewers in the school. From ten to twelve attend the First-day morning reading meetings, and about thirty those held in the afternoon: thirty-five attend places of public worship. It is pleasing to state, that there is a marked improvement in the conduct of the scholars. The parents of the coloured children are generally very ignorant, but are desirous that their children should be taught; and many of them have more regard to their moral training than some of the parents of the whites. A subsequent letter, dated 13th of 9th Month, 1849, states that the number daily in the school has increased to seventy, and is sometimes upwards of eighty. About this period, T. L. Hodgson writes, "Mrs. Jennings is steadily pursuing her way, and, with the assistance of her daughters, is succeeding as well as can be looked for. The loss of her husband is, of course, a serious one, not only to her family, but to the school, which, however, is a blessing to the neighbourhood, and has of late had a steady increase to the number of children."

It is very satisfactory to find, that the continued interest of Friends in the school maintains its finances in a good condition. We believe that the subscribers will unite in approving the step which has been taken, in returning to its proper owners the money contributed by the late George Haworth, of Rochdale.

The subscriptions for the current year are now due, and may be sent to Elizabeth Backhouse, Micklegate, York.

York, 2nd Month 7th, 1850.

THIRD ANNUAL REPORT OF THE LEEDS FRIENDS' FIRST-DAY SCHOOL.

The close of another year imposes upon the Teachers of the Friends' First-day School, the duty of laying before those interested in its welfare an account of its operations during the past twelve months.

There are forty scholars in the books, to which number the school is limited, in consequence of the room in which it is held not conveniently accommodating more. When a vacancy occurs, it is immediately filled.

In a former report, the subject of requiring from the children attendance at some place of worship was alluded to, and a hope expressed, that, at no very distant period, we might safely bring to our own meeting-house all who were not regular frequenters of any other place of worship; the only objection was, whether their introduction might not disturb the rest of the assembly. In 6th Month last, it was agreed that the experiment should be tried; and since then, those boys who belonged to the class just spoken of have been taken to meeting every First-day morning.

The library, which is also a new feature, was opened in 4th Month last, and appears to be highly appreciated by the boys; it contains 105 volumes. Our friends may be assured that donations of suitable books will be gratefully received.

The schoool held on one evening during the week, for conveying instruction in writing, arithmetic, &c., is regarded by the boys with much interest; many of them, who are unable to attend a day-school, we believe, value greatly the privilege thus afforded them, and give us abundant proof that the physical effects of a hard day's toil are unable to extinguish their thirst

for knowledge. Forbiddance to attend the evening school, and deprivation of the use of the library, are the punishments most felt.

The saving's fund continues to be of great benefit to the children; many have been enabled, through its instrumentality, to purchase clothing and other useful articles; and we believe that the habit of saving, which it tends to inculcate, will be of permanent advantage.

The balance in the hands of the Treasurer to this fund, at the beginning of the year, was 3*l.* 3*s.* 3½*d.*; which, with the amount deposited this year, 9*l.* 18*s.* 11*d.*, makes 13*l.* 2*s.* 2½*d* There has been withdrawn 9*l.* 19*s.* 2*d.*, leaving in the Treasurer's hands 3*l.* 3*s.* 0½*d.* The amount of interest paid on sums withdrawn is 16*s.* 3*d.*

On the occasion of their annual treat, in 5th Month last, the boys were taken to Chapeltown; and, by the permission of Thomas Pease, admitted into his gardens and greenhouses, which proved a source of great delight

The progress made by most of the boys during the past year having been to the Teachers satisfactory and encouraging, they would, in conclusion, earnestly invite their young friends, who have had the advantage of a liberal education, to join them in this Christian work of imparting useful instruction to their less favoured brethren.

MEMOIR OF WILLIAM RICKMAN.

(*Continued from page* 60.)

Travels in America continued. — First-day, 3d Month, 5th.—Attended the meeting at Nine Partners, which was large. Caleb Maccumber, a Friend in the ministry, from Farmington, was there, and had some service. I had but little to communicate, still feeling feeble and much spent; concluded to spend two or three days here, to recruit, and wait for our horse, left behind. Next morning my companion, Joseph Everingham, having concluded to return home, set off by stage for Poughkeepsie. I wrote home; also to my friend, Samuel Alexander, and visited the school.

Fourth-day, 8th.—Attended the week-day and preparative meeting at the Ridge, and returned to Nine Partners to lodge.

9 h.—Attended the week-day and preparative meeting there, which was large and favoured; C. Maccumber, who had visited the families of this monthly meeting, was there, and had good service.

11th —Went to East Branch.

First-day, 12th.—Attended the meeting there, which was small, but satisfactory. Took dinner at Azariah Howland's, whose wife had been a pupil of mine at Westbury. She is a daughter of Richard Titus, who, with his wife and children, are now living here. It was pleasant to meet once more, after many years' absence. We went to Oblong, and, when there, as likewise in our ride the next day, we beheld a very extraordinary sight. The trees so loaded with ice, the limbs bending down, some near to the ground, and, in some places, forming an arbour across the road; many fruit and other trees broken and shattered by the ponderous weight of ice. It was a sight awfully grand; the fields, &c., shone like silver in the sun, being all covered with ice. This was principally on the high ground, called Quaker Hill, where the meeting-house stands. After riding a short distance, and descending the hill, there was no appearance of ice on the trees; the change in the space of a mile or two was very striking; it seemed like another climate. We attended the monthly meeting, which was large. Here I met with my old friend, Daniel Haviland, who had laborious service. Anna Thorne had likewise a lively communication, and the meeting concluded in supplication. D. Haviland having concluded to accompany me on to New York, we set off, with two of his sons, to one of their houses in the Valley, where we lodged that night. Next morning rode towards Amawalk.

Fourth-day, 15th.—Attended the meeting there, and the next day at Shapayna; in the evening reached our friend John Griffin's, at Purchase.

17th.—Set off for Middlesex, in Connecticut, about twenty miles accompanied by J. Griffin, D. Haviland being unwell.

18th.—Attended an appointed meeting, which was small, but satisfactory; a little detached company of Friends, surrounded by Presbyterians, Baptists, &c.

First-day, 19th.—Attended the meeting at Purchase, which was large and somewhat trying. Spent the remainder of the day and that night at William Field's, whose valuable wife had been my companion across the Atlantic.

20th.—Rode to Mamoroneck; D. Haviland returned home, and his brother Solomon accompanied me.

Third-day, 21st.—Attended a meeting there, and next day one at West Chester.

23d —A small one at Manhattan-Ville, and reached New York that evening. Hearing that my old friend, Fry Willis, with whom I had long been intimately acquainted, had departed this life after a short illness, and that his remains were to be interred the next day, I set off presently after, accompanied by a young man, Samuel Underhill, for Flushing, and put up that night at my friend Thomas Pearsall's, whose wife was sister to Lindley Murray's wife. Next morning reached Jericho. A large number of Friends were collected at the house, and, after a time of solemn silence and a short communication, proceeded with the corpse to the meeting-house. The meeting was very large. After the corpse was interred, I returned to the widow's, and spent some time with her and the near relatives. Dear Ann, the widow, appeared to be supported in much composure, and quiet resignation.

25th.—Returned to New York.

First-day, 26th.—Attended the meeting in Pearl Street in the forenoon, and at the new meeting-house in Hester Street in the afternoon; the latter to a good degree of satisfaction.

29th.—The preparative meeting in Pearl Street.

30th.—That in Liberty Street; paid several social visits, particularly to our dear friend, Elizabeth Coggeshall, who had lately returned from her southern journey.

31st.—Accompanied by John Willis, I set out for Buck's county, Pennsylvania, in order to attend several monthly meetings, which follow in course, day after day, for five days.

First-day, 4th Month, 2d.—Attended the meeting at Solebury, rather a trying one to me.

3d. to 7th.—I went to the monthly meetings of Buckingham, Solebury, Wrightstown, Middletown, and the Falls; the latter was very large.

8th.—My kind friend, John Browne, accompanied me to Burlington; where we called on our worthy friend, George Dilwyn, who had been some time suffering much pain from an accident. By a fall on the ice, his hip was fractured, and rendered entirely useless. It was affecting to see him in this state, quite laid up, and no prospect of being otherwise. He was, however, cheerful

First-day, 9th.—Attended the meeting at Burlington to satisfaction.

10th.—After paying several social visits, I went by steam-boat to Philadelphia, in company with my kind friend, John Warder, of that city.

11th.—Attended the north monthly meeting, after which, John Warder and Thomas Norton accompanied me to Wilmington.

12th.—Rode to Chester, and attended the week-day meeting there, at which was a marriage; afterwards returned to Wilmington, and paid a visit that evening to Robert Hurnold and family. They were under affliction; their eldest daughter, a nice lass, about eighteen years of age, having lately been removed: she died of typhus fever, and made a comfortable end. The rest of the family had had somewhat of the same disorder, but were all on the recovery, so as to get out to their meeting on fifth-day, which we attended to satisfaction. After taking an affectionate leave of R. H. and family, we returned to Philadelphia. At my lodgings (John Warder's), I found a letter from my daughter Anne, and one from my friend, Thomas Thompson, of Liverpool; the first gave an agreeable account of my family and friends at home.

Sixth-day, 14th.—Attended the meeting for sufferings; forty-eight members present.

Seventh-day, 15th.—The yearly meeting of ministers and elders was large; several Friends from other yearly meetings, Evan Thomas and Gerard T. Hopkins, from Baltimore, Charles Osborne and Mildred Ratcliffe, from Ohio, Richard Mott, from New York. Our friend, Jesse Kersey, opened a prospect of paying a religious visit to Friends in Europe, which being united with, he was set at liberty. The yearly meeting for discipline commenced on second-day, and continued till sixth-day, large and much crowded; many unable to get seats, and many standing about the doors and in the yard. The several sittings were, I trust, measurably favoured; many valuable Friends were collected; but the general state of the Society, as exhibited by the answers to the queries and otherwise, appeared to be very low, and afforded occasion for mourning. The deviations from the simplicity of the truth, as held by us, are great and multifarious; declension both in principle and in practice. A spirit of independence seems to prevail in spiritual as in civil concerns; speculative notions and opinions seem, in a great degree, to take the place of the plain, simple truths of the gospel. Indeed, the general state of things in this land is truly alarming. The continuance of the people of colour in slavery, and the general depravity which prevails, afford just ground to believe that heavy chastisements await, and may, ere long, fall on the inhabitants, in which our Society may largely partake.

Seventh-day, 22d.—Went to Haddonfield, to see our ancient friend, Mary Swett, who had been very ill; found her somewhat better; lodged that night at her son Joseph's, with whom she lived. On parting from her on first-day, after attending meeting there, she said, "Thou found me poor and peaceful, but thy visit has made me rich." It was made comfortable to me. Called on Sarah Cresson, daughter of my old friend, Joshua Cresson, long since deceased. I found her in a low state of mind; she had an excellent gift in the ministry, and was much beloved by her friends. Spent some time agreeably with Richard Jordan and his wife.

Second-day.—Returned to Philadelphia. Paid a visit to Joseph Scattergood, son of our late much-valued friend Thomas Scattergood; he and his wife appear to be valuable Friends.

Third, Fourth, and Fifth-days.—Attended monthly meetings in the city; on sixth-day, one at Frankfort, and returned to Philadelphia.

Seventh-day.—The quarterly meeting of ministers and elders.

First-day.—Attended meeting at Germantown; returned in the evening, and paid a visit to Mary Pleasants, far advanced in years, the widow of Samuel Pleasants, and daughter of Israel Pemberton.

Second-day.—Attended the quarterly meeting.

Third-day.—After attending an adjournment of the north monthly meeting, I went to Burlington, and paid another visit to our dear friend, George Dilwyn; found him very poorly, and somewhat depressed in mind, and took a final leave of my friends there.

Fourth-day.—Returned to Philadelphia, and after taking an affectionate leave of my kind friends John and Ann Warder, and several other friends at their house, I set off, accompanied by Jacob Justice, for the back parts of Pennsylvania; rode about twenty-six miles, and lodged at an inn at Trap.

Fifth day, 4th.—Rode about the same distance, and attended the week day meeting at Exeter, to my comfort. In the afternoon we set off for Maiden's Creek, in company with Amos Lee, who kindly offered to be our guide; and next day attended an appointed meeting there, and afterwards rode to Orwigsburgh.

Seventh-day, 6th.—Rode about forty-two miles over several high hills. On First-day.—Attended meeting at a place about seven miles from Catawissa, and one there in the afternoon.

Second-day, 8th.—Rode to Fishing Creek, about twenty miles, and attended a meeting there. 9th.—Rode to Muncy, about twenty miles. 10th.—Had a solid meeting there. 11th.—Rode to Berwick, about twenty miles; a very rough road; attended the week-day meeting, which was small as to Friends, but several of their neighbours came in, and it was an open, comfortable meeting. After which, and taking dinner at an inn, rode about eighteen miles, mostly across the mountains, and put up for the night at an inn on the top of one of them, very weary.

12th.—We travelled about thirty miles through the mountains, which are a continuation of the Alleghanies, and over roads, on both sides, I think, more rugged than any I had before travelled on; in all, forty-six miles to Bethlehem. Here there is a settlement of the Moravians, who have many things in common. There are two large buildings; one inhabited by the brethren, and the other by the sisters; they live apart, and carry on various kinds of business. They have two large schools—one for boys, and the other for girls—and a spacious well-built meeting-house, in which they all assemble.

13th.—Rode thirty-five miles to New Hope, the first settlement of Friends in this direction.

First-day, 14th.—To Trenton, sixteen miles, and attended the two meetings; proceeded that evening to Crosswick's, about ten miles.

15th.—To Shrewsbury, forty miles, and found a comfortable retreat at Patience Corlies', after a very wearisome journey, having travelled hard to get here in time for the quarterly meeting. Our kind friend and guide, Amos Lee, parted from us at Bethlehem, and returned home. I found myself unwell, from weariness and a cold; but with good nursing, &c., was soon favoured to get better. Next morning the weather being wet, and having no meeting to attend, I had a seasonable rest.

Fourth-day, 17th.—Attended the quarterly meeting of ministers and elders, at which were several Friends from Ohio—Charles Osborne and companion, Mildred Ratcliffe and hers; they were all on their way to the yearly meeting of New York.

18th.—The quarterly meeting for discipline was rather small, the weather being very wet.—On the 19th, a public meeting for worship was held, and largely attended.

20th.—Rode to Rahway, forty miles.

First-day, 21st.—Attended the two meetings there.

22d.—Joseph D. Shotwell accompanied Jacob Justice and myself to New York, and we arrived there about ten o'clock P.M. Our friend William Forster had landed here the day before, from Bristol, after a passage of thirty-two or thirty-three days. I went presently to see him at his quarters—Thomas Eddy's;

it was pleasant to meet with him. He looked well, and appeared cheerful, although he had been very sick on his passage, and was lame from a hurt on his knee, which he received before he left home. He concluded to take a little turn in the country before the yearly meeting came, which was near at hand. I left town next morning for Flushing, Cowneck, Westbury, and Jericho, to pay a last social visit to some of my particular friends in these places, and returned to the yearly meeting. The yearly meeting, during the several sittings, afforded a mingled cup; the defective state of society, as exhibited in the answers to the queries, &c., was cause of mourning and sorrow; there was, notwithstanding, cause for thankfulness in that Divine goodness was near, and owned the assembly with his presence; and we were favoured with the company and gospel labours of divers valuable Friends, members of this meeting, and others from distant parts; our dear friend William Forster, from Great Britain; Nathan Hunt, on his way thither from North Carolina, &c. After the meeting ended, and I had taken an affectionate leave of many dear friends from different parts, I took a little turn to York Island, and also attended a meeting at West Chester, at which were William Forster and Nathan Hunt. The latter and myself returned next morning to New York; and having engaged our passage on board a fine ship, called the Amity, Captain Maxwell, bound for Liverpool, to sail the 10th of Sixth Month, we proceeded to make preparation for the voyage; and after spending a few days in visiting, and taking leave of our dear friends in the city, we went, on the morning of that day, on board a steam-boat; Elizabeth Coggeshall, Ann Shipley, and many other Friends, accompanied us to the waterside, and some in the boat a few miles down the river, where we overtook the ship, and went on board. After partaking of a collation, and spending two or three hours agreeably with our friends, they returned to the city. Our kind friend John Warder, of Philadelphia, was of the number; he came from thence to see us off, and was very useful in fixing our berths, &c., on board. The pilot left us shortly after; the wind was unfavourable, and I soon became sick.

First-day, Sixth Month, 11th.—Mostly in bed, but my companion hearty and well. We had about twenty-eight fellow-passengers, who were generally civil and well-behaved. Several Englishmen, some from Canada, and a large family from South Carolina, Henry Middleton, his wife, six children, and servants. He was going to Petersburgh as ambassador from the United States.

12th.—Much rain, and the wind easterly; an unpleasant day, but in the evening the wind shifted, and continued favourable the two following days, so that we made good progress, and were abreast, if not past, the banks of Newfoundland (about one-third of our way), by the end of the week. I was favoured to regain my health, and felt quite hearty, more so than I had been for a long time past; but my companion, dear Nathan, met with an accident, which occasioned him to lay by. The tiller-rope struck his shin, whereby it was much bruised; and it became painful and troublesome, so that he could not walk or stand for several days. Nevertheless, as the weather was fine, he proposed our having a meeting on First day morning with the ship's company, passengers, and sailors, as many as could be spared, in which I united. It was held on the quarter deck, and proved a quiet, solid opportunity. My dear companion was much favoured in testimony, and I was drawn forth in solemn supplication and thanksgiving; the meeting ended to our comfort, and Henry Middleton, above-mentioned, and others, expressed their satisfaction.

19th.—We shall have been out at sea nine days this evening, and it is judged we have got half way on our passage, upwards of 1600 miles—a great run!

22d.—Wind a-head, and blowing violently all the fore-part of the day; in the afternoon it was moderated, and the sun shone pleasantly, but the sea ran high, and the ship had great motion. We saw two or three vessels at a distance, but spoke with none of them. To-day I have felt great need of patience.

23d.—This day two years ago, I left my own comfortable habitation, towards which I am now looking with sensations of pleasure and of gratitude to the great Preserver of men, who hath so far prospered my way, as that I feel a peaceful serenity; with a degree of hope and confidence that the precious cause of truth and righteousness, in the promotion of which I have been feebly engaged, hath not suffered through me in those parts where my lot hath been cast.

24th.—My dear companion's leg is better, though not healed; it has been trying to him, and also to me, that he should have thus been deprived of the pleasure of walking about on deck; but he endeavours to bear it with becoming patience, and is now hoping it may get well in a few days.

First-day, 25th.—Another fine morning, but little wind. We conferred together about another meeting with our fellow-passengers and ship's company. I felt very poor, and my faith was at a low ebb, so durst not say much to encourage it, nor dared I to say any thing to discourage. It was concluded to be best to make the offer, which was readily assented to by the captain and Henry Middleton, who were consulted thereon. The company collected soon after ten P.M. After some time of silence, I was strengthened to express a few words by way of testimony, which was succeeded in the same line, at considerable length, by my beloved companion N. H.; and the labour bestowed appeared to have a good effect. The consideration that it was probably the last opportunity of this kind, that we should have together, tended to solemnize our minds, and it closed under a very solid feeling.

26th.—Little wind either yesterday or to-day, and considerable fog; we make but slow progress, and find renewed occasion for the exercise of patience and resignation, which, I humbly trust, have not been withheld when duly sought for.

27th, 28th, and 29th.—Weather much the same. Patience appears very desirable; may I labour after it, and, with the great apostle, learn in all states to be content—an attainment I wish to aim at, and which, I fear, I fall very short of.

30th, Sixth-day.—Land was discovered about six o'clock A.M., from the mast-head, and soon after from the deck, at the short distance of three or four miles; but little more could be seen than a very high rock, or rocks, called the Bull, Cow, and Calf, at the entrance of Bantry bay. Several fishing-boats in sight; the men of one or two endeavoured to come near, but could not succeed. One other afterwards came alongside, and we exchanged bread, beef, &c., for some fish. Our passengers are now in high spirits; we are going on pretty well, but the scene may soon change; we have a long way yet to Liverpool.

Seventh Month, 2d, First-day.—Wind fair. We came up and spoke a ship (the Minerva) which sailed the same day we did from New York. The captain compared notes with ours, and it appeared we had been considerably further north than the Minerva, which had made our passage longer than it need to have been. The wind became unfavourable to-day, and we made slow progress through the night; passed Holyhead early in the morning. Afterwards a considerable breeze in our favour sprang up, about eight o'clock P.M.

Seventh Month, 3d.—We took in a pilot, and were favoured to get in to Liverpool early this evening, after

a passage of twenty-three days—a renewed mercy, for which may I make suitable returns of gratitude. Many Friends were on the wharf to welcome us on shore. After accompanying my dear companion, Nathan Hunt, to our friend Isaac Hadwen's, I went to my friend Thomas Thompson's, whose house had been my home before, and was kindly received by him and his wife; the latter undertook to write to my dear wife and children, to inform them of our safe arrival, &c. I remained at Liverpool till Sixth-day the 7th, and paid several visits to my friends there. N. H. was not able to get about much, being still lame; but he attended the monthly meeting, which was held the middle of this week; had good service therein, and produced his certificates for the first time. Our friend Isaac Hadwen expressed a desire to accompany him in some of his religious service, and obtained a minute for that purpose. After taking an affectionate leave of my said dear friend and pleasant companion across the water, and of my other friends at Liverpool, I set off on Sixth-day morning, by stage coach, for Leeds.

8th.—Rode to York, and paid a short visit to my old friends and particular acquaintance, Lindley Murray and his wife; we were mutually comforted in meeting once more here in mutability, more especially as I was able to give them some interesting account of their near relatives and friends in America, from several of whom I had letters for them. But from the fatigue occasioned by travelling, and a cold which I took soon after landing, I was taken ill in the night, and continued so through the next day, and was confined to the house; but, with good nursing, I soon got better, and paid several visits to my friends in York.

Third-day, 4th.—Set off by coach for London; reached Tottenham next morning, and put up at my kinsman John Hodgkin's: rested, and paid several visits. Next day attended the week-day meeting to my comfort; proceeded to London in the evening, and, after making two or three calls, I went to Kennington, to see our widowed sister Alexander and children; her valuable companion, William Alexander, having been removed by death during my absence, leaving her with a family of eight children, mostly quite young. Our meeting was affecting, but we were favoured with a refreshing opportunity before the children retired to rest.

Sixth-day, 7th.—Took coach from London to Rochester, reached home in good time that evening, after an absence of two years and two weeks, and was favoured to find my family, dear wife, children, &c., in good health; of all which favours mercifully vouch-afed, I desire to retain a grateful remembrance, and to return the acknowledgment of thanksgiving and praise to the Author of all good, who hath graciously been with, and supported me all my life long unto the present day.

(To be continued.)

IRELAND.

NOTES ON THE STATE OF THE COUNTRY.

Our friend, John Lamb, has, for some time past, published, in several of the public Journals, a series of Notes on the State of Ireland; which, we believe, have been highly serviceable in showing the state of that country, and the condition of its people. The following forms No. XXXII. of the series, and we most willingly give it a place.

A short time ago, a friend of mine lent me Arthur Young's *Tour through Ireland*, which was written in 1776. On lending it, he said, "Take that volume round with you, on your next journey, and compare the past with the present time." I have taken his advice, and derived a vast fund of information, as well as amusement, therefrom. On statistics his authority is undoubted. He landed at Dublin, travelled a little in the south before he came northwards, entered Ulster by the way of Newry, thence to Markethill, where he says, "I am now got into the linen country, and find the worst husbandry I have met with in Ireland; which agrees with the report I got of it from my Lord Chief-baron Foster. A half-farmer and half-weaver makes a bad cultivator." In the present day, the two employments are more distinctly divided, and both are better done. The course of cropping about Markethill was then, he says, "Oats five years in succession; then leave it three years to the natural rubbish or grass; then potatoes; after that, flax. They never sow flax twice running: rents, 8*s.* to 12*s* the statute acre. In the husbandry round the city of Armagh, no other corn is raised than oats, and they have a notion that *wheat* will not do here; rents, 7*s.* to 15*s* per acre; average, 10*s.*" At the present time, this is one of the best districts for wheat in Ulster, and last year's crop was extremely fine. He gives labourers' wages at about 9*d.* per day; women's field wages, 3½*d.*; they earn, at spinning flax, about 3½*d.* per day; scutching a stone of flax, 1*s.* A ten hundred yard-wide linen, made from flax yarn, was worth 10½*d.* per yard, brown; it is now worth 6*d* per yard. The fixed wages for weaving was then 2¼*d.* per yard; the price paid now is 1¼*d.* The weaver now uses the fly-shuttle instead of the old-fashioned hand-shuttle; his yarn is mill spun, which is much stronger and leveller. With these advantages, he earns about the same wages per week as the weaver in the olden time. A stout yard-wide linen, 1400, was then worth 1*s.* 6*d.* per yard, brown; the same now is worth 10*d.* per yard. Flax then sold from 6*s.* to 13*s.* per stone; the average price was about 8*s.* per stone. A farm horse he puts down at 3*l.* 3*s.*, and a good milch cow at 3*l.*; oats, at 5*d.* per stone; oatmeal, ¾*d.* to 1*d.* per lb. The linen merchants complain that they cannot get cloth enough whenever the oatmeal goes below 1*d.* per lb. The linen trade was very bad in 1772, owing to the destruction of credit, and *the high price of bread in England.* There is a great revival in the trade the last two years. The Spanish flotilla has been *waiting for the last three months* for a full supply of Irish linen, before it sails to South America. After leaving Lisburn a few miles, he passed into the county Down. Rents there were about 15*s.* per Cunningham acre; but the average rate of the county, for arable land, he gives at 10*s.* In the barony of Lecale, many farmers have, after manuring their ground with marl, taken twenty corn crops off it running. He found some pretty good wheat in parts of this county; the price 11*d.* to 1*s.* per stone; butter, 7*d.* per lb.; the hire of a boy and horse, and car, per day, was only 1*s.* 5*d.* The whole rental of the county Antrim he gives at 100,000*l.* a year, and the average at 5*s.* 6*d.* per acre; rough mountain land is set by the townland. The rents mentioned so far, are all in the old Irish currency; all the other items are changed to the present currency. On arriving at Shane's Castle, he says—"I was most agreeably saluted with four men hoeing a field of turnips round it, as a preparation for grass; these were the first turnip hoers I have seen in Ireland, and I was more pleased than if I had seen *four emperors.*" Now, almost every farmer has more or less; they are very abundant, and the price only 6*d.* per cwt. He gives the population of Belfast at 12,000 to 15,000; it is now 80,000 to 100,000, at least. The revenue, from customs, in 1775, was 64,800*l.*; it is now considerably over 300,000*l.* There were, at that time, fifty sail of shipping belonging to the port, of from twenty to 300 tons burden; there

are now upwards of 400 vessels, or 70,000 tons of shipping, registered and owned by merchants of the port. Then a vessel of 200 tons, *half loaded, could come up to our quay*; now, one of 1000 tons may come up with a full cargo, and unload in Prince's Dock. Then we had a crooked, winding channel, and wretched quays; now we have a straight channel, and as safe a port and harbour as any in the kingdom, and our quay accommodation will, in a few months, be first-rate. Why do not the Chamber of Commerce and our town Members unite in calling on the Government to rank Belfast, as she ought to be, a first-class port? These vast improvements have been made by the Harbour Commissioners, at a cost of upwards of 300,000*l.*, lent by the wealth of the neighbourhood, on the security of the harbour dues. Trade can always pay for judicious improvements, *when not carried on too far, or pushed too fast.* Witness the improvements going on in our streets. If our Town Clerk can work out his grand projects to a successful issue, without injuring the trade of the town, or oppressing the present rate-payers, he will deserve to be classed among the great improvers of the age, and have *a bronze statue erected to his memory*, in one of the leading streets. He is the *master mind* of our community: it is a wonder how he is able to get through all that rests on him. I presume he writes or revises most of those excellent reports that appear from the Committees of the Town Council. Some time ago, I pointed out a slight error in one to the gentleman whose name was to it; he told me it was not his fault; *that it was written by the Town Clerk, and he never saw the document until it was laid before the Council.*

The exports of linen from Belfast to Great Britain and all foreign parts, Arthur Young states to be 147,278 pieces, in 1775. *I know one firm* that is turning out more than that number of pieces annually at present. On the authority of the Chief-baron Foster, he gives the value of the whole linen exports leaving all parts of Ireland, for the same year, at 1,500,000*l.*; it would, therefore, be a very liberal allowance, if we estimated the trade at 2,000,000*l.* sterling, in 1782, being an increase of a fourth in seven years. Yet that is the season of Ireland's *greatest prosperity, we are told*; now, the finished goods are not over half the price they were then, yet the value is estimated now at 4,000,000*l.* sterling. Then, there were not more than 250,000 girls and women employed, more or less of their time, in spinning; now, we have fifty-two flax-mills, that cost, including machinery, 1,500,000*l.* In those mills there are 312,000 spindles; besides, we import from Great Britain, over and above what we export, a quantity equal to the produce of 100,000 spindles. It is estimated, that these 400,000 spindles produce as much yarn, regularly, as 800,000 women would spin in their own houses; and all this great increased quantity of yarn is woven in the country. At present, the demand for yarn exceeds the supply. Germany and France used to be our great rivals in the linen trade; now, we are sending a considerable quantity to both these countries regularly.

Notwithstanding this great increase in our staple trade, men, representing Irish constituencies, will get up, in the House of Commons, and gravely tell the world that the linen trade is dwindling in the north.

When I commenced my journey, on the 11th ult., there was very little appearance of spring labour, in either gardens or fields; I never remember less, at the same season of the year. The last two weeks have made a wonderful change in this respect, both in ploughing and garden work. I have observed a considerable breadth of spring wheat sown during the same period. They will continue sowing it, more or less, for the next two weeks, if the weather continues fine; but, after all, the extent of land under wheat this year will be greatly less than usual. If flax-seed were at a reasonable price, there would be more sown this year than has been the case for many years. The price of flax would now pay the farmers for their trouble. I told them, four months ago, "that those who had a good lot of flax ought to hold it firmly." The day I was in Newtownards, there passed through it about sixty persons, of the respectable farming class, leaving a townland on the eastern side of the county Down; they were on their way to America, and were all taking some money with them. I hope they will better their condition, and send us food in exchange for the products of our looms. More such, I trust, will follow their example, which will be the sure mode of reducing rents, by lessening the undue competition for land. Some of those persons left their little holdings without getting any compensation for their improvements; the yearly rent was so high, that their tenant-right was worth nothing. One case, in particular, was a great hardship. A man of some means had expended, recently, in thorough draining, buildings, and other useful permanent improvements, nearly 200*l.*; but, finding his land quite too high, at 2*l.* 2*s.* the Irish acre, he asked for a reduction, but was sternly refused the slightest abatement. He sold off all his chattels by auction; and then his landlord sent for him, and offered to reduce the rent to 35*s.*; but he told him his offer of reduction came too late; that, having sold off all, he was determined to go. He pressed hard for some compensation for the useful improvements he had made, but all in vain; not even the last half-year's rent would be allowed. Now, in common justice, the law of the land ought to protect that man, and award him the present value his improvements are worth to an in-coming tenant, no matter when these improvements were made, if made at the cost of him or his ancestors. As the law stands, no farmer is safe in sinking his capital in permanent improvements, for he puts himself at once into the power of a screwing landlord; or, what is even worse a versatile agent, who will promise one thing to-day, and forget it to-morrow. The farmer need never be afraid of losing his money by high manuring, for the land is both honest and generous; it will pay back both principal and interest for any thing lent in that shape. I would not say so much for all the landlords.

The tenant-right meetings have done good service of late. They have made some of the landowners look into the state of those holdings under them; and there is no doubt they have been the means of checking some of the land-agents in their attempts to do very arbitrary and unjust acts of aggression on the rights of the tenant. One cannot approve of the *ultra* doctrines that have been broached at these meetings; but great allowance must be made for a strong expression, when used by persons who see their neighbours and friends suffering around them. I wish they would, from these meetings, petition Parliament to pass a law depriving all landlords of the power of summary distraint, when they set their lands above the poor-law valuation. At best, the law of summary distress is a most unjust law, made by landlords to rob other creditors. One man lends a piece of land to a farmer, for which he is to get a yearly consideration, called rent; and another man lends a sum of money to the same farmer, to enable him to crop, stock, and cultivate that land, and for the use of the money he is, also, to get a consideration, called interest. Now, in common justice, why should the man who lends the land have any advantage over the man who lends the money? The farmer may run away with the money, but he cannot run away with the land. Like all other unjust laws, it does more harm to the class it was made to serve than it does

them good; it has caused them to be less careful than they ought to have been in the selection of the persons they lend their land to; and, in dull times, it is sure to destroy the credit of a struggling tenant, no matter how honest he may be.

I was greatly pleased to find the best feeling possible existing between landlords and tenants in the northern parts of Antrim. On most of the properties there has been a reduction of rent to the extent of from fifteen to twenty-five per cent. this season, which has given the farmer both hope and confidence; besides, in the flax districts, they have been much better off than the wheat growers. The rents, on the Ballymena estate, do not average more than 15*s.* per statute acre, if so much, for arable land—not including, in the average, either accommodation fields round the town, or rough mountain land. Around Ballymoney, the average would be about 17*s.* 6*d.*, since the late reduction; but a good deal of it will produce nice flax

A stranger, standing on the beautiful new bridge at Coleraine, and looking up and down the noble river that flows at his feet, would be astonished when told that he is only four miles from the open sea, yet not a single vessel to be seen at the quay, on account of the bar, which could be removed for the comparatively small sum of 50,000*l.*; and his astonishment would be greatly increased when told that, in a few months, there will be a free navigation up the river into Lough Neagh, an inland sea of itself, and from thence by canals, rivers, and loughs, a distance of not less than 400 or 500 miles. The merchants of Coleraine are making some little stir about it; they ought to take the Belfast Harbour Commissioners for a model; but not, on any account, to let it get into the hands of a joint-stock company, who might be more anxious for a good dividend than for the prosperity of the port.

The Board of Works ought to complete the free navigation to the sea, and take the tolls in payment of the interest of the outlay. When the trade of the port gets fully established, the harbour dues will pay both principal and interest. In the meantime, the people of Coleraine should tax themselves to make good any deficiency. JOHN LAMB.

Devis View, Belfast, 1st of 3rd Month, 1850.

ANECDOTES
OF THOMAS SCATTERGOOD AND HIS TIMES.

(*Continued from page* 43.)

To return to our sketch of the life of Peter Yarnall. After his privateering career was over, he settled down to his profession, attending the practice of the Pennsylvania Hospital, in physic and surgery, during one whole year; and was then appointed apothecary to the institution; the duties of which station he discharged with the strictest attention and fidelity.

About this time, wishing to have his likeness taken, he applied to a portrait painter. The artist looking on him, concluded that his fine form would look peculiarly well in the attitude of prayer, and therefore proposed drawing him kneeling. This Peter would not listen to, saying that was a posture he was a stranger to. The painter now insisted he should take that position; and saying that it was an engagement proper for all at times to be found in, declared he would paint him in no other. The young doctor was very much impressed by this occurrence, and relating it to an officer much opposed to all religion, and to Quakerism in particular, he asked what he should do. The officer's advice to him was, not to associate with any Quaker, and to cease reading their books and the holy Scriptures.

At this period, whilst on an excursion with some young persons towards Virginia, Peter was taken ill near the Susquehanna river, and being unable to proceed with them, was there left. Here, whilst death seemed to stare him in the face, the sins of his past life came up before him, and profitable impressions were made upon him, which were not afterwards entirely effaced. Nevertheless, on the return of health, it does not appear that any marked change for the better was immediately apparent; and this visitation also of the love of God to his soul, seemed as though it would pass away, like the early dew, or the morning cloud, leaving no trace.

On the 11th day of the Fourth Month, 1780, Mordecai Yarnall's last wife was buried at Springfield; after which a public meeting was held. Amongst those gathered on that solemn occasion, was her step-son, Peter, clothed in his uniform as a surgeon in the army. There were other wild young men present, and among the rest, Timothy Matlack, jun. Samuel Emlen, in that meeting, was clothed with an earnest desire for the eternal wellbeing of some of those assembled. He quoted the passage from Jeremiah, "Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country." He also rehearsed the words of Ezra, "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."

Clothed upon with gospel authority and power, Samuel addressed those present, dividing the word given to him, with prophetic discernment, and heart-tendering power. Various were the states he addressed, and his heart was turned with love and ardent solicitude towards the wayward son of his old friend and father in the truth, Mordecai Yarnall, who was yet apparently wandering in the path of sinful indulgence, which leads down to the chambers of death. He said he had often been led to labour with one present, in public and in private, with no beneficial effect; that now there was a renewed visitation of mercy to the soul of that sinner, and if the present offers of grace were not accepted, no others would be made. But in his sins and transgression the wanderer from the father's fold would *soon* be cut off!

This testimony reached the heart of the young man, and he felt that part of it which was for him. Nevertheless, that very afternoon, being with a company of young men, most of whom were his relations, he was led to display his power of mimicry, and of memory, by repeating the discourse of Samuel Emlen, and imitating his gestures and tones. As he delivered the sermon, whenever a passage occurred which he thought suitable for any of the young men, he would tell them so. "Now Tim, this is for you," addressing Timothy Matlack; and "this for you," turning from one to another. At last he came to the awful warning to one of a fresh and a last visitation of Divine mercy. As he said, "Now this is for none of you, it is for myself," his gaiety of manner departed, and he became much affected. The day closed, and Peter returned to the city He entered on his usual avocations, but he had that working within him, that gave him no rest until he submitted his neck to the yoke of Christ, and withdrew from his evil associates, walked consistently and circumspectly amongst men, and made public acknowledgment of the evil of his youthful career.

He felt the truth of Quaker doctrines and testimonies, and he felt the obligation resting upon him to

maintain them; yet being called on to give testimony at a court-martial, a few weeks after the funeral, he could not then bear the cross of using the plain language. Soon, however, submitting to the inward operation of the baptism of fire and of the Holy Ghost, he became prepared in this particular to perform his duty. We are told that, having to deliver a message to an officer, he felt that the time of dedication had come, and that he must speak as a Quaker. It was a grievous and sore trial to him, and during his walk to the officer's dwelling, poor nature seemed ready to rebel, yet he was favoured with strength to submit to the plainly-felt requiring of Truth. When he reached the house, he knocked, and the door was opened by the person he wished to see. Peter addressed him, and surprise sealing up the officer's lips, he did not immediately reply. Thus having taken up the cross prepared for him by his Divine Master, he was strengthened to bear it with patience, and the change wrought in his general deportment was rapid and permanent. Conflicts of spirit were his portion; for he had much to repent of, much to be forgiven, the habits of years to overcome, the pollutions of sin to be burned up. He became diligent in the attendance of meetings for worship; and soon, in the midst of fiery baptisms of spirit, he received a call to enter on the ministry of the gospel, which awfully affected him, in a sense of his utter unworthiness. In the Ninth Month, scarcely four months from the time of the memorable meeting at Springfield, he opened his mouth in public testimony, in the Market-street meeting-house. An awful sense of his long rebellion was no doubt upon him, a fervent fear lest he should not prove faithful in this last visitation of mercy, no doubt affected him, as he declared, "Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and the Father's, and of the holy angels."

When Peter had received his share of the prize-money, obtained by privateering, he had invested it, by purchasing a tract of land in the State of New Jersey. Now, he dared not partake of the spoils of that unrighteous robbery, and, therefore, relinquished all benefit from the property; seeking, with earnest diligence, for some opening to restore it to its rightful owners.

Amongst those who entered the American army, during the Revolution, was Robert Hatton, son of Susanna Lightfoot. Unmindful of the sorrow of his deeply-tried mother, turning aside from the counsel of his careful and concerned step-father, he took up the murderous weapons, and engaged in the war. But long before the war was over, he withdrew from all participation in military scenes, being brought into deep repentance for the course he had pursued. In such a state of mind, he was prepared to r joice over the change effected in his friend, Peter Yarnall, and a correspondence ensued between them. In a letter from Robert, dated Uwchlan, Eleventh Month, 14th, 1780, he says, "May we hold on, by taking good heed to that light which doth reprove for evil. Herein we shall find a hammer and a fire, to break and to consume that which is contrary to the Divine will. May thou and I hold on in well-doing, steadily looking to our Guide, who has been with us in many dangers, and who will lead us along in the way that is cast up for the ransomed to walk in, even the redeemed of our God; who is willing to be gracious unto the returning prodigals. This I know, by his gracious visitation to my poor soul, who has been—what if I should say—thy brother-companion in vanity. But I hope and trust, we may become brother-companions in righteousness; even to the exaltation of the pure Truth, here on earth, more than ever we did to dishonour it."

Having forsaken his sins, and taken all the steps in his power to make remuneration to those he had wronged, Peter felt that the time had come to condemn before the church his evil conduct. He no doubt remembered the declaration, "He that confesseth and forsaketh his sins shall find mercy." In the Twelfth Month of the same year, 1780, he offered the following acknowledgment to Uwchlan Monthly Meeting, which had disowned him:—

"Dear Friends,—Notwithstanding I was educated and for some time made profession with the religious Society of Friends, yet for want of a strict attention to the teachings of Divine grace, I so far deviated as to deny, in my life and conversation, the principles of the blessed Truth, absconded from my master, with whom I was placed as an apprentice to learn a trade, and enlisted myself as a soldier in the British army; for which misconduct a testimony was publicly read against me some years since. Although frequent visitations of Divine love were extended, I continued in a long course of vanity and dissipation. At the commencement of the present unhappy war, I took an oath of allegiance to one of the contending powers; and, actuated by hate and malice, frequently engaged in a task which was conducive to destroy men's lives; contrary to the pure principle of Jesus, who gave his cheek to the smiter, his hair to those that plucked it out, and hid not his face from shame and spitting. Thus was I pursuing one scene of licentiousness and cruelty after another, and soaring above the Witness which frequently convicted me of sin. Being in some measure sensible of the reproach brought on Truth by such repeated transgressions, I do hereby sincerely condemn the same; hoping, through repentance and amendment of life, to be preserved from future snares and entanglements.

"I remain your loving friend,

"Peter Yarnall."

Uwchlan Monthly Meeting received this acknowledgment, and sent a certificate for Peter to the Southern District Monthly Meeting, in Philadelphia. But the poor penitent was not satisfied with this public confession; he prepared another, addressed to the meeting in the city he now belonged to:—

"I, some time since, delivered a paper of acknowledgment to the Monthly Meeting of Friends at Uwchlan, where I formerly had a right of membership; yet, as part of my conduct was more generally known in this city, and is not particularly mentioned in my offering to that meeting, I have been under weighty exercise, and my mind drawn to a further declaration, for the clearing of Truth from the iniquity of my conduct in engaging in the station of a surgeon on board a privateer. In the course of that employment, I became a party in seizing by violence the property of others, and a sharer therein, contrary to the law of righteousness, which directs to do unto all men as we would they should do unto us. I hereby sincerely condemn the same, fully intending to make restitution to such whom I have thus injured, as far as I may be abilitated."

Peter Yarnall continued in obedience to what he considered the requirings of his Divine Master, to minister in the assemblies of his people. His particular friend, William Savery, was also just coming forward in similar acts of dedication. At a meeting in the Market-street house, both of them having spoken, Nicholas Wain stood up and quoted the text, "Put me, I pray thee, into one of the priest's offices, that I may eat a portion of bread." His comments on this were close, aiming at such as were endeavouring to live on the priest's office; in other words, preaching for hire. The two young ministers, jealous over themselves, and fearful of acting out of the unity of Truth,

and giving uneasiness to the church, supposed that the remarks of Nicholas were intended for them. They no doubt thought he wished to intimate, that they were covetous of a gift in the ministry, hoping to receive for themselves a living portion of that spiritual food given them to distribute to others. On comparing sentiments, they concluded to call on Nicholas, and learn the truth from himself. They did so, and received from their elder brother in the ministry the assurance that he had unity with their labours, and that in his communication he had no reference to them. Some time after, they learned that a young man, who had come to Philadelphia to prepare himself by study to preach for hire, was at the meeting, and his judgment was so enlightened as to the freedom of gospel ministry, by the communication delivered by Nicholas, that he abandoned his design, and returned to his home. Thus the word preached did not return void, but it accomplished that for which it was given.

We have it on record that John Salkeld, once whilst sitting in a meeting for worship, suddenly struck the floor with his cane, and exclaimed, "Resist the devil this once, and he will not trouble thee again." The singularity of this proceeding drew on John caution and reproof from his friends; who, whilst loving and honouring him for the powerful gift committed to him by his Master, were watchful to repress his eccentricities. John in reply said, he believed what he had at that time done and said, was by direction of Him who had called him to the work of the ministry. Some time after the delivery of this sermon, a man with whom he met, inquired of him if he remembered the occurrence. The reply was he did, and had cause to do so, because of the reproofs he had received for it. The man expressed his belief that the singular manner in which John had been led, had been designed for his benefit; and stated that it had, under Providence, been the means of preventing him from committing suicide. In explanation, he said, that having been in a low, melancholy state of mind for some time, he had fully determined to destroy his life, and thus leave the world, in which all was gloomy and dark to him. On the morning of the day on which the occurrence above referred to took place, he had taken a rope with him into a neighbouring wood, to effect his dreadful purpose. Whilst there, he felt a sudden inclination to attend the meeting, and postpone his self-destruction until that was over. He entered the house, and whilst meditating on his gloomy earthly prospects, and his intended mode of escape, the raps of the cane on the floor attracted his attention, and the short discourse that followed came with life-quickening power to his soul. He saw that his purpose to destroy himself was formed at the instigation of Satan; he felt that if he resisted it, there yet was mercy for him; and strengthened and encouraged, he turned away from this temptation, and found relief. The impulse to destroy his life being resisted, had passed away; and he had since found the prediction realized, for in that way the devil did not trouble him again.

Whilst the late David Sands was one day travelling in Ireland, he felt an impression of duty to appoint a meeting at a place where he was. It was in a district thinly inhabited — the night was stormy — and there was little probability that many persons could be got together. As his companions urged these objections, David said, "If there are but few, the great and good Shepherd has promised to be with us, and I shall feel clear in having done what appears to be my duty." Steps were immediately taken to have a meeting, and notice being spread as circumstances permitted, more persons came to it than could have been expected. The opportunity was a favoured one; a solemn covering spread over the meeting, and David Sands was clothed with ability that night to preach the gospel with power and authority. He commenced his testimony with these words, "Resist the devil, and he will flee from you. Turn unto Him who is able and willing to save. Although your sins be as scarlet, He will make them white in the blood of the Lamb. He is still waiting to be gracious, and though you have strayed far from the fold, He will lead you as unto pleasant pastures, where streams of living water flow for evermore." With deep earnestness, the preacher dwelt on the Lord's unfailing goodness, and invited the listeners to come to the Fountain of mercy for help and salvation. He then added, "I am bound to express my feeling and impression (though I know not for whom it is intended), that I believe there are those present who have been so far led astray by the enemy of their soul's salvation as to be ready to take their own life." The meeting closed solemnly, and after it had broken, a well-dressed man, apparently in great distress of mind, came to David Sands and said, "Your message is to me. I now have the instruments of death in my pocket. I have become weary of life, and have no resolution to withstand the tempter, so as to face the cruel blasts of adversity, and had determined this night to commit the fatal deed. Yet I felt the awful responsibility; and having heard of this meeting, and knowing that Friends often sat in silence, I believed that I should be enabled to become calm and composed before the awful close of life. But now I have abundant reason to bless God, in that he has made you the instrument of saving my life, as also my immortal soul; which, but for this interposition, would have rushed unbidden into the presence of an insulted God." There stood the penitent—the loaded pistols still in his pocket, with which he had intended to end his life—his sorrow still upon him, and yet grateful emotions stirring within him to God, the Father of all soul-saving mercies, and to David Sands, the instrument made use of for his good! This remarkable providence had an abiding influence upon his future life—greatly improving his character; and we may hope the work wrought in him, being of the operation of the grace of God, failed not; but that in the hour of death he was enabled to bless his Saviour for the visitation afforded that night, and to close his earthly career sustained by the hope of the Christian.

About the time of the change in Peter Yarnall, his brother Mordecai also came under religious convictions, and submitted himself to bear the cross of the Lord Jesus. He thus wrote to his brother, under date of First Month 1st, 1781:—

"My dear Brother,—I received the letter which thou sent by that worthy young man, Daniel Offley. Since which I have had my house burnt, with all the bedding, clothing, &c. We scarcely saved any thing, as to clothing, but what we had on. But may I never deem that accidental, or chance, which infinite Wisdom designs for the good of mankind, but rather submit to his all-wise determinations in all things.

. . . "Let me say to thee, hold fast that which thou hast experienced to be Truth. May the God of Truth not spare nor pity thee nor me, until he has purified our hearts by his powerful judgments, mixed with infinite mercy and adorable love! And may the God of our father be our God for ever!

"Give my kind love to John Pemberton; who has been our father's friend, and almost unspeakably *our friend;* and ungratefully have I returned his tender love and care over me.

"With true and tender regard, I remain thy affectionate brother,

"MORDECAI YARNALL."

(To be continued.)

THE BRITISH FRIEND.

GLASGOW, 4th Month, 1st, 1850.

Notices of Ministers Travelling.—Isaac Robson, of Huddersfield, was liberated by Brighouse Monthly Meeting, on the 22d of Second Month, to pay a visit to Friends of Bristol Meeting, and a few meetings in the vicinity. He was at the Quarterly Meeting for Gloucester and Wilts, held at Melksham, on the 26th current.

Lydia A. Barclay, of Aberdeen, has received a certificate from that Monthly Meeting, liberating her to visit the Meetings, and in some places also the Families of Friends, within the compass of the Quarterly Meeting of Dorset and Hants; and such other service as Truth may open the way for. On her way southward, she was at Edinburgh Two-Months Meeting, held at Glasgow on the 14th instant; attended Manchester Meeting on First-day, the 17th; the Week-day meeting at Melksham, on the 20th; and is now, we believe, prosecuting her religious service in the aforesaid counties.

Foden Lawrence, of Hackney, has been liberated by minute of Devonshire House Monthly Meeting, to visit some of the Meetings of Friends in the county of Kent. He was at the Quarterly Meeting held at Rochester, on the 19th of Second Month.

Rachel Priestman, of Newcastle, has been liberated by her Monthly Meeting, to pay a religious visit to Friends in the Quarterly Meetings of Bristol and Somerset, Devonshire, and Cornwall; in which engagement she is to be accompanied by her husband, Jonathan Priestman.

On the 19th ult., Priscilla Williams, of Truro, and John Budge, of Camborne, were liberated by their Monthly Meeting, to visit the families of Friends comprising Cornwall Quarterly Meeting.

Mary Samuel Lloyd, of Birmingham, is now engaged in visiting the families of Friends in Dublin; in which service she has been joined by Abigail O'Neill, of that city.

Our friends, James Jones and Thomas Arnett, have, since the date of our last publication, been engaged as follows:—James Jones and his companion, Edward Backhouse, jun., were at Frenchay and Lawrence Weston Meetings, on the 27th of Second Month; at Calne, on the 28th; Melksham, on the 1st curt.; and thence to Bristol, on First-day the 3d; from that to Swansea and Neath; from whence they were to cross the Channel into Devonshire. James Jones was at Cheshire Monthly Meeting, held at Stockport, on the 13th; and at the Quarterly Meeting for Cheshire and Staffordshire, held at the same place, on the following day. Proceeding northward, he was at Settle Meeting on the 20th; the 21st, at Dirleton; 22d, at Lothersdale; at Cockermouth, on First-day morning, the 24th; and in the afternoon at Greysouthen. Our latest account left him at Carlisle, somewhat improved in health, where he attended the Quarterly Meeting for Cumberland and Northumberland.

Thomas Arnett was also at the Monthly and Quarterly Meetings, held at Stockport. At Hyde, near the latter place, he had a public meeting on First-day evening, the 10th current; at Stockport, on the 11th; and Macclesfield, the 12th. Leaving Stockport on the 16th, he was at Birmingham on First-day, the 17th, and had a public meeting in the evening. Within the limits of the same Quarterly Meeting, we find him at Leicester meeting on the morning of First-day, the 24th, where also he had a public meeting in the evening. On the 25th, a similar meeting at Oakham; and on the 26th, he was to be at Coventry.

William Matthews, whose liberation for religious service in the Northern Counties, &c., we mentioned in our last, is now engaged in the prosecution of his concern. He was at Darlington meeting on the morning of First-day, the 17th, and had a public meeting in the evening. He was also at the Monthly Meeting, held there on the 19th; on Fourth-day, the 20th, he was at Shildon and Bishop Auckland Meetings; 21st, Staindrop; 22d, Cotherstone; and 23d, Osmotherly and Middlesboro'. On the 27th, he was at Newcastle Week-day meeting; and on the 29th, accompanied by Thomas Handley, he attended Cumberland Quarterly Meeting, held at Carlisle.

The Tithe Rent Charge.—In another column will be found a letter on this subject; which, at the present time, appears to be very much engaging the attention of Friends. We mentioned in a former number, that a Conference was to be held in London, at the request of the Meeting for Sufferings. That body, accordingly, came together, and the attendance was large, there being about a hundred Friends present from the country; there were also three from Ireland; the number assembled thus evidencing a lively interest in the matters to come under deliberation. After devoting considerable time to the consideration of the different points involved in the question of the Rent Charge, the Conference agreed, in order to afford time for further considering some branches of the subject, to adjourn to the Seventh-day preceding the Yearly Meeting, at eleven o'clock.

As no official statement of what took place has been made public, we cannot be expected to offer any comment on the proceedings. We may, however, take some notice of the general bearings of the question, as it is probable the conclusions of the Conference will come to be issued in the form of advice, that we say not *rule*, on the matter.

The subject of Rent Charge has, for several years, obtained the notice of the Yearly Meeting; but, excepting the recognition of it (the change) as one *equally* objectionable as Tithes in their original shape, nothing further has been done. The right maintenance of the Testimony of the Society, in its details, is one upon which some Friends differ; and it was with a view that these points should obtain careful consideration, that the proposition from Essex, brought up to last Yearly Meeting, was referred to the Meeting for Sufferings.

The principal points which the question involves, seem to be the following:—

First, With reference to the case of a Friend who may be both owner and occupier of an estate; such a case may be held to stand in much the same position to the Rent Charge as it did to the Tithe system, and therefore requires no further notice here.

Second, In the case of a Friend who is a landlord. In letting his land, it has been said, he should avoid making any arrangement for the payment of the Rent

Charge; thus leaving the burthen to rest as the law has laid it. The effect of this would be, that payment would be sought of the tenant; and if he were not a Friend, he would pay it, and deduct the amount from the next payment of rent. In such case, the testimony would not be borne, at least by means of a distraint; but, on the other hand, neither would it be infringed upon; for the landlord would only passively submit to that which he could not avoid. It would involve no active compliance with, or acknowledgement of, the claim, on his part; and, therefore, no dereliction of principle.

But were the tenant a Friend, he should refuse to pay. He would, of course, suffer a distress; but then, it is urged, he might deduct the amount of the claim from the rent, and himself bear the expenses of distraint. Here, however, arises a question, Whether, in consistency, a Friend could deduct the amount distrained from his rent? And this involves another question, Whether, the claim having been satisfied by distress, the repayment, in the way the law prescribes, retains the same objectionable character?

The situation of Friends in Ireland may be adverted to in this connection; which, though the converse of the position of Friends in England, may yet be considered the same in principle. In Ireland, the claim cannot be recovered from the tenant, but the landlord alone, whose property must be pursued; so that, during the continuance of existing agreements, or leases, in which tenants have bound themselves to pay the tithe, it cannot be collected from them, but must be taken by distress (of Friends) of landlords, who are, by the act, empowered to charge their tenants so much additional rent. But this, Friends there conscientiously object to, looking upon it as tantamount to taking tithes; and very serious losses—in some cases, almost ruinous—have been the result.

There is a prevalent opinion, that a tenant, having borne his testimony by suffering distraint, might be at liberty to deduct it; that, as between him and his landlord the claim appears to possess a moral character; that he having been distrained on, on behalf of the landlord, upon whom the charge lies, the latter should not suffer him to be the loser; and that, in fact, were a contrary course to be pursued, no Friend would hire land without subjecting himself to the Rent Charge, and thereby obtaining the land at a proportionate reduced rent. As to the question, Whether the landlord or tenant (where both are Friends) should bear the expenses of distress? there are who think they ought to be laid upon the landlord, on whose account the claim is made; but to what extent this view is held, we are unable to say.

A third case may be stated thus:—That, in taking land, a Friend should avoid covenanting to pay the Rent Charge. But as, in many cases, landlords will not let their lands without throwing the liability to the claim upon the tenants, the Friend might be considered at liberty, in such cases, to *covenant to make himself liable to the claim*, to *suffer distress*, and to *forbear to deduct the amount in paying the rent.*

Now, this latter part of the statement is, in our view, very objectionable. It were wrong, we think, to agree to pay the claim; not only as involving a breach of our testimony, but also as engaging to do that we never intend to do. The promise to bear the claim, seems but a slight remove from promising to pay. It involves an acknowledgment of the morality, correctness, and equity of the claim (for, were it otherwise, we surely should not consent to it), inconsistent with our religious principles And as to consenting to suffer distraint, what does it mean? Our consent is not needful to a distress. Nay, is it not essential to the very character of a distraint for conscience' sake, that it should be made *without* the consent of the party? Otherwise, it is only another way of paying the claim; that is, in goods, instead of money; is, in short, a proposal to lower the standard, in order to meet the exigency of the case. Although this is a point which may involve, and, we understand, has already involved some individuals in difficulty, yet, we trust, Friends will ever exercise a watchful care against every thing like a compromise of principle.

We are aware that some Friends are of opinion, that it were most desirable that no advice at all should be issued on this subject; believing that it would tend to make many of our members appear as delinquents, and cause dissension amongst us as a Society; and, therefore, that Friends ought to be left to act upon their own judgment individually. Now, we cannot but consider that this important christian testimony of the Society will be in a critical situation, if Friends are to be left at liberty to act as they think proper; there would thus, we apprehend, be found instances of agreement to pay the Rent Charge, though the parties meant to suffer distress; and the testimony, we fear, would, by little and little, be suffered to fall.

There is one point in the Essex proposition of last year, which we have not yet adverted to; that is, the manner of recording the accounts of Sufferings under the new law. It has, we believe, been suggested, that all claims for Rent Charge should be recorded. But here a question arises, as to what should be deemed suffering—Whether a Friend, having either purchased or hired land subject to the Rent Charge (as is supposed, at a consequent reduced price), ought to be considered a sufferer beyond the amount of the costs of distraint? This, in our judgment, is making the matter too much a pecuniary question; and, we believe, that to a tender conscientious mind, there is a suffering in having our goods forced from us, for the satisfaction of a claim, neither the origin nor application of which we can feel unity or sympathy with; and this beyond the amount of loss we may sustain But we can see little consistency in recording accounts of distraints as Sufferings, which Friends may have brought upon themselves, by voluntarily rendering themselves liable to a charge which the law has not laid upon them.

Having thus given a brief, and, it may be, imperfect view of the main points of this important and interesting question, we conclude by remarking, that we do very sincerely desire the Conference may, at its next sitting, be favoured to act under the influence of that wisdom which is "profitable to direct;" while there may be no yielding to views of mere expediency, that patience, meekness, and charity may be the clothing of every mind; and that there may prevail, over all, that feeling that would seek to preserve "our Society every where, as a *united* body; upholding our ancient standard of faith and practice, in all its fulness, spirituality, and simplicity."

League of Brotherhood Bazaar.—A very interesting demonstration is in course of preparation, to

welcome the return of ELIHU BURRITT to this country. The friends of Peace and Brotherhood intend to hold a great Bazaar in London upon the occasion, the latter end of the 5th Month; the proceeds of which will be devoted to the furtherance of the great objects to which ELIHU BURRITT has devoted his life and genius.

A novel and interesting feature will be, the appropriation of separate stalls for the contributions of friends to the object in different countries; an earnest effort being made to carry out the Brotherhood spirit by combining the sympathy and activities of *the Women* of various nations in one philanthropic enterprise. It is believed that, in this way, new and powerful ties will be established, binding the different countries of the world in relations of mutual friendship and alliance.

Female Committees have been formed in various parts of the kingdom, to promote this object; and we understand that a very effective demonstration is expected. The wife of Richard Cobden, and several other influential females connected with the progressive movements of the day, have kindly given their co-operation.

ELIHU BURRITT has been actively engaged, during the winter, in disseminating the principles of the Brotherhood movement throughout America; and is now travelling through the Western States, to organize a large and influential delegation of Americans to attend the Peace Congress, which will be held at Frankfort in the 8th Month next. ELIHU BURRITT is expected to reach England in the 5th Month, on his way to Germany, where he will spend some weeks, in securing the interest and sympathy of leading German minds in the approaching Congress.

While approving of the *objects* of this and other Bazaars of a similar character, we yet feel that it becomes Friends to be very guarded as to the part they take in their *management;* and we think our members should confine *their* efforts to the furnishing of such articles as are useful; avoiding that which may, in any wise, tend to compromise our testimony to what Anthony Benezet aptly termed, "the plainness and innocent simplicity of the christian religion."

CHURCH-RATES.—Referring to the oppressive case of our friend, WILLIAM HUGHES, in another page, we would query of Friends throughout the country generally, whether they ought not to present to Parliament, through their Members, petitions for the abolition of these antichristian exactions? The motion of T. S. Trelawny, on the subject, will come on soon after the recess. Other Dissenters, we understand, are about to do so. Friends ought not, surely, to be behind.

ANTI-SLAVERY ADDRESS TO THE QUEEN.—We are requested to state, for the information of the friends and promoters of the Anti-slavery Address to the Queen, from the Women of Great Britain, that the Petition, with 59,686 signatures, has been presented.

The official acknowledgment has not yet been received; but there is reason to believe, from private information, that the Queen has manifested a strong interest in the subject.

THE divine laws and promises are propounded to us as rational creatures; but in our present state of exile, reason, to understand them, must be supernaturally enlightened.—*Dilwyn.*

BRITISH TAX-GATHERERS IN INDIA.

THE friends of peace have had many assailants, who have laughed at them as Utopian enthusiasts; but we have never heard even the most reckless opponent attempt to defend the existence of an army, or the practice of war, except as a dreadful necessity, and only to be legitimately employed in defence against invasion, or some threatened peril of life or province. What, however, will be said by the war party in reference to the news received by the last mail from India; by which it appears that British soldiers have been employed to collect taxes at the point of the bayonet, and that three villages have been razed to the ground, and *several hundreds of the natives slaughtered*, because the chief had neglected to pay his tribute? What would be the state of public feeling in this country, if we heard from Ireland that, because some board of guardians had neglected to refund one of the Government loans, their town had been sacked and burned to the ground, and a couple of thousand poor Irish men and women massacred on the spot? It is impossible to conceive the indignation which would be excited by such a revolting outrage, if perpetrated at home; but what is there to alter the character of the foul deed because it has been perpetrated in India instead of Ireland? Yet the newspapers thus coolly narrate some of the incidents of this bloody tragedy:—"The practice of the artillery was very good *and pretty.* The whole business was over by ten o'clock. The rebels had immense numbers killed; and lost flags, swords, and matchlocks without end. At about three o'clock, the three villages having been razed, the force retired to the level ground, and, on being drawn up, the brigadier thanked his army, and seemed pleased with their achievements."

When will the eyes of the people be opened to the real character of our military achievements in India? It is scarcely twelve months since the newspapers were filled with the revolting details of our great battles with the Sikhs. In one action alone, twenty-six British officers were killed, and sixty-six wounded, whilst 2500 men were slain or disabled, besides the fearful slaughter of the Sikhs; and yet, even the *Times,* writing of this, spoke of it as "*a needless affair.*"

An officer engaged in one of those actions, thus describes the conduct of our troops, the servants of a *Christian nation*, be it remembered:—"The cavalry charged in amongst the enemy, and the horse-artillery rattled on at a gallop, mowing them down in heaps, while we took possession of their guns and camp, leaving the cavalry to deal with the fugitives; and awful execution they did amongst them, pursuing them for ten miles. Not a rein was drawn till the horses could go no farther; *their sabres drank deep of blood that day,* and they returned, wearied and jaded, and *glutted with slaughter.* The whole line of their flight was strewed with dead; for but little quarter, I am ashamed to say, was given; but, after all, it was a war of extermination."

Are these the deeds of which a Christian people should boast? Are the actors in such scenes to be the especial objects of national honour and reward?

IT is the sense of cold, hunger, thirst, and nakedness, that supplies the poor beggar at your door with penitent expressions and arguments; he needs not the help of a friend or book to furnish him. So, if we know ourselves, and feel our condition, and set God before us as our God, able and ready to help us, He whose gift the spirit of supplication is, understands the language of even sighs and tears, and "groanings which cannot be uttered."

CHURCH-RATES.

An account of furniture, the property of William Hughes, of Scott's-yard, Cannon-street, City, London, seized for two years' church-rates (the demand, with expenses, amounting to £17, 3s.), by Robert Harding, of 25, New Broad-street, under warrant obtained by James Collins, of Turnwheel-lane, wholesale grocer, and Ford Hale, of Cannon-street, City, tallow chandler, churchwardens of St. Mary Bothaw, on the 7th of Third Month (March), 1850 :—

One set of mahogany telescope dining tables and cover; one mahogany horsehair sofa and bolsters; one Brussels carpet and hearth rug; one Pembroke mahogany dining table ; one bronze fender and fire irons ; one large framed and glazed plate, on Slavery ; two large framed and glazed prints: another set of mahogany telescope dining tables and cover; one other set of fire irons and bronze fender ; one almost new Brussels carpet, 30 feet long by 14 feet wide ; rug to match ; seven cane-seated chairs ; eleven imitation rosewood chairs ; one chimney glass, plate, 42 inches by 4[illegible] (gilt frame) ; one mahogany pier table ; one copper coal scuttle and scoop.—The value of which was to Wm. Hughes, £57, 7s.

The above statement is respectfully submitted to the impartial judgment of the public, and the serious consideration of members of the Established Church, to whom I venture to appeal, in justice to myself and family, and for the purpose of exposing the above outrage.

Having, on several former occasions, experienced what brokers employed on these services are capable of, I determined to make the transaction known ; and fearing lest persons unacquainted with me might not believe my statement, I sent (while the furniture was being placed in a cart) to ask a merchant close by to be a witness to the seizure. This merchant, himself a Churchman, was so shocked, that rather than this wholesale spoliation should take place, he called the broker into his counting-house, and paid the demand. I informed the merchant he had better let the law take its course, as I could not conscientiously repay the amount: he, however, insisted on paying it. The goods are now his, but I know he will only have so much sold as will reimburse him the amount advanced.

I appeal to reflecting men, of all persuasions of religion, if any infidel could contrive a more effectual way of bringing the Church of England into disgrace, than that its members should act thus ? In order to save their pockets of a few paltry shillings each, and to perform their worship so much the cheaper, they take away my property. Even those parishioners who disapprove of sacrificing their neighbour's goods, yet do nothing to prevent it, will do well to remember the truth sublime, "He who allows oppression shares the crime."

Feeling acutely, as I do, the great oppression I have experienced in this parish, I still desire to be thankful that it is not now in the power of the Established Church to imprison us for resisting the payment of ecclesiastical impositions, although—judging by the conduct of some of the parties concerned in these proceedings—it is too evident to me that the will is not wanting.

I requested the churchwarden, James Collins, and also the Mayor's officer, to remain while the broker seized, but they each declined to do so; thus leaving my property, without any check, entirely in the broker's power: the consequence was, that two well-furnished parlours would have been emptied, and a third partly so, but for the interference of the merchant alluded to.

I certainly think the city of London—the cradle of civil and religious liberty, as it has been called—should be the last place where such doings ought to be allowed. My object is to arouse public opinion on these grievous sufferings, and to induce the members of the Establishment especially to reflect how far their conduct comports with the Divine command, "As ye would that men should do to you, do ye even so to them." I have no doubt the time will come, when such transactions as are above stated will be looked upon with almost universal abhorrence.

I find it is often stated, by persons unacquainted with the usages of the Society of Friends, that these losses are made good to the individuals by the Society: it is proper to state, that neither directly nor indirectly is it ever done ; each member bears alone his own loss. The known disinclination of respectable parties to have any thing to do with the sale of goods taken under these circumstances, occasions their being sold to brokers of the lowest class, at a serious sacrifice.

In conclusion, I feel unable to find words to express the sense I feel of the cruelty and injustice of these proceedings. May they not be truly said to be a disgrace to the age in which we live, a scandal to the Established Church, and a deep dishonour on the sacred name of Christ ?—I remain, respectfully,

William Hughes.

Scott's-yard, 3d Month (March) 20th, 1850.

N.B.—The total amount of demands for church-rates and tithes (with charges), from 1845 to the present time, is £67, 9s. 2d. ; and the total value of goods taken in liquidation thereof amounts to £149, 19s.

LIVERPOOL FRIENDS' TOTAL ABSTINENCE SOCIETY.

At a Meeting of Friends favourable to total abstinence from all intoxicating drinks, held at the Meeting-house, Liverpool, on Third-day evening, the 26th of Second Month, 1850, the following resolutions were proposed and agreed to :—

I. "Resolved, that an Association be formed amongst Friends, and those who attend Friends' Meetings, in Liverpool, and the neighbourhood, for the promotion of the cause of Temperance, to be called, 'The Liverpool Friends' Total Abstinence Society.'

II. "That the Society shall consist of those individuals who shall sign the following agreement, viz.—'We agree to abstain from the use of all intoxicating liquor, as a beverage.'

III. "That the management of the Society shall be vested in a Committee, to be chosen annually by the members of the Society ; and that a President, Treasurer, and Secretary, be annually appointed, who shall be, *ex officio*, members of the Committee.

IV. "That the expenses of the Society be defrayed by donations and by annual subscriptions.

V. "That the Committee shall meet once a month; but, when special business requires it, the Secretary shall be empowered to summon them together, and not less than three shall constitute a quorum.

VI. "That the members of the Society shall be called together annually ; and at such annual meeting, a report shall be produced of the proceedings of the Society during the past year ; the Treasurer shall produce his accounts, and the Officers and Committee be appointed for the following year."

The following Friends, with power to add to their number, were appointed the Committee for the ensuing year:—Francis Thompson, Francis Frith, Paul Smith, Benjamin Townson, William Brown, Henry Crosfield, George Hancock, Seth Gill, John G. O'Brien, Francis Frith, jun. Charles Wilson, *President ;* Smith Harrison, *Treasurer ;* Joseph Crosfield, *Secretary.*

Correspondence.

ORIGINAL LETTER FROM SIR WALTER SCOTT,

RELATIVE TO HIS ANCESTRAL CONNECTION WITH THE SOCIETY OF FRIENDS.

To the EDITORS *of* THE BRITISH FRIEND.

DEAR FRIENDS,—Having met with the following letter, I forward it for insertion in your columns, not doubting that it will be perused with interest by many of your readers. It was addressed to a Friend in the North, in answer to one he had written to Sir Walter Scott, inquiring if he had ever met with any writings or minute books belonging to their Monthly Meeting, among his family papers. W. A.

Leeds, 3d Month, 12th, 1850.

Abbotsford, Melrose, 1829.

SIR,—I received your letter yesterday, and lose no time in replying. I have particular family reasons for desiring to oblige the Society of Friends; as two of my ancestors—one by my mother's, and the other by my father's, side—were members of that respectable body. They were both persons of some worldly distinction; the first was that John Swinton, of Swinton, whose talents were much used by Cromwell, in the administration of Scotland; and who narrowly escaped with life, after the Restoration. He is mentioned, I believe, in Cruize's *History*, and in most Scottish histories. He was great-grandfather to my late mother; his papers, if he left any, must be with the Swintons, of Swinton.

My great-grandfather's father was Walter Scott, first laird of Raeburn, third son of Sir Walter Scott, of Harden, and proprietor of those lands about Lessudden, on which his descendant still resides; he suffered severely for his religious faith, being repeatedly thrown into prison by the orders of the privy council; and he himself, and his wife, Isabella Macdougal, daughter of Macdougal, of Makerston, separated by violence from their children. I could point out some curious memoranda of his sufferings, if it would further the objects of the meeting. My cousin, Mr. William Scott, younger, of Raeburn, is likely to know what papers of his survive; there is some correspondence, I know, besides what notices occur in the records of the privy council. I have a copy of a Pindarique poem on the death of this inoffensive and ill-used man, in which he is highly praised for his learning and talents. He was particularly skilful in the oriental languages; and, I believe, he and his immediate elder brother, Sir Gideon Scott, of High Chester, from whom the present Mr. Scott, of Harden, is descended, were proselytes to George Fox, when he visited Scotland. The then head of the family continued a staunch Presbyterian, and it was at his instance that Walter of Raeburn was so ill-treated.

If any notices of such meetings as you inquire after are still in existence, they must be at the house of Lessudden; and, as I said before, my cousin, William Scott, now younger, of Raeburn, will, I am sure, give you access to them; as, though neither he nor I have retained the peculiar tenets of the Friends, we are happy to acknowledge ourselves the descendants of one who suffered much for conscience sake.

I have seen, in my cousin's hands, some of the religious discourses of Walter Scott, first laird of Raeburn, which seemed to go deep into the disputed points betwixt the Society and the Church. I never observed any minutes among any such papers as have come under my observation.

If these particulars are of little consequence to the purport of your inquiries, they will at least serve to show my kind feelings towards the Society, in which I have possessed some valued friends, now removed, in addition to my claim of ancestral connection.

I am, Sir, with respect, your friend and well-wisher,

WALTER SCOTT.

MACAULAY'S HISTORY AGAIN.

To the EDITORS *of* THE BRITISH FRIEND.

RESPECTED FRIENDS,—Many of your readers have doubtless, ere this, perused Macaulay's *History of England*, and also the refutation of the sweeping charges made by the author upon the character of William Penn. It is, however, probable that there may be others who, from want of time or opportunity, have yet to learn the palpable injustice with which (to write charitably) he has been ignorantly assailed. I am not disposed to trespass on your pages farther, than to allude to the monstrous inference thrown out by Macaulay, at page 666, and which not only contradicts the author's registered opinion of William Penn at page 507, but must, by its own absurdity, convince every one at all acquainted with the real character of the latter-mentioned individual, of the impossibility of the existence of such feelings in his breast.

I will, however, give the quotation :—

"Cornish suffered death within ten days after he had been arrested. That no circumstance of degradation might be wanting, the gibbet was set up where King-street meets Cheapside, in sight of the house where he had long lived in general respect—of the Exchange, where his credit had always stood high—and of the Guildhall, where he had distinguished himself as a popular leader. He died with courage, and with many pious expressions; but showed, by look and gesture, such strong resentment at the barbarity and injustice with which he had been treated, that his enemies spread a calumnious report concerning him. He was drunk, they said, or out of his mind, when he was turned off. William Penn, however, who stood near the gallows, and whose prejudices were all on the side of the government, afterwards said, that he could see in Cornish's deportment nothing but the natural indignation of an innocent man, slain under the forms of the law.

"Elizabeth Gaunt was burned alive at Tyburn, on the same day on which Cornish suffered death in Cheapside. She left a paper, written, indeed, in no graceful style, yet such as was read by many thousands with compassion and horror. 'My fault,' she said, 'was one which a prince might well have forgiven; I did but relieve a poor family, and, lo! I must die for it.' She complained of the insolence of the judges, of the ferocity of the gaoler, and of the tyranny of him, the great one of all, to whose pleasure she, and so many other victims, had been sacrificed. To the last she preserved a tranquil courage, which reminded the spectators of the heroic deaths of which they had read in Fox.

"*William Penn, for whom exhibitions which humane men generally avoid, seem to have had a strong attraction, hastened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned.* He afterwards related, that when she calmly disposed the straw about her, in such a manner as to shorten her sufferings, all the bystanders burst into tears."

How are we to understand this? If the words of the historian are true, that William Penn was really at these executions, the very fact of the presence, at such a time, of an individual whose world-wide and fadeless reputation for philanthropy, and desire for peace on earth, and good-will toward men, must at once carry conviction to every sensible mind, that it was not for the purpose of indulging a disposition which a savage might disdain to evince, but from a desire, if possible, to protect the wretched criminals from protracted or unnecessary agony.

Macaulay's *History of England* is a masterly-written work; but its lustre is sadly dimmed by remarks, which one would have scarcely supposed *could* have fallen from the pen of an enlightened writer in our day and generation.—Yours, &c., T. F.

Maidstone, 3d Month, 3d, 1850.

INFLUENCE OF RICHES.

To the Editors *of* The British Friend.

Dear Friends,—Some worthy Friend has remarked, that all the persecutions that ever befell our religious Society never did it half so much harm as riches have done. In the "Irish Friend," a few years ago, reference was made to a play which had been acted in London, in which Satan was represented on the stage, and made to say, that "the surest way to ruin the Quakers was to make them rich." The solemn language of the apostle is as true now as formerly; "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Let not the warning voice of history be unheeded. The favours heaped by Constantine on the clergy so transformed them, that the house of prayer became a den of thieves; buyers and sellers filled the temple; a man-made ministry robbed God of his glory, and the people of their privileges; spiritual worship fled; true discipline, that wall of Zion, was broken down; luxury and the lust of power, accompanying the possession of wealth by the priesthood, brought things to such a pass, that the people said, truly, "In the man of the Lord, and in the name of the Lord, every bad thing beginneth." The Scotch proverb, "The kirk is always greedy," and the English one, "As proud as a parson," show the results of making a gain of godliness.

Friends have, in the abounding mercy of the Most High, been preserved from hiring men to preach. A person of another denomination said to a Friend, "*Hiring* is an ugly word, when applied to the ministry. I don't like it very well. We supply their wants." The Friend replied, "Hiring is a proper English word. We speak of hiring a vehicle, and no disgrace attaches to the word. So with regard to the word *buying*. A man may speak of buying a field, and the word is not discreditable; but let him talk, as Simon Magus did, of *buying* the power to communicate the Holy Spirit, then the enormity of the thing becomes evident at once. So when the word *hire* becomes connected with *preach*, the secret witness in men's minds shows the inconsistency. Look at it." It is inconsistent. We who believe right preaching to proceed from the influence of the Holy Spirit, can no more think of hiring a man to preach, than we can of hiring the Almighty to move the individual to the work!

The love of gold is not confined to the clergy. John Wesley spoke of the laity, when he said, "Build no more chapels than are absolutely necessary; and not then, unless two-thirds of the expense are subscribed beforehand, otherwise the necessity of raising money will make rich men necessary to us; and if once rich men become necessary to us, then farewell the Methodist discipline, if not doctrine too."

In our beloved Society, we have neither clergy nor laity. This is a great privilege. But the real Satan exists still, and he knows the power of a bag of sovereigns. Our worthy friend, Thomas Shillitoe, spoke of some who said, "We are willing to leave off business when we get enough; but we find it difficult to define the word enough." He said, "Such should be willing to have it defined for them, under the influence of the wisdom from above" (or to that effect). I heard a beautiful anecdote of two English Friends, some years ago, creditable to them both. One wrote to the other, to query whether he had not accumulated property enough, and whether the time was not come for him to close his secular pursuits. The Friend replied, "*I am willing to leave the decision to my Monthly Meeting.* If they think it right, I will at once cease from business." Men like these form oases in the midst of a desert world. There is a greenness about them which it is refreshing to contemplate. Will not some of your readers favour us with their thoughts on these things?

Meantime, as the value of a communication depends not on who speaks, but on what is spoken, I prefer (while giving you my name and address) that this letter be Anonymous.

There is no allusion in these lines to any person as being a transgressor. The writer does not, even mentally, say to any one, "Thou art the man."

DEGENERACY—REFORMATION.

To the Editors *of* The British Friend.

Dear Friends,—It must be admitted by all, that we of the present generation of Friends enjoy many privileges compared with those who have gone before us. Would that we walked more answerably to the blessings and benefits received!

In no respect, perhaps, is our condition more privileged, than in the superior advantages we possess, in a literary point of view; whether we look at the amazing cheapness at which books are now produced, and the astonishing variety of subjects of which they treat; or at the multiplicity of periodical publications, on almost every imaginable topic; whether of a political, moral, or religious character. It is, I confess, in this latter department of our literary advantages, that I have long felt most interest; persuaded that from this source society has derived, and is destined to derive, as much, if not more, improvement, than from any other.

Within our own pale, as a religious Society, we have now quite a number of periodicals. I do not intend here to dilate on the advantages which, if rightly conducted, these publications are calculated to produce. Your own interesting journal I have read from its commencement, and feel a lively concern for its success. Next to that, I have perused with most pleasure and satisfaction, the pages of your Philadelphia contemporary, "The Friend." In a recent number, an article under the title at the head of this letter, very much pleased me; and I now send it for insertion, convinced that by many of your readers it will be perused with satisfaction.—I am, yours, with sincere regard, J. S.

DEGENERACY—REFORMATION.

How is it with us in the present day? Have we

sought Christ, and found Him to be our all in all? Do we love Him, the unfailing source of joy and comfort, above all things? Are we endeavouring to follow Him, who will lead us safely to the haven of rest and peace? This is, indeed, a day of degeneracy and mournful declension on the part of many in our Israel.

There appears to be a willingness in some to lower the ancient standard; to evade the precious testimonies which occasioned our early Friends so much suffering; and to heal the hurt of the daughter of my people deceitfully, saying, "Peace, peace, where there is no peace," Jer. viii. 11. Is it not to be feared, that there are amongst us (even some who are making profession of the gospel), who know but little of a daily, humble abiding with our blessed Saviour, who said, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If any man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned," John xv. 5, 6.

How have these become as withered branches, for want of an abiding in the vine, that they might receive the sap and nourishment thereof! Others have become tired of gathering the manna every day, and are satisfying themselves with reports of its virtue, and the friendships of the religious world. Yet hath the Lord reserved a remnant unto Himself, even in this day of degeneracy, who have to go mourning on their way, in sorrow and sadness of heart, and who are ready, at times, to cry out, in the language of the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people," Jer. ix. 1.

Were Friends more livingly concerned to work out their souls' salvation with fear and trembling, they would become like a city set upon a hill, which could not be hid; and there would be a gathering of the nations unto the gospel of peace and salvation; yea, they would become as shining stars in the firmament, whose light would shine forth, even to the ends of the earth, and all the kindreds thereof would come and glorify our Father who is in heaven.

But as regards the life and power of religion, what a careless, unconcerned state many are in, and how deplorable is their condition! There is, indeed, cause of mourning and lamentation throughout all the borders of our Zion, notwithstanding the outside show and profession among us. The language of the prophet seems adapted to our present situation, "Yet I have planted thee a noble vine, wholly a right seed. How then art thou turned into a degenerate plant of a strange vine unto me?" Jer ii. 21.

There is also that amongst us which may be compared to the wedge of gold and the Babylonish garment; and our Society never will witness prosperity, nor know a going forth conquering and to conquer, until it be removed from the camp of our Israel. Ah! what baptisms, what travail of spirit, will the upright-hearted have to undergo, before the cursed thing be removed! The mourners of Zion have to strew their tears as they go, when they behold the breaches in her walls, and the waste places thereof. The words of our blessed Lord and Saviour remain true and unshaken: "Strait is the gate, and narrow is the way, that leadeth unto life." Again, "I am the way, the truth, and the life; no man cometh to the Father but by me."

He also declared Himself to be the door into the sheepfold, and if any man climb up any other way, the same is a thief and a robber. Nothing short of daily bearing the cross of our blessed Saviour, and humbly following in his footsteps, will lead us in by Him, the door, into the sheepfold. Did not the immediate followers of our Lord find the path strait and narrow—often very trying to nature? Yes! and they also found Him to be the way, the truth, and the life, leading them in this holy path, by whom an entrance was abundantly administered into His everlasting kingdom And did not the early Friends witness his life and power in them, bringing them forth out of darkness, and a state of alienation, into the marvellous light of the gospel? The same life and power which brought them forth and made them more than conquerors, through Him who died for them and rose again, sustained them in an hour of need, in time of affliction and hot persecution. It kept them in Christian patience, meekness, and humility, while passing through this vale of tears, and in the end gained for them an eternal inheritance in the kingdom of our Redeemer. As the truth remains the same, yesterday, to-day, and for ever, it will do as much for us as it did for our forefathers, who obtained the prize through suffering and tribulation, if we submit to His turning hand, who would work wonderfully for us, even to the redeeming of our souls from all iniquity, by the washing of regeneration, and the renewing of the Holy Ghost; making us appear without spot before the world, having our robes washed and made white in the blood of the Lamb. But, if we cannot bear the cross of Christ, we cannot expect to reign with Him; for He hath declared, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven,' Matt. x. 32, 33.

So that we see there is no half-way work in the religion of our blessed Lord. If we are unwilling to come forth as faithful soldiers enlisted under our great Captain, and declare his truths in the earth without fear of man, we are none of his.

If any of us are seeking to climb up to heaven any easier way than that of bearing the daily cross, and entering by Christ, the door, into the sheepfold, let us remember that such are accounted thieves and robbers. O! what will be the awful condition of such as these in the judgment-day! It will fare no better with them, than it did with him who entered into the marriage-chamber not having on the wedding garment; who was bound hand and foot, and cast out into outer darkness, where there was weeping and gnashing of teeth.

Although we may declare the truths of our blessed Lord, from the morning of our days until our heads become gray with old age, yet, unless He is pleased to bless our labours, they will be unavailing, and may be accounted of men as idle dreams. Paul may plant and Apollos water, but God giveth the increase.

Those who are striving in a cunning and designing way to lower the standard of truth—to remove the ancient landmarks—and still bear the name of Christ, unless they repent and do their first works, had better go out from us, and make no profession with us, that they may no longer remain as moths and as cankers to our poor, tried Society.

But unto you who are yet struggling on, bearing the daily cross, and who are still cleaving unto the good old way, may the language go forth: Journey on; be not dismayed, for, through the power of truth, ye will yet be made to triumph over all! If we journey on, trusting in the Lord, we shall be made victorious, yea, more than conquerors, through Him who gave Himself for us; and, at the close of our earthly pilgrimage, we shall find an admittance into the celestial city, "where God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor

crying, neither shall there be any more pain; for the former things are passed away," Rev. xxi. 3.

"And the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof," Rev. xxi. 23.

THE TITHE RENT CHARGE.

To the Editors *of* The British Friend.

Dear Friends,—Although I may not be perfectly informed of the proceedings and result of the recent Conference on this subject, I greatly fear that some weakness has been manifest in its deliberations I understand it is intended to recommend, that where landlord and tenant are both Friends, and the tenant is distressed for the rent charge in question, the landlord should reimburse the tenant the amount of the rent charge, leaving the latter to bear the costs and the loss occasioned by a forced sale of his goods.

Now, if it be right for the landlord to pay a part, it is right he should pay the whole; and if he can thus reimburse the tenant, there can be no valid reason why he should not at once pay the demand, and spare all this voluntary suffering.

Again: I am told it is proposed, that where a tenant is a Friend, he is *not to agree* to pay the rent charge, but that he *may covenant not to reclaim it* from his landlord; which is neither more nor less than a circuitous agreement to pay.

Such proceedings can effect no good, but are calculated to bring the testimonies of the Society into disrepute, and even contempt. To be faithful, Friends ought to be *passive* in the matter.

23*d of* 3*d Month*, 1850. C. H. M.

THE BALTIMORE CONFERENCE.

To the Editors *of* The British Friend

Esteemed Friends,—Having been interested in reading the Report of the "Conference at Baltimore," I have made some observations thereon, and will feel obliged by their being inserted in your next publication.

The Conference, as many of your readers are aware, was composed of representatives from the Yearly Meetings of New York, Baltimore, North Carolina, and Indiana, and from one of the bodies claiming to be recognized as New England Yearly Meeting, and assembled at Baltimore in 7th Month, 1849, "agreeably with a proposition from the Yearly Meeting of New York, to take into consideration the present tried state of our Society, and to labour for its restoration to that unity and fellowship that formerly characterized it."

Although there is no direct mention, in the Report, of the principal object of this meeting, yet it is well known that it was the division which had occurred in New England, in 1845, that occasioned the appointment. The Yearly Meeting of New England, which had been previously recognized by the other Yearly Meetings, both in America and Europe, and with which they held official correspondence, is not, as I think, to be considered as now in existence; but in its place there are two bodies, each claiming to be its legitimate successor, and, as such, hoping to be recognized by the other Yearly Meetings. In former cases of division, each of the other Yearly Meetings exercised the right which it possessed—of recognising and acknowledging unity with that body which most preserved its footing on the *ancient* faith and principles of the Society; without reference to numbers, whether they held possession of the meeting house and documents, or to any other adventitious circumstances connected with the separation; but endeavoured, under the guidance of the holy Head of the church, to ascertain which body was on that foundation on which the discipline was established, and in that state in which alone the "unity and fellowship" of the Truth can be felt; and to such the right hand of fellowship was given.

No reason has been assigned, why this sound and established usage should have been departed from, in any instance, with regard to the recent division in New England. Each of the bodies seeking to be recognized, gave forth a statement of the causes that led to the separation, and addressed epistles to the other Yearly Meetings, each of whom should be the sole judge (as in former cases) with which it can unite; and, therefore, for any number of Yearly Meetings to join together and issue such a report—to appear to dictate to, or to find fault with, other Yearly Meetings, who were endeavouring to act in conformity with the ancient and sound usage—is an infringement of the rights of those meetings, and at variance with the following passage in the Report of the Conference itself:—"This Conference is united in the belief, that it is essential for us clearly to understand, and inviolably to sustain, the rights that belong to distinct Yearly Meetings."

Where a Yearly Meeting, that heretofore corresponded with other Yearly Meetings, becomes divided into two bodies, each professing to be the legitimate successor of the former Yearly Meeting, it is the province of each of these yearly meetings to decide with which of the divided bodies it can unite; and any attempt at coalition or junction of any similar bodies, to bias or influence its decisions, is an unsuitable interference with its rights, to which the language of the Report appears most applicable:—"But in the exercise of those functions which legitimately and exclusively belong to itself, as the forming or administering of its own discipline, any interference by another Yearly Meeting, or attempt to control its action in these respects, would be an infraction of our established order, and fraught with consequences perilous to the whole brotherhood of Yearly Meetings against which we feel solemnly bound to bear testimony." If, then, this Conference has, as appears by the Report, expressed a judgment on a question still undecided, with a view to influence and control the action of the other Yearly Meetings, where the recognition of either of the claimants in New England is still pending, it has not acted in accordance with the principles laid down in its own Report; on the contrary, there has been, on the part of the Conference, an infraction of our established order.

Four of the Yearly Meetings of Friends declined to participate in this novel expedient for restoring "unity and fellowship." If all had been represented at the Conference, as a superior tribunal, to decide which of the bodies claiming to be New England Yearly Meeting should be acknowledged as such, each of those bodies should have been invited to attend; and each of the Yearly Meetings should have avoided the expression of any sentiment, until the parties had been heard. But this object could not be attained, as New York Yearly Meeting invited only one of the bodies claiming to be New England Yearly Meeting; and not as applicant for recognition, but *as judge* in its *own cause*, thus evidently prejudging the matter. How, then, could this Conference be likely to "restore that unity and fellowship that formerly characterized" the Society?

If there had been a sincere desire to restore harmony, and to bind up that which was wounded, both parties in New England should have been invited. If the Conference had then, in a due and weighty manner, proceeded to scrutinize into the causes of that want of unity which led to the separation, and even to the appointment of the Conference itself; to ascer-

tain where there had been a departure from the right order of the discipline; to lay "judgment to the line and righteousness to the plummet," without regard to numbers, influence, station, or eloquence; to show that there was no feeling to support a party, or any desire but that Truth should be exalted, each party "bringing their deeds to the light;"—in a Conference thus conducted, and the righteous balance of the sanctuary permitted to try the proceedings, there can be no doubt but Truth would triumph, and true harmony be promoted. But when proceedings are conducted in the absence of those who are interested, an opportunity is given for covering over that which ought to be brought to light, and an opening is made for the enemy to obtain the advantage.

As already mentioned, this Conference was composed of committees appointed by four Yearly Meetings, and from one of those bodies claiming to be the Yearly Meeting of New England. As four other Yearly Meetings declined appointments; as the second body, claiming to be New England Yearly Meeting, was not represented; as two of those parties who attended were from smaller bodies, who seceded or withdrew from larger bodies, a few years since, in a manner not very dissimilar to the smaller body in New England; and as they were recognized by the other Yearly Meetings, because they adhered more to our *ancient* and sound principles than the larger bodies from whom they separated; it cannot be fairly deduced, that half of the Society was represented at this Conference; and yet the document issued by them is so nicely drawn up, as to make it appear that they were acting on behalf of *the Society*. Why did not the Yearly Meetings of Baltimore and of New York come honestly forth, and say, We will mete the same measure to others which was meted to ourselves a few years since; we will examine and see whether of the two bodies in New England has adhered most to our *ancient* faith; and if it appears, that a solid concern for the maintenance of a sound spiritual ministry and doctrines, was tortured into a charge of *detraction*, we will not be led away by any specious reasonings, appearances, or numbers? At a period when a reformation was wanted, in some particulars, in Ireland — Friends probably "taking into consideration the present state of our Society"—the Friends appointed to this service, rightly feeling the weight and the great importance of the concern, previously to proceeding therein, submitted each other for examination, as to how far they were themselves clear of those things which had brought this concern before the body. Had those of the several Yearly Meetings at this Baltimore Conference been thus concerned, in the fear of the Lord, it can scarcely be anticipated what might have been the happy result. For if the Baltimore Committee had commenced by looking into their own condition, must they not have been constrained to acknowledge, We do not feel duly qualified to proceed in this work, without first fully examining whether the smaller body in New England, who are not represented here, may not be the maintainers of that *ancient* faith and doctrine, which would entitle them to our "unity and fellowship;" for we ourselves, within a few years, had to retire from our meeting-house, during the Yearly Meeting, and seek a refuge elsewhere, being the smaller body; and yet, because we endeavoured to maintain the *ancient* faith of the Society more consistently than the larger body, we were acknowledged by all the sound Yearly Meetings. We cannot, therefore, consistently sit in this Conference until we measure the same justice to the smaller body in New England, that has been measured to ourselves. And might not the Committee from New York Yearly Meeting adopt the same language? whilst those from New England might, under the power of Truth, have been brought to exclaim, Alas! we verily "are guilty concerning our brother!"—we have been instrumental in causing this separation, by an undue exercise of the discipline in various ways; we are not qualified to sit here and to judge our brethren, who are absent, being one of the parties concerned in this affecting separation. If thus humbled under the "mighty hand of the Lord," and seeking alone for His wisdom and counsel to direct, we might then expect that ability would have been afforded "to labour for the restoration of that unity and fellowship that formerly characterized" the Society.*

The Report appears, from its general tendency, to have been drawn up so as to find fault with those Yearly Meetings who have felt restrained from corresponding with, or acknowledging, that body in New England represented at the Conference. How inconsistent for this party to appear as judge in its own cause, has, in some degree, been already shown; but in perusing the Report, it also appears as if there was an evident desire to pass over those things in New England which caused the separation, although the Conference acknowledge, that "it is sorrowfully evident, that the peace, the harmony, the unity, and the fellowship, which are indispensable to our prosperity and usefulness, as a branch of the christian church, have been lessened and seriously interrupted." The remedy for which, they propose, should be, "to recur to the alone sure foundation, and to that system of *church government* which, in best wisdom, has stood against many floods and tempests, through a long series of years." After explaining the organization of Meetings, Preparative, Monthly, Quarterly, and Yearly, "the last being the highest tribunal in church organization, from whose decision there is *no appeal;*" "each Yearly Meeting being independent of the others, in forming and administering its own discipline;" is it not evident, nothwithstanding these assertions, that there is an attempt, on the part of this Conference, to constitute a higher tribunal, like a Congress of Yearly Meetings? and as if the decisions of this Conference, though only a minority of the Society, were to be received by the body at large?

Although there is no organized discipline for an appeal from the decision of a Yearly Meeting, yet such an occurrence as appealing to its fellows for support and recognition has been known. When the doctrines of Elias Hicks so much prevailed in Baltimore Yearly Meeting, the larger body of Friends there adopted his views, the smaller body appearing as seceders, and out of order; yet their appeal to the other Yearly Meetings was heard; and, although excluded from their meeting-house, and deprived of their records, they were not shut out from the unity and fellowship of the church, but were recognised and acknowledged. A somewhat similar proceeding occurred in other Yearly Meetings; thus establishing the principle, that the refusal, by a Yearly Meeting, to recognise where division takes place, is equivalent to disownment of those from whom such recognition is withheld. But before such a decision is come to, "it may become the duty of the other Yearly Meetings to extend to it brotherly entreaty or admonition for its restoration," which is clearly in the order of the discipline, and acknowledged as above in the Report of the Conference; thereby establishing, that although there may be no appeal against the judgment

* For a correct and more full account of these proceedings, see "A Report to the Meeting for Sufferings, adopted by the Yearly Meeting of Friends, held in Philadelphia," &c., printed at Boston, by T. R. Marvin, 1849; also, "Notes on a Narrative of Facts, &c., issued by New England Yearly Meeting of Friends," &c., printed by John Harrison, Manchester, 1848.

of a Yearly Meeting, yet that a body claiming to be such (in the case of a division), appeals to the judgment of the Society for recognition. If there was no such right, why have the larger body in New England, claiming to be the Yearly Meeting, printed a "Narrative of Facts," as they term it, as an appeal or apology for their conduct? This "Narrative of Facts," and other circumstances connected with this separation, were referred by Philadelphia Yearly Meeting to their Meeting for Sufferings, to examine into and report thereon. Their Report was presented to the Yearly Meeting in 1849, and, after mature consideration, they deferred a final decision until each of the bodies claiming to be New England Yearly Meeting, had an opportunity of examining this Report; and so careful were they that the document should be presented in a respectful manner, that it was sent by a special deputation. But, strange to say, *that body* in New England represented at the Baltimore Conference, which has put forth the following passage in its Report:—"It cannot be questioned, that if a Yearly Meeting should manifest unsoundness in Christian faith; if it should promulgate views inconsistent with the principles professed by Friends; or should not maintain our christian testimonies; that it may then become the duty of *the other Yearly Meetings* to *extend* to it brotherly entreaty or admonition for its restoration,"—that body *refused* to receive the admonition thus addressed to it; declined reading the document, and denied the right of offering "brotherly entreaty or admonition," which its Committee, as part of the Conference, now admits. If they were conscious that all was right with themselves—that there had been no departure from sound doctrine and discipline—why did they shrink from reading and giving publicity to this "brotherly entreaty," and from reviewing their acts which occasioned the separation? If their meetings for discipline had been held in that power—in accordance with the language of George Fox, which the Conference revives—"the power of the Lord God is the authority of your men's and women's meetings," they need not have been afraid of reading and giving publicity to this "brotherly entreaty;" respecting which so much interest was excited, that a number withdrew from the meeting of the larger, and went into that of the smaller body, in order to hear it read. So here, again, it appears that they have broken the bond of unity, by refusing to receive "brotherly entreaty and admonition" from one of the Yearly Meetings, by whom they seek to be acknowledged, and thereby interpose another barrier thereto. This Report of the Meeting for Sufferings to Philadelphia Yearly Meeting is a valuable document, presenting a brief and clear view, from the Reports of both the Yearly Meetings in New England, of the causes which led to the separation; the conclusion to be drawn from which is, that the smaller body has supported, and continues to support, the *ancient and sound* principles of Quakerism, in a more pure and consistent manner than the larger one; bearing its testimony against those modern Episcopalian views which had, it is believed, been warping many influential Friends, especially in the larger body in New England. Against these views, and their principal author, our late valued friend, Thomas Shillitoe, bore a solemn death-bed testimony.

Having exceeded in length what I had anticipated, I must decline now noticing several other parts of the Baltimore Report which are open to objection, notwithstanding the great care which seems to have been taken in drawing it up. But the following is so appropriate to the smaller body in New England, that I shall close my extracts with it, viz.:—

"To all our dear friends, wherever situated, who feel themselves placed under circumstances of peculiar trial, in consequence of the present difficulties in our beloved Society, we would offer the expression of our tender sympathy, and the words of brotherly encouragement, to be patient under their present sufferings and manifold discouragements; not to seek, in their own will and time, for an escape, before the Lord be pleased to open a way for their relief," &c.

And, in conclusion, I would express my concern, that all who desire the prosperity of the truth, and the extension of the principles of our religious Society, may draw near unto that Divine power, under the influence of which it was established; and which, I believe, as it is abode in, will bring the Society through its present trials; unite more fully those who are engaged in support of its ancient testimonies; and finally redound to the glory of God.

I remain, yours sincerely,

A British Friend.

3d Month, 23d, 1850.

RELATIONS AND DUTIES OF THE SOCIETY OF FRIENDS WITH RESPECT TO SLAVERY.

A valuable correspondent, who worthily fills important stations in the Society of Friends in an adjacent State, writes to us thus:—"I am exceedingly interested with the 'Letters from the South!' Our religious Society has long been labouring to impress upon the slaveholder the conviction, that their favourite institution is based upon injustice, that it is wrong in principle, and wrong in policy. In this effort we have exerted all our energy in pleading with them; we have earnestly endeavoured to bring to bear upon them the gentle and softening influence of religion, mercy, philanthropy, patriotism. In solemn tones, we have called their attention to the fearful truth, that the oppressor is hateful to God, and that retributive justice is consistent with his character.

"What fruit may have resulted from this labour in *words* I cannot say; but, to me, it seems as if the facts disclosed by those *Letters* were precisely calculated to promote the cause for which we have been labouring. They show the existence of a *germ*, which, if it could be nursed, and cherished, and fostered, might, in due time, acquire strength sufficient to overthrow the 'institution' which, for ages, has fed upon the sighs, and tears, and *labour* of its victims. I almost wonder the Society of Friends in America does not show itself so deeply interested in the success of those southern planters, who are cultivating their land by free labour, as to make its sympathy *felt* by every man, woman, and child thus engaged—*felt* in the ready demand for every article of their produce—and, for this purpose, be liberal of its funds. Would it be any thing more than should reasonably be expected as the result of that concern which we have, over and over, repeated? Feeling as I do upon this subject, I very heartily approve of the 'Suggestions' of thy English correspondent, and would be rejoiced to see the probability of their being practically adopted."

If we take into consideration the labours of the Society of Friends in past days, when slavery in this country, compared with its present flourishing condition and apparent permanency, was of small extent, and received little nourishment from the sources whence it now derives prosperity and strength—the cultivation of cotton and rice, and the manufacture of sugar—and then take a view of the present position of the great mass of the members of that Society, and the apathy which has prevailed amongst them, we may well exclaim—"How is the gold become dim! how is the most fine gold changed!" It is true that "*in words*," and at intervals, some of the Yearly Meetings have issued addresses and minutes to the public and to their own members on the subject of slavery; but we are constrained to believe there has been a sorrowful dere-

liction from individual duty and action. One of these addresses, issued by Philadelphia Yearly Meeting, in 1837, to the citizens of the United States, contains this language:—"To behold this portentous cloud *spreading and thickening* with the progress of time, and *every effort to dissipate it strenuously resisted*, fills our minds with gloomy forebodings for ourselves and for our country, and more particularly for those more immediately implicated in the evil of slavery." It also says, very truly, that "to arrive at a correct conclusion on this awfully momentous subject, it is necessary that *the demands of interest* and the clamours of passion should be silenced, and a sincere desire cultivated to pursue such course as may be consistent with the Divine will and the promotion of universal righteousness." Again, in portraying the evil influences exercised by slavery, it declares, "it is not probable that much sense of justice, and of the rights of property, can be maintained amongst people *who see their own earnings appropriated, without their consent, to the accommodation of others.*"

We have here the assertion of a simple but all-important truth, which lies at the very foundation of slavery, and which, when the "demands of interest and the clamours of passion" are silenced, indicates a proper "mode of breaking the yoke and letting the oppressed go free"—a mode that can neither be dissipated nor strenuously resisted by the oppressor. This appropriation of the slaves' earnings, *without their consent*, is not merely *theft*—because in theft the taking must be private—but it is *robbery*, in the strictest sense of the term, being "a taking away by violence, wrong, and oppression." Shall the *receivers* of these earnings, then, be held guiltless? Will their condemnation, *in words*, of the immediate perpetrators of the robbery, give them immunity from the crime of participation.

"Thieves for their robbery have authority
When judges steal themselves."

The inconsistency of the practice of purchasing and using the earnings of the slave, with a condemnation of slavery, has been clearly acknowledged by New York Yearly Meeting; and in the following paragraphs, from a minute of Philadelphia Yearly Meeting in 1839, it is hinted—very delicately, we confess, but still in terms not to be misunderstood—that dealing in the products of slave labour has a tendency to lessen our abhorrence of slavery, and is not quite compatible with pure religious profession:—"The close connection and intimate intercourse which are maintained between the different sections of our common country, through the diversified and widely-spread channels of commerce and business, may, unless we are very watchful, blunt our sensibilities to the cruelties of slavery, and diminish our abhorrence of its injustice. We wish tenderly to incite our dear friends to an individual inquiry, with a single eye to the pointings of truth, how far they are clear in these respects; and should such an examination awaken serious apprehensions as to any part of their traffic, that they may be willing to forego every prospect of gain arising from the prosecution of business which is incompatible with the purity of our religious profession."

We fear it would not require a very close investigation to establish the fact, that comparatively few of the members of these Yearly Meetings have given practical heed to the advice and suggestions thus offered. "Deep-rooted customs," says John Woolman, "though wrong, are not easily altered; but," he adds, "it is the duty of every one to be firm in that which they certainly know is right for them." Again:—"Customs generally approved and opinions received by youth from their superiors, become like the natural produce of a soil, especially when they are suited to favourite inclinations; but," he proceeds, "as the judgments of God, by which the state of the soul must be tried, are without partiality, it would be the highest wisdom to forego customs and popular opinions, and try the treasures of the soul by the infallible standard, Truth."

In reference to the practice of slaveholding, the same clear-sighted writer makes an inquiry which is equally applicable to the case of using the productions of slavery. "Whence is it," says he, "that men who believe in a righteous omnipotent Being, to whom all nations stand equally related and are equally accountable, remain so easy in it, but that *they do not discuss this matter with that candour and freedom of thought which the case justly calls for?*" If those who condemn slavery and yet enjoy its fruits, would "silence the demands of interest and the clamours of passion," and discuss the matter with candour and freedom of thought, humbly and sincerely seeking to have their understandings opened and enlightened by the Spirit of truth, we believe that "whatever prejudice may assert, or sophistry attempt to establish," the inconsistency of their practice would be too obvious to be be disputed. Our knowledge, however, of the sentiments and the practice of many, induces us to fear that there is less need of a conviction and acknowledgment of the truth of the principle we are advocating, than of a faithful observance of it. We would affectionately, yet earnestly, remind those who are in this position, of an exhortation issued by Philadelphia Yearly Meeting, not long since:—"Let us beware of resting in a bare acknowledgment, even of the most sound and consistent principles; ever remembering that a profession of the truth will add to our condemnation, if we are not endeavouring to live in conformity with it."—*Non-Slaveholder, 3d Month, 1st.*

ANTI-SLAVERY TOUR OF JOHN CANDLER AND GEORGE W. ALEXANDER.

From our usual file of West India papers, we quote the following:—

"Public Meetings were held at the Wesleyan Chapel on Monday evening, and at the Court-house last evening; the former, in furtherance of the cause of Temperance; and the latter, to adopt a petition to the Imperial Parliament, praying for the exclusion, from the British market, of the sugars of the Brazils and the Spanish West Indies, until those governments shall respectively have conformed to the existing treaties between them and Great Britain for the suppression of the Slave-trade. These meetings originated with the two gentlemen whose arrival among these colonies we announced some weeks past, John Candler, and G. W. Alexander, Esqs., of the Anti-Slavery Society. It was gratifying to observe the crowded audience on both occasions; on the last evening especially, when many ladies were present; thus testifying the deep sympathy of the community in the cause of suffering humanity. Dr. John Brown presided as chairman on this occasion; very able and luminous speeches were delivered by the two Anti-Slavery gentlemen, which cannot fail in obtaining the willing and cheerful subscription to the petition by every individual who heard these speeches; and as the measure to be prayed for is one which every inhabitant of the colony is interested in, we trust that the call for the signature of all classes will be cheerfully responded to. Similar movements have taken place in the other colonies visited by these gentlemen."—*Grenada Free Press*, Jan. 23, 1850.

If a good man cannot prevent evil, he will hang heavy on its wings, and retard its progress.—*Cecil.*

AN INCIDENT OF SLAVERY.

YESTERDAY morning, we witnessed a scene that we little believed could be enacted within the borders of Kentucky. The steamer G. W. Kendall was lying at the wharf at the foot of Wall street, preparing to start to New Orleans. On the forecastle deck stood a group, consisting of a *master and five or six slaves, including a woman with a child at the breast*, who were apparently going to the south. Just as the last bell of the steamer rang out its peal for departure, and the lines were about to be cast loose, the mother was bidden to give up her infant, and was told she must go without it. At this intimation, the poor creature was frantic with grief. She caressed the child a moment, then flew to her trunk, in which had been packed various little articles of clothing that she had made up for it to wear. These she first pressed fervently to her lips, and then bestowed them upon the child. Her owner then ordered her to follow him, and she mechanically started to obey; but the promptings of nature were too strong within her swelling breast to be resisted, and, with loud sobs of grief, she turned, embraced her child, and clung to it with the tenacity of despair.

The heart-rending grief of the woman, and her frantic gestures, attracted the attention of persons passing along the levee, and strongly excited the sympathies of many. The owner was asked by a gentleman if he would sell the woman and child. To this he assented, and demanded 650 dollars for them. Upon inquiry, however, it was ascertained that the woman was to be sold down the river, and that the child was to be disposed of here. The bystanders volunteered to raise a subscription to buy the child, and send it with its mother, and several of them proffered ten dollars apiece. At this juncture, Capt. Norton, the captain of the boat, came forward and told the owner of the slaves that he would not take him on his boat, and sent the whole party ashore, and in a few minutes the steamer was seen dashing over the falls without them.—*Louisville Courier*

VEILS.

Selected for THE BRITISH FRIEND.

AMONGST the great numbers of the inventions of luxury prejudicial to the sight, there are few, if any, which have more hurtful effects than the *veils* now used by the fair sex; which, indeed, seem rather adopted for the purpose of exciting male curiosity, than from any absolute convenience resulting from them. The continual vacillation of these gauzes, or nets, thus intercepting objects in a confused and partial manner, weakens the sight so much, that I frequently have under my care young persons, not more than seventeen or eighteen years of age, whose eyes were naturally very good, but who already complain of visual weakness, and are no longer able to execute any of those fine works with which they have been accustomed to amuse themselves.

Will these martyrs to fashion never be truly sensible of the injury they are thus doing to themselves? Ought they not, indeed, to perceive it in the ease and pleasure which they feel on throwing their veil on one side, in order that they may be better able to see the objects which excite their curiosity? Yet the veil is still retained; and though some, by an experience almost too tardy, have been induced to correct their error, yet, I fear, there will always be too many of these gewgaws so pernicious to the visual faculty, as they are now, unfortunately, adopted even by the lowest classes.

Would that my decree were strong enough, my words persuasive enough, to banish them all, without a possibility of their returning!—*From the Art of Preserving Sight. By an eminent Oculist.*

THE BORNEO MASSACRES.

(ON BEHALF OF THE ABORIGINES' PROTECTION SOCIETY.)

HAVING brought the subject of the Borneo massacres so fully before the public, and having already shown the reasons which not only justified our course, but compelled us to take the view we did, we feel it due to those who have supported us, as well as to all who are desirous of forming an unbiassed opinion, to offer some strictures on the arguments brought forward by our opponents.

In doing this, our only desire is to endeavour to dispel certain misapprehensions which we feel are but too general.

And, first, it is necessary the public should be enlightened as to the manner in which the *Times* has endeavoured to prove that our statements and opinions are erroneous. It began by issuing an entirely false report of the meeting at the London Tavern, in which Captain Smith was made to appear as the chief speaker, and to have entirely discomfited our party: whereas the evidence produced on our side was so decisive, that though there was a large party prepared at first to support his allegations, yet, after hearing all that he had to say, the demonstration of feeling which had so warmly supported his opposition, was in the end as decidedly pronounced against him; not one hand was held up against the resolutions, which were all carried unanimously. The subsequent leading article was grounded on this erroneous statement, and was supported by satire, not by argument of any kind. The true value of Captain Smith's evidence having been now, however, so fully exposed, he may well be passed over. There appeared, next, letter, purporting to be written by a certain Captain Alexander Campbell. We can only say that, as far as we can ascertain, such an individual *does not even exist*. The fact of our opponents resting their attacks on such ground as this, clearly proves the hollowness of their cause, and requires no further comment.

It must be evident, that we can have no desire unjustly to throw aspersions on the character of Sir J. Brooke. True friends to the Aborigines are too rare, for us to be able to afford to slight the labours of a single one in this good cause; and it was with unfeigned regret we found ourselves compelled to change our opinion of one whom we hoped was carrying the blessings of civilization and Christianity among—to us—a new aboriginal race.

As a matter of opinion, independent of facts, whatever they may be, we are entirely at issue with those who admit that, under any circumstances, we are justified in exterminating any race of human beings, be their crimes what they may. The principle is not only barbarous in the highest degree, and utterly inconsistent with Christianity; but has not even the slightest show of policy or reason to support it. Numberless instances might be produced of the most lawless races becoming civilized; but invariably by other means than bloodshed and oppression. But, beyond this, we have the unexceptionable testimony of persons fully acquainted with the character of the aboriginal inhabitants of the Eastern seas, that, by fair dealing and the encouragement of commerce, the most daring and desperate may, with facility, be induced to abandon their piratical habits, and restrict themselves to an honest course of life.

Our opponents have entirely failed to show, that the piracies of which we have heard so much (but which we believe, on the testimony of Sir S. Raffles, and of other equally competent judges, to be much exaggerated), are, with any shadow of reason or probability, attributable to the Sakarran and Sarebas Dyaks, but to the Sooloos and Illanoos, and others. In fact, Serif Sahib, the Sakarran chief, was himself invested with

his authority by Muda Hasim, Sir J. Brooke's *protegé*, and his predecessor, as Rajah of Sarawak; fully proving the falsehood of the assertion which has been made, that the two races are distinct. We have also Sir J. Brooke's own testimony, that four-fifths of the crew of the piratical Prahus are slaves, and compulsorily engaged by the chiefs; and as he truly *says* (better had he acted in accordance with the principles he so boldly professes), "a distinction ought in justice to be made between the the two classes;" and, therefore, we infer, they should not be all involved in one common destruction.

We now, once for all, rebut the charge, that we are defending piracy, and distinctly declare that we simply call in question the employment of measures for its suppression, so unjustifiable and impolitic as those adopted by Sir J. Brooke. We also declare, as unhesitatingly, that we shall be always ready to meet our opponents on the grounds of fair argument; but defy them to put us to silence by misrepresentation, or ridicule, or low abuse, which have hitherto formed their principal weapons, assisted by anonymous communications, or by false and fabricated statements, equally devoid of foundation.

We have been accused of taking all our evidence from one side. We most readily admit this. We have not procured one tittle of direct evidence in regard to this particular question under review, excepting from Sir J. Brooke's own personal friends and partizans; and if they, his ardent admirers, have calumniated him, we are not responsible for their misstatements.

It may, however, be stated, that the *Times* says, that Sir J. Brooke's proceedings are sanctioned by the Christian community of Singapore, who, they conclude, must know more about the matter than the Aborigines' Protection Society. The editor had, perhaps, forgotten that Sir James Brooke himself, as quoted by the *Times*, says, "that those hardened and lawless tribes find advocates even amongst the Christian community of Singapore." There are, therefore, some nearer the scene of action, who view this affair in the same light as we do.

In conclusion, we must assert our strongest conviction that, were such a system as that of Sir J. Brooke persisted in, piracy in those seas would only cease to exist when the races he is attacking are totally exterminated. We have, however, no fear that this will be the case; for it is quite evident, from the manner in which the question has been received by the public, that those of his defenders who have not been actuated by personal or party motives, have been misled by an ignorance of the facts, which it has been the great object of our opponents to foster; and, considering the degree of credit that their organ maintains with the public, it is not surprising that the misapprehension should, in some degree, continue. It is, however, equally clear, that this delusion is becoming rapidly dissipated; and we have no fear but that the result of a parliamentary inquiry, which it is intended to move for, and which, it is to be hoped, may be the most searching and impartial, will be the acknowledgment, on all hands, that, in calling public attention to this subject, in the manner we have done, we have only been performing a painful but imperative duty.

In doing benevolent things, there is, both as to the time and the manner, a propriety which gives value even to the least; the manner in particular has a marvellous effect. A charitable action, gracefully done, is twice done. To some people one would be willing to owe almost everything, so handsomely do they confer kindness; while from others a favour, for the opposite reason, is a load.

Births.

First Month, 1850.

7th. At Middlesbro', Emma, wife of Edgar Gilkes, a daughter; who was named Lucy Sophia.

29th. At Great Bardfield Hall, Essex, Elizabeth Ann, wife of Henry Smith, a daughter; who was named Marianna.

Second Month, 1850.

11th. At Dublin, Ellen, wife of Joseph Glaisyer (late of Brighton), a son; who was named Henry.

Third Month, 1850.

6th. At Orchard House, Hawick, Rebecca, wife of Walter Wilson, a son.

8th. At Bregsell Farm, near Dorking, Catherine, wife of John Grant Sargent, a son.

23d. At Carlow, Isabella, wife of James Morris, a son.

... At Newcastle-on-Tyne, Sarah, wife of William Wilson, a son.

Marriages.

Second Month, 1850.

14th. At Bolton, Frederic Patching, of Birmingham, to Martha, fourth daughter of the late Robert Crosland, of Bolton.

Third Month, 1850.

7th. At Exeter, Henry Barrett, of East Dulwich, Peckham-rye, to Mary Anna, only daughter of the late J. Dymond, of the city of Exeter.

20th. At Winchmore Hill, Middlesex, Thomas Pease, of Chapel Allerton Hall, in the West Riding of the county of York, to Martha Lucy, only daughter of Henry Aggs, of Bruce Grove, Tottenham.

26th. At Reading, James Boorne, jun., of that place, to Ellen, second daughter of Samuel and Susannah Whiting, of Speenhamland, Berks.

28th. At Manchester, Frederick Fryer, of Leeds, youngest son of the late Joseph Fryer, of Toothill Grove, Huddersfield, to Elizabeth, second daughter of Robert Longdon, of Manchester.

Deaths.

Second Month, 1850.

3d. At Derby, in her 87th year, Betty Shipley, widow of the late John Shipley, of Uttoxeter.

17th. At Stoke-Newington, Joseph Coventry.

21st. After a lingering illness, borne with much patience and resignation, aged 59, Sarah, wife of William Carson, Smithdown-lane, Liverpool.

22d. At Richmond Hill, Monkstown, near Dublin, Elizabeth, widow of the late Jonathan Pim, aged 63.

27th. At Finedon, aged 75, Elizabeth Stretch, widow of the late Samuel Stretch, of Hatherton, Cheshire.

Third Month, 1850.

2d. At Darlington, Mary Smith, aged 77.

4th. At Ballitore, Ellen, wife of Henry Allen, aged about 49.

6th. At Melksham, after a short illness, aged about 26, Edward Wallis, fifth son of Abraham Wallis, of London.

... At Newcastle-on-Tyne, aged 4 years, Robert Charles, son of Charles and Hannah Brightwen.

20th. At Coalbrookdale, Salop, Francis Darby, aged 67.

24th. At the house of his sister, Elizabeth Haggar, Stoke-Newington, William Squire, in his 60th year.

... At Penrith, Hannah Hayton, aged 70.

26th. At Alton, Joshua Coleby.

... At the residence of James Mason, York, in her 61st year, after a painful and protracted illness, borne with great patience and resignation, Hannah Catlin, a member of Southwark Monthly Meeting of Friends.

TO CORRESPONDENTS.

R.H.—His paper on the "English Language" was too late for this month.

C.T.—Our opinion is unaltered.

Philalethes.—See our standing Notice to Contributors.

T.W.—Having, several years ago, gone at some length into the subject of his letter, we are not inclined to resume it.

W.B.—In a leading article, he will find the question he wrote us about, pretty largely treated of.

J.B. and E.G.—Our best thanks are due for their kind and prompt attention.

J.C.—Received too late.

Communications from the following have been received:—B.B.W.; J.P.M.; J.S.; A.W.; W.W.; H.S.; E.M.; W.N.; W.W., jun.; J.H.; J.P.; J.M.; H.L.; J.S.L.; S.J.; G.H.; T.L.; T.H.; E.D.H.; W.G.; R.B.; H.A.; G.C.; J.E.; J.S.S.; C.W.; J.J.F.; and S.B. Also,

Memorials of Rebecca Jones; Working Man's Friend, several Numbers; Life and Death in Ireland; Circular from Peace Congress Committee; On the Dignity of Labour; Herald of Peace for 3d Month; Peace Advocate for 3d

Month; A Few Words in reply to Reasons for Objecting to the Republication and Circulation of Barclay's Apology, *Third Edition;* Address from the Committee of the Peace Society; Dublin General Advertiser of the 2d, and Carlow Sentinel of the 9th curt.

Reviews, Poetry, and many articles intended for the present Number, are unavoidably delayed.

To Contributors.—No Communication of any kind is ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

To Agents.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands two days before the end of each month.

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No. V. GLASGOW, 5TH MONTH, 1ST, 1850. VOL. VIII.

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TO EMIGRANTS, CAPTAINS, SHIPPERS, &c.

No one should leave England without a Stock of Gutta Percha Soles and Solution. The ease with which these soles can be applied in countries where no shoemaker can be found—their power of keeping the feet perfectly dry, thus preserving the body from coughs, colds, &c., in lands where medical advice cannot be had—and their great durability and cheapness, render them invaluable to all who propose sailing to distant countries. Gutta Percha Wash Basins, Chamber Bowls, Bottles, Flasks, &c., are suited for shipboard, as they *can so readily be converted into life buoys in the event of a shipwreck.*

Manufactured by the GUTTA PERCHA COMPANY, Patentees, Wharf-road, City-road, London; and sold by their wholesale dealers in town and country.

ARTHUR THOMAS PALMER,

HOSIER, GLOVER, AND SHIRT-MAKER,

41, NEW-STREET, HUDDERSFIELD.

A. T. P. has on hand an Assortment of FREE-LABOUR HOSIERY, of the BEST MAKE, and such as he can, with confidence, recommend.

4th Month, 20th, 1850.

GENUINE ARROW ROOT, cultivated by the liberated Africans captured from Slavery. Sold from one pound upwards, at 8*d.* to 10*d.* per pound, according to quantity. Also, *pure* CAYENNE PEPPER, in small quantities, at a low price.

Imported by W. WESTON, jun., and Co., 73, Gracechurch-street, London.——AGENTS WANTED.

CADBURY BROTHERS,

BIRMINGHAM,

COCOA AND CHOCOLATE MANUFACTURERS.

HOMOEOPATHIC—THE BEST AND PUREST COCOA MADE.

DIETETIC—ONLY MAKERS OF THIS PURELY DIETETIC COCOA.

FLAKE SOLUBLE CHOCOLATE—SOLE MAKERS OF THIS CHEAP AND NUTRITIOUS COCOA.

GRANULATED—A DELICIOUS AND DELICATE COCOA, MUCH RECOMMENDED.

SOLUBLE COCOAS, VANILLA CHOCOLATES, PASTE AND POWDERED CHOCOLATES,

And all other descriptions sold retail by Grocers, Tea-dealers, and Druggists, throughout the kingdom; and in

LONDON: RUSSELL AND COMPANY,

72, HIGH-STREET, BOROUGH; AND

22, KING-STREET, COVENT-GARDEN.

TOOTH-ACHE PERMANENTLY CURED.

Price 1s. per Packet.

BRANDE'S ENAMEL for FILLING DECAYING TEETH, and RENDERING THEM SOUND and PAINLESS, has, from its unquestionable excellence, obtained great popularity at home and abroad. Its curative agency is based upon a TRUE THEORY of the cause of Tooth-Ache, and hence its great success. By most other remedies it is sought to *kill the nerve*, and so stop the pain. But to destroy the nerve is itself a very painful operation, and often leads to very sad consequences, for the tooth then becomes a dead substance in a living jaw, and produces the same amount of inflammation and pain as would result from any other foreign body embedded in a living organ. BRANDE'S ENAMEL does not *destroy the nerve*, but by RESTORING THE SHELL OF THE TOOTH, completely protects the nerve from cold, heat, or chemical or other agency by which pain is caused. By following the directions INSTANT EASE is obtained, and a LASTING CURE follows. Full instructions accompany every packet.

Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the suffering, allow me to bear this *unsolicited* testimony to the truthfulness of the advertisement of the astonishing efficacy of Brande's Enamel. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,

To J. Willis. JOHN MOSS, Superintendent.

London: Manufactured only by JOHN WILLIS, 24, East Temple Chambers, Whitefriars, Fleet-street, removed from 4, Bell's Buildings, Salisbury-square. Wholesale by all the large Medicine Houses.

Should there be any difficulty in obtaining it, enclose thirteen stamps to JOHN WILLIS (as above), and you will ensure the GENUINE ARTICLE BY RETURN OF POST. Twenty authentic Testimonials, with full directions for use, accompany each packet, which contains enough Enamel to fill several Teeth. Observe that the name of "John Willis" is on every packet.——AGENTS WANTED.

ANNUAL MEETING.

THE FIFTY-FIRST ANNUAL MEETING of the RELIGIOUS TRACT SOCIETY, will be held at EXETER HALL, on FRIDAY EVENING, MAY 3, 1850. The CHAIR to be taken at Six o'clock precisely.

*** Tickets may be obtained at 56, Paternoster-row, and 65, St. Paul's Churchyard.

VOLUNTARY SCHOOL ASSOCIATION,

INSTITUTED for the Training of Teachers, and the Establishment of Schools for Popular Instruction, separate from all State aid or interference.

The SECOND ANNUAL PUBLIC MEETING of this Society will be held at the LONDON TAVERN, Bishopsgate-street, on the evening of Friday, May 3. Joseph Sturge is expected to preside. John Burnet and Henry Richard, ministers, Edward Miall, John Scoble and Charles Gilpin, with other ministers and gentlemen, will take part in the proceedings.

CHARLES THEODORE JONES,
Assistant Secretary.

26, New Broad-street, April 19, 1850.

ABORIGINES' PROTECTION SOCIETY.

THE ANNUAL MEETING of the above SOCIETY will be held at CROSBY HALL, BISHOPSGATE-STREET, on *Monday*, the 20th of May, 1850.

The CHAIR *to be taken at One o'clock*, P.M., PRECISELY.

ANNUAL MEETINGS OF THE PEACE SOCIETY.

THE MEMBERS of the PEACE SOCIETY will BREAKFAST together, in the Large Room at the WHITE HART TAVERN, BISHOPSGATE-STREET, on Tuesday Morning, May 21, to receive the Report of the Committee, appoint the Officers for the year ensuing, &c.

Breakfast at nine o'clock.—Business to commence at ten.

THE PUBLIC MEETING,

Connected with the Anniversary, will be held on Tuesday evening, May 21, in FINSBURY CHAPEL. CHARLES HINDLEY, M.P., President of the Society, is expected to take the Chair at half-past six. Doors open at six o'clock.

THE LEAGUE OF BROTHERHOOD BAZAAR.

THE BAZAAR is fixed to take place in the HALL of COMMERCE, THREADNEEDLE-STREET, LONDON, on the 28th and 29th of the 5th Month.

It is particularly requested, that all articles intended for the Bazaar may be sent in, if possible, by the 15th of the Month, addressed to the Secretary of the League of Brotherhood, 3, Winchester Buildings, Old Broad-street, London.

LENNOX'S

CITY TEMPERANCE COFFEE-HOUSE AND COMMERCIAL LODGINGS,

STOCKWELL-COURT, 39, STOCKWELL-STREET, GLASGOW.

THOSE who study COMFORT and ECONOMY, are requested to give this establishment a trial.

An excellent Reading Room is attached.

TO SANITARY COMMISSIONERS.

IMPROVED DRAINAGE.

STANDING, FRANKLIN, and STANDING, SOLE PATENTEES and MANUFACTURERS of the PATENT GLAZED STONEWARE PIPES.

OFFICES—25, CORNHILL, LONDON,
(ENTRANCE IN CHANGE-ALLEY.)

FACTORY—BRUNTON'S WHARF, COMMERCIAL-ROAD, EAST.

By employing their Patent Machinery, S., F., and S. are able to produce a Pipe, for Sewage and other purposes, in every way far superior to those made by any other process, but more especially in those qualities so absolutely essential to a perfect and cleanly mode of drainage. From the great and uniform amount of pressure, and the peculiar construction of machinery (allowing the air to escape) used in manufacturing, their pipes are entirely free from air bubbles—proving their greater strength and durability, and entirely preventing the contents from percolating through; they are much smoother on the inside, insuring a perfect passage for the Sewage, and preventing any deposit.

Specimens of S., F., and S.'s manufacture may be seen at the Offices, 25, Cornhill, where Lists of Prices, &c., may be obtained.——AGENTS REQUIRED.

MARY MASON'S BOARDING SCHOOL for the DAUGHTERS of FRIENDS, SOUTHEND HOUSE, CROYDON.

Terms:—

Pupils above Twelve years of Age, 35 Guineas per annum.
Pupils under Twelve years of Age, 30 " " "

The Course of Instruction comprises the usual branches of a Liberal Education, including Natural Philosophy, and Natural History in its various departments.

Drawing and Languages taught, by approved Masters, on the usual terms.

WORCESTER BOARDING SCHOOL, for the DAUGHTERS of FRIENDS. Conducted by LUCY WESTCOMBE.

Terms:—

Board, and Instruction in Reading, Writing, Arithmetic, English Grammar and Composition, History, Geography, Astronomy, the Use of the Globes, Geometry, Botany, and Needlework—35 guineas per annum, washing not included.

Latin, French, Italian, German, and Drawing—4 Guineas each; or without Masters, 2 Guineas.

PENKETH SCHOOL.

NOTICE.

THE intended Additions and Alterations at the Lancashire Quarterly Meeting School, at Penketh, for the Children of Friends, and those who are connected by birth, or otherwise, with Friends, are expected to be completed by Midsummer, when the School will be Re-opened for Girls as well as Boys.

Applications for admission to be made to SAMUEL EVENS, the Superintendent, Penketh, near Warrington.

The Management of this School is now in a state which is highly satisfactory to the Committee.

N.B.—A GOVERNESS for the GIRLS will be WANTED. Apply as above.

Penketh, 4th Month 15th, 1850.

URBAN LODGE, OXFORD-STREET, CHELTENHAM.

PREPARATORY BOARDING SCHOOL for the SONS of FRIENDS, conducted by HANNAH MARIA MATTHEWS, with efficient assistance in the Educational department.

H. M. M. gratefully acknowledges the kind encouragement and approbation she has hitherto received; and informs Friends that she has removed to the above desirable and commodious premises, in order to accommodate the increasing number of her pupils.

The situation is open and salubrious, and every requisite is afforded for the health and recreation of the children.

Terms—24 Guineas per annum. Washing, 2 Guineas per annum.

Latin, French, and Drawing, each 2 Guineas extra.

EDUCATIONAL ESTABLISHMENT

FOR THE DAUGHTERS OF FRIENDS,

UPPER CLAPTON, MIDDLESEX.

CORDELIA BAYES and DAUGHTERS receive a LIMITED NUMBER of PUPILS, on the following terms:—

		PER ANNUM.
Board and English Education, for pupils	Above 12 yrs. of age,	Forty-five Guineas.
	Under that age,	Forty Guineas.
Do. do. for weekly pupils	Above 12 yrs. of age,	Forty Guineas.
	Under that age,	Thirty-five Guineas.
Do. do. for daily pupils	Above 12 yrs. of age,	Twenty Guineas.
	Under that age,	Eighteen Guineas.
The Greek, Latin, German, and French Languages, each		Four Guineas.
Drawing and Painting		Four Guineas.
Washing		Three Guineas.

A vacation of six weeks in the summer, and three weeks in the winter.

Three months' notice is expected before the removal of a pupil, or a quarter's payment.

The course of Instruction comprises English Literature, in its varied branches; Composition and Elocution; History, Ancient and Modern; Geography; the use of the Globes; Algebra; Mathematics; Natural Philosophy; the Calisthenic Exercises, and Domestic Economy.

The Greek and Latin Languages are taught under the superintendence of Arthur Bowes, Classical Master.

The French Language is taught under the superintendence of Adolphe Ragon, Professor of French at the Ladies' College, and Master at the University College School, &c.

THE

BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. V. GLASGOW, 5TH MONTH, 1ST, 1850. VOL. VIII.

MEMOIR OF WILLIAM RICKMAN.

(*Continued from page* 88.)

RELIGIOUS VISIT TO FRIENDS IN IRELAND.—12th Month 22d, 1826.—Having obtained the necessary certificates from our Monthly and Quarterly Meetings, I set out from my own habitation at Rochester, under a feeling of much near and dear affection for my wife and children, the rest of my family and friends.

First-day, 24th.—Attended the meetings at Peckham; and, the two following days, the Quarterly Meetings of Ministers and Elders, and for Discipline, in London. Stayed in and about the city till Sixth-day evening, when I set off by coach for Birmingham, where I remained a few days, and attended the meetings there on First-day, and called on Friends, &c.

First Month, 2d, 1827.—Proceeded by coach to Liverpool, accompanied by my nephew, Alexander Wheeler. Here I remained until Sixth-day evening, 12th of 1st Month.

Soon after we arrived at Liverpool, we were informed that our friend Isaac Hammer had embarked for New York, in the ship Canada, that day about noon, and that he had felt disappointed by not seeing me at meeting the preceding First-day. Next morning, we heard that the Canada, and two other ships for New York, had put back on account of a snow storm the evening or night preceding, and were at anchor down the river; and as I felt desirous of seeing Isaac, a young man, a Friend, offered to accompany me. We procured a boat and four men to row, and set off about twelve o'clock, with the tide against us. After we had gone two or three miles, we perceived the ships had got under weigh, and were some distance down the river, with steamboats to help them on. I felt discouraged from following them, the weather being very cold and uncomfotrable; but our men being anxious to succeed in overtaking them, rowed very hard, and, after going about eight miles, we succeeded, and got on board the Canada. Isaac was somewhat surprised to see me, but not a little pleased; and, having concluded to discharge our small boat, and return by one of the steamboats, we enjoyed an interview of about two hours. Isaac appeared quite easy and comfortable, and we parted with him affectionately.

Fifth-day, 1st Month, 4th.—Attended the Monthly Meeting at Liverpool, paid some visits, and, on First-day, attended the meeting. It was proposed that I should embark by steam-packet for Dublin on Second-day; and Benjamin Greenwood, a Friend who had lived there, and had crossed several times, kindly offered to accompany me;* but as I did not feel willing to embark that day, the wind being high and unfavourable, it was put off for a day or two. The wind rose, and blew very hard in the night; my friends were pleased to find I had not ventured. The steam-packet, carrying the mail, went out; and, after being out all night, returned about noon next day. A continuance of storms and contrary winds detained us till the following sixth day, when we went on board; the wind rather contrary, and our passage tedious, I was sick most of the way, and continued in my berth till near the time of landing. I felt thankful that we had been favoured to make our passage in safety, between storms which preceded and followed. Commenced a visit to the Friends of Dublin on the 17th of 1st Month.

[This visit (in which are included some Friends who were not members of Dublin Meeting, and several individuals not in membership with Friends) appears to have been finished on the 12th of 2d Month. A list of the names of the families, &c., shows that 504 persons were visited, and 209 visits paid.]

2d Month, 13th.—Attended the Monthly Meeting of Dublin, at which we had the company of our friends, Joseph John Gurney; his sister, Elizabeth Joseph Fry; and her sister-in-law, Elizabeth Fry.

14th.—Went to Lisburn, accompanied by my friend, Hugh White; and, the next day, attended the Monthly Meeting there, to which came our friend, Samuel Lloyd, who had arrived at Belfast a few days before.

16th.—Attended a meeting at Hillsborough, and paid a visit to the Widow Hancock, who appeared very lively and active, at about eighty years of age.

17th.—Accompanied James Nicholson in his car to Lurgan, we [S. Lloyd and myself] attended the Monthly Meeting there. At this meeting, we had the company of our venerable ancient friend, John Conran, in his eighty-ninth year. He appeared very lively.

First-day, 18th.—Attended the meeting at Moyallen, and spent the evening at Thomas Wakefield's, where there was a large company, mostly young persons. After reading, we had a memorable season. Our ancient friend, John Conran, resides in this family.

Second-day, 19th.—Sat with the few friends at Rathfriland, and attended a public meeting in the evening at Moyallen, at which we had the acceptable company of John Conran.

Fourth-day, 21st.—Attended the Monthly Meeting at Grange, which held about five hours. Still cold; no fire.

22d.—Monthly Meeting at Richhill, where we were favoured with the company and lively ministry of our dear friend, John Conran. Jacob Green, a valuable minister, had also a lively testimony therein.

Sixth-day, 2d of 3d Month.—Rode through Lisburn to Ballinderry, and attended an appointed meeting

* This is the place referred to in a letter which will follow, dated 1st Month, 9th, 1827.

there, which proved comfortable. Went home with Jacob Green, about two miles from the meeting-house; his wife a nice woman, and four sweet children. Here we dined, drank tea, and spent part of the evening, and enjoyed the company of our friends very much. Returned to Lisburn, where arrived the same evening J. J. Gurney, Elizabeth J. Fry, and Elizabeth Fry. Several other Friends came from different parts to attend the School Committee, which was held next morning. It was difficult getting to it, on account of a great fall of snow, yet it was well attended; and the children, on being examined, were thought to perform well. J. J. Gurney took an active part, and endeavoured to put the teachers in possession of his method of teaching Scripture lessons, which they had not been used to. The Quarterly Meeting of Ministers and Elders, held in the evening, was to my comfort.

First-day, 4th.—The forenoon meeting was satisfactory, although not so large as it probably would have been, by reason of the extremity of the weather. A public meeting was held in the evening, in which J. J. Gurney and his sister were largely engaged. E. Fry, and one or two others, had also some share in the service.

Second-day forenoon.—The Quarterly Meeting for Discipline commenced, Men and Women Friends apart. The business was well conducted, and there were several communications in the line of ministry. Elizabeth J. Fry, and her sister-in-law, E. Fry, came into the Men's Meeting; and feeling my mind drawn to go into the Women's Meeting, I had liberty so to do, and my companion accompanied me. We were best satisfied to leave the adjournment of the Quarterly Meeting, and pay a visit at the Provincial School. We had a religious opportunity with the teachers; and afterwards with the boys and girls together, who appeared to be under good care. On Third-day was held the parting meeting for worship, which was largely attended by Friends and some others, and proved a memorable season. Our English Friends were much engaged therein. Jacob Green had good service; and our venerable friend, John Conran, was largely opened and powerfully engaged.

At Armagh, we called on two young women, the daughters of James Nicholson, and had a comforting religious opportunity with them. They reside there with two of their sisters, who were at the Quarterly Meeting, and not returned. They all appear friendly. J. J. Gurney and his fellow-travellers had been here, and visited the jail. Visiting prisons appears to be part of their business. They call on the principal men and their wives, and promote the formation of female committees for finding employment for the female prisoners, and otherwise increasing their comfort; for which purpose E. J. Fry obtained an order from the Home Secretary of State for free access to all the prisons in Ireland; so that, what with one thing and another, she and those with her have enough to do.

Fifth-day, 3d Month, 8th.—Attended meeting at Cootehill, which was small; the weather very cold; and the house on a high hill, a bleak situation, and difficult of access, by reason of the snow. Notwithstanding, my companion inclined to have a public meeting with the inhabitants; this was held in the afternoon; the house was nearly full, but it was a low time.

9th.—The weather being fine, we hoped to reach Moate the next evening, having signified our intention of attending meeting there on First-day; but on applying for a chaise, we were told we could not get one, as the road was stopped by the drifts of snow. This proved a great trial; however, in the course of the day, with much persuasion, we procured a car, with two horses, to Cavan, where the assizes were about to be held; and the road on this side of Cavan had been cleared for the high sheriff, and on the other side for the judges. We were thus enabled to proceed next morning, the 10th, to Longford, twenty-five Irish miles, which occupied the day. We did not get breakfast till twelve o'clock, and reached Longford between 6 and 7 P.M. The horses were nearly wearied out; yet, next morning, we were obliged to use the same horses, in order to try to get to meeting at Ballymurray, as we were unable to reach Moate. At Lanesborough, about eight miles on our road, we took breakfast; and it was with difficulty that we prevailed on our driver to go on with us to Roscommon, seven miles further, as his master, he said, had ordered him not to go further than Lanesborough. We did not reach Roscommon till twelve o'clock; there we dined, and engaged another chaise and horses for Ballymurray; but had not proceeded a mile before we were stopped by large masses of snow, which had prevented carriages from passing for several days before. We were earnest to get on, and employed several men to clear the road for some distance, so as to enable us to proceed; we left two carriages standing on the road, those who had occupied them having been obliged to leave them and go through the fields. We reached Ballymurray about three o'clock, and on inquiring for the Friend's house where we were to go (the widow Robinson's) we found she lived about three miles further. The wind blew tremendously all the time we were coming from Roscommon; and had not my companion, S. L., got out of the chaise, and exerted himself very much, by promises, &c., to prevail on the men to clear the road, we could not have got through. I found it my place to keep near the chaise, to guard it from depredators, or it would, probably, have been soon stripped of all our movables, as overcoats, &c. A great number of this description gathered about us. One woman got to the chaise door, and called to her daughter, a stout lass, who was evidently coming to help her, and, our friends thought, would soon have taken our things off, had I not intercepted them. The wretchedness which we beheld in passing along, on the road, was beyond what I could have any idea of; far exceeding anything I had seen before, either in this land or in the back parts of America; many cabins in the bogs far less comfortable than our pig pens; the inhabitants—men, women, and children—in dirt and rags. When we reached the widow Robinson's, we found the family had not been to meeting, owing to the extremity of the weather; and that we were not expected, although they had heard of our intention of coming. We were kindly received by our friend, her son, and daughter; and concluded to have a meeting next day.

Second-day, 12th.—The meeting was well attended by Friends and others, and proved comfortable. After dinner, we rode through Athlone, a large military town, to Moate; and, on the day following, attended their week-day meeting.

Seventh-day, 24th.—Attended the Quarterly Meeting of ministers and elders at Mountmellick.

First-day, 25th.—J. J. Gurney and his fellow-travellers came here last evening, The fore and afternoon meetings were large, and much favoured. On Second-day, 26th, was held the Quarterly Meeting; and on Third-day, 27th, a meeting for worship, as a parting meeting. This last was largely attended, and proved a solemn, satisfactory meeting. In the evening, a public meeting was held, at the request of our friends J. J. Gurney and companions; it was largely attended, and was quiet and satisfactory. It was said that more than fifty Roman Catholics were present—a circumstance unknown before; seldom more than two or three on such occasions.

Fourth-day morning.—Our said friends left, but I

concluded to take the week-day meeting, not having before sat with Friends of this place by themselves, and was well satisfied in so doing; the meeting proving as much to my comfort as any I had attended.

Fifth-day, 4th Month, 5th.—Joseph Doyle and his son accompanied me to Ballitore, and next day I attended the Monthly Meeting there; some trying cases came before it. I was reminded whilst here, and in meeting, of the worthies who once occupied seats in that house —Abraham Shackleton, and his valuable son Richard; as, likewise, dear Job Scott; the burial-places of all of whom I saw; also, the house called the Retreat, where J. Scott died. Next morning set off for Ferns, about seventeen Irish miles, and put up at Joseph Haughton's, a Friend, who suffered greatly at the time of the rebellion, in 1798, of which he has kept a particular account.

Fourth-day, 4th Month, 11th.—Rode to Waterford. In the evening, went to see our worthy friend, Mary Watson, who is quite blind, but very cheerful and lively in the Truth; and it was truly pleasant to be with her and her affectionate daughter and care-taker, Jane. Next morning, attended the week-day meeting there, which was large; afterwards, an adjournment of their Monthly Meeting. The meeting for worship was a favoured time. Dined at M. Watson's; afterwards, rode to New Town School, and paid a short visit to the care-takers, Richard Allen and wife, &c. The children looked well. Took tea at Isaac Jacob's, where we had the company of divers Friends, two of whom, in a religious opportunity at the close of our visit, were enabled to hand much comfort to my poor mind.

Sixth-day, 13th.—Set off by mail-coach for Youghall, about fifty Irish miles.

14th.—Attended meeting there, which was a satisfactory one. After meeting, paid a visit to Hannah Chandler, who is rendered incapable of getting out to meeting by lameness, &c. She appeared much pleased to see me; made many inquiries after Friends with us, and parts adjacent, of whom she had made out a pretty long list.

First-day, 15th.—Attended the fore and afternoon meetings at Cork, which were large; and in which I was mercifully helped to do what appeared to be required of me, in the line of ministry.

16th.—A meeting for the youth was held this evening. I was very low and poorly in health before going to it, and ready to call in question all [my religious movements]; but was graciously helped therein. There was a large attendance of youths, of both sexes, and several further advanced; it proved a quiet, comfortable meeting, for which I hope I felt thankful.

Third-day, 17th.—Set out for Limerick, about sixty Irish miles; put up at Joseph Massey Harvey's, a little out of town, where I had been when in this land nearly eighteen years ago. Next day, attended an appointed meeting there, which was fully attended by the Friends belonging thereto, who are mostly shopkeepers. I was informed that they all shut up their shops to attend their week-day meetings; a Friend, named Samuel Alexander, who died a few years ago, set the example, and was followed by the rest. He was a valuable Friend, and has left a good savour behind him. I dined at his widow's; she has, I think, four sons and three daughters. Called on several aged and infirm Friends; among the rest, Benjamin Fisher, whose wife had been confined only ten days with her twelfth child. She was sitting upon the couch, and appeared finely. They had ten daughters, one after another, in succession; they were fine-looking children, and in good order—the two last were boys.

Seventh-day, 28th.—At Dublin; attended the Yearly Meeting of ministers and elders, where I met with our English friends again, J. J. Gurney, E. J. Fry, and E. Fry, and Samuel Lloyd and his wife. Samuel had finely recovered from a severe illness. Here were, also, William D. Crewdson and Edward Pease. Attended the tract meeting in the evening, at which was a larger number of Friends than usual on that occasion.

First-day, 29th.—Attended the forenoon meeting at Meath Street, at which were our friends, J. J. Gurney and companions, who had good service therein; it was a very comfortable meeting. After meeting, I was introduced to Richard Pope, a young man of extraordinary character and abilities for doing good, and who is, I believe, assiduously endeavouring to employ his talents for the benefit of others. In the evening, attended the meeting in Sycamore Alley; much crowded; many there not of our Society; it was a favoured meeting.

On Second-day, the Yearly Meeting for Discipline commenced, and continued till Sixth-day evening. A meeting for worship on Fourth-day, and another on Sixth-day, intervened. The business was conducted in much harmony and concord, and concluded under a previous covering.

Seventh-day.—A sitting of ministers and elders.

(To be continued.)

OBSERVATIONS ON THE ENGLISH LANGUAGE.

For The British Friend.

The great error of our grammarians has been the treating grammar as a series of arbitrary rules, derived from some unknown authority, if not to be taken implicitly from theirs.

Nothing could be more incorrect, nor any circumstance less calculated to present the subject to the mind of the pupil, in its true and simple character.

Grammar is essential to the very existence of language. Its principles are inherent in it; and I should expect to find those principles as uniformly in languages which never have been represented by characters, or letters, as in those of the most polished and literary people. Therefore it is, I conclude, that

> "Those rules of ours, discovered, not devise
> Are nature still, but nature methodiz'd;"

and I confess it to be my opinion, that the rules of grammar never have been methodized advantageously.

Even the discriminating Murray could not free himself from the fetters with which the art of English grammar was bound.

Orthography, with him, as with others, is classed as the first great division of grammar. I believe it would be correct for me to assert, that it had nothing to do with grammar whatever. At all events, I shall dispense with every artificial classification, and pursue that which presents itself as the most simple and natural to my mind.

Grammar, then, I would say, is the art of conveying our thoughts with precision.

Language is the means by which those thoughts are conveyed.

Language is of two kinds—oral and written.

Oral is that which we speak.

Its simplest division is into *words*.

Words are of various kinds, called Parts of Speech.

There are seven Parts of Speech, viz., the noun, or name; the adnoun, or adjective; the verb; the adverb; the conjunction; the preposition; and the interjection.

It will be observed, in the above nomenclature, that I have omitted the article and the pronoun. My reason, as respects the former, is, that I could not, by any analysis of its character, resolve it into a separate

NEWSPAPER BRITISH FRIEND

Part of Speech; and, even were I to recognize it as such, I should still be compelled to depose it from the very absurd position given to it, as the first Part of Speech. The pronoun, in the art of grammar, is essentially a noun, and not, in any respect, a distinct Part of Speech. That it is a noun of some kind, is indisputable. That it is a *pro*-noun, is very questionable.

I herewith proceed to give my definition to the several Parts of Speech; and if any words are found to exist in our own, or in any other language, not embraced by those definitions, I must admit the deficiency of my nomenclature, or of the definitions which I have assigned to it.

But I am of opinion, that the division I have made embraces all the several Parts of Speech that exist, or ever did exist, in any language; that no language ever did exist, or could, without them; with the exception of the interjection, which is, however, adopted as a Part of Speech in most languages, and which has the capacity of expressing emotions of the mind, with a fulness and propriety that the more legitimate Parts of Speech could not do.

As to the compound Parts of Speech, termed adjective pronouns, pronomial adjectives, &c., as I deny their existence, and deem them calculated to produce nothing but confusion in the mind of the pupil, I entirely discard them, and proceed to my definitions.

A noun is the name of anything which exists, or which we can conceive to exist.

The adnoun, or adjective, qualifies the noun.

The verb expresses existence, action, or possession.

The adverb qualifies the verb.

The preposition expresses the *nature* of the relation between the *verb* and the *noun*.

The conjunction expresses the *nature* of the relation between one *noun* and another *noun*, or between one *verb* and another *verb*.

The interjection is a Part of Speech, admitted by courtesy or convenience as such, not essential to the *sense* to be expressed, but most expressive—often of the *feelings*, or *emotions* of the mind.

If any Part of Speech exist not included in the above definitions, I shall be obliged to any friend who may be kind enough to point it out, as my object is to arrive at truth, not to support a theory, though strongly impressed with the belief that our language, that all modern languages, are capable of being reduced to a degree of simplicity, beyond what some would deem credible; nor do I believe, that all the effects of ingenuity and theory to invent a universal language, could ever find so solid a basis to found it on, as is offered by some of our modern languages, in the foremost rank of which I would place the Spanish and our own.

It will be observed in my definitions, that I have materially deviated from the general routine of grammarians, who seem never to have analyzed the application of some of our words; the consequence of which appears to me to have been, the frequent mis-application of them, by even some of our most celebrated writers, and the still more general carelessness of their application by others. I shall instance what I deem great indefiniteness of definition, in the most discriminating, perhaps, of all our old grammarians.

"An article," says Murray, "is a word prefixed to substantives, to point them out, *and* to show how far their signification extends; as, *a* garden, *an* eagle, *the* woman."

Now, I do not see how the two first instances given "point out" the substantive, though they may limit the signification to an individual; the last certainly does "point out" a particular, but it is the noun in the singular that marks the individual, not the definite article, so called. But admitting the article into our classification, and Murray's definition, in other respects, to be correct, the conjunction employed appears to me altogether incorrect, it should be *or*: thus, "to point them out, *or* to show," &c., for the article does not always do both.

On the noun, we can scarcely have a difference of view; but I highly disapprove of the artificial mode for distinguishing nouns or substantives given by him; or "by its taking an article before it."

This is teaching by rote, and separating the consideration of the words from that of the things which they represent.

"An adjective," says Murray, "is a word added to a substantive to express its quality: as, an *industrious* man; a *virtuous* woman."

Now, one, two, three; first, second, third; are adjectives, as well as industrious or virtuous; but can we say they express a *quality*, in the same sense? They *qualify* certainly, and so does the article; and under my definition, I believe, both are fully embraced.

"A pronoun," says Murray, "is a word used instead of a noun, to avoid the too frequent repetition of the same word: as, the man is happy; *he* is benevolent; *he* is useful."

Now, if, as I believe, and as judicious writers support me in the belief, that language was the immediate gift of inspiration, and came perfect from the source from which it was derived, pronouns could not have been the substitutes of nouns, but must have been coeval with them. Besides, what noun could represent the pronoun I? All nouns, so called by Murray, are of the third person; I is of the first; by what rule, then, is it rendered capable of representing the third person of the noun, which all nouns, according to the old grammarians, are?

Pronouns then, so called, are nouns of a specific character, and of a comprehensive one too, embracing more than any simple noun could embrace, and therefore something more than a mere substitute. What they are, I mean to show at a future time, but it would occupy too much of my present space to enter on the subject here.

"A verb," says Murray, "is a word which signifies to be, to do, or to suffer: as, I am; I rule; I am ruled."

The second instance given, "I rule," is an abbreviation of the active verb "I *do* rule." The third instance is a modification of the first, the verb "to be."

To ascertain how a verb may be distinguished, a rule is given by Murray, to which my observation on that accompanying the noun will equally apply.

The verb, it will be observed, I have defined to be a word expressive of existence, action, or possession: as, to be, to do, to have.

These are, in fact, *the* verbs, *par excellence*, of our language; perhaps I might say the only verbs, except the speculative ones; for all the others are only modifications of the action, station, or possession, expressed by these: thus, "I strike, I love," are contractions of "I *do* strike, I *do* love;" the state of present being by the verb "to be," as, "I am writing, I am struck;" the circumstance of possession by "to have," as, "I have written, I have been struck."

The verbs, to be, to do, and to have, are classed by Murray with the verbs, shall, will, may, can, should, would, might, could, let, and wast, as "auxiliary verbs."

The former are entirely distinct in their nature and application from the latter.

As I have said before, "to be, to do, and to have," are the essential verbs of our language; "to let" is as much a simple verb as "to permit;" and the nature of the other verbs, termed "auxiliaries," is altogether mistaken.

"To be, to do, and to have," represent facts. We

require other verbs to express intentions, or speculations, &c. These are supplied by "shall, will, may," &c.

Our future tenses, as they relate to prospective action, necessarily use a contemplative or speculative term to express it: thus, "will" and "shall" are not imperfect verbs, as termed by Murray and the old grammarians, but a perfect, philosophical mode of expressing determination and intention, which, of course, must relate to future, to contemplated action.

All the other auxiliaries are of *the same nature.* They are verbs having reference to contemplated action, whether past or future, and may therefore be termed "contemplative" or "speculative verbs."

"Could, would, and should," are represented as the "imperfect," that is, the "past tense" of "can, will, and shall;" and "might" as the "imperfect" of "may."

I deny that we have any such thing as an "imperfect tense;" that, which we call imperfect, is as perfect and definite a tense as any we have in our language. Nor, were it otherwise, have "could, would, or should," anything to do with the *past* of the *future*, or contemplated actions, to which "can, will, and shall," are intended to be applied; nor would it be *possible* that it should.

"Can" implies power; "could," conditional power; "would" and "should" are the conditionals of "will" and "shall;" "might" of "may;" but certainly not their "imperfects," or "past tenses."

On the two little words, "will" and "shall," volumes have been written, as if every portion of grammar must be mystified.

Their significations appear to me very simple.

"Will" expresses determination.

"Shall," intention.

But the determination and intention are of the *speaker*, not of the spoken *to*, or the spoken *of*. Hence "will," though expressive of determination in the *first* person, merely expresses an opinion of what may be the determination of another, when applied to the *second* or *third*. So, "shall," expressing only intention in the *first* person, becomes imperative in relation to the *second* and *third;* because it expresses the intention of the *speaker*, in reference to the spoken *to*, or the spoken *of;* consequently, implying the power and the will to enforce it.

I am weary of all the absurdity that has been written on these two little simple words; and even Murray is deficient in giving us the "why" and the "wherefore" of their application.

I have represented "could, would," &c., as the conditionals of "can, will," &c.; but this does not prevent conditions being annexed to the latter. To the former, however, they are essential, either expressed or understood; to the latter, they are not.

The potential mood, I believe, I have already disposed of.

The subjunctive mood has no existence in English. That which we call such is the indicative, with the conditional prefix of "if."

It is true we say, "If I be, if thou be, if he be," instead of "If I am, if thou art, if he is;" but this is to get rid of the impertinences of the changes in the singular of the indicative—a barbarism that it is high time to get rid of. There is no more reason that the verb should differ in the several persons of the singular, than in those of the plural. We use the nouns, or pronouns, so called, invariably with all our persons, and the alteration of the verb is not only absurd, but highly inconvenient, and has entailed very unnecessary rules on our language.

While, however, the impertinence continues, it will be as good grammar to say, "If I am," &c., as "If I be," &c.; but when we get rid of the impertinence of our variations in the present of the indicative, the anomaly will cease of itself.

In Latin, the noun is embodied in the variation of the verb, and therefore it is proper. "Amo" expresses "ego am," the "am" being that portion of "amo" that expresses the sentiment; but, in English, verbs should have nothing to do with "person," nor "number" either, any more than with "sex."

"An adverb," says Murray, "is a Part of Speech joined to a verb, an adjective, or another adverb, to express some quality or circumstance respecting it: as, He reads *well;* a *truly* good man; he writes *very* correctly."

This, indeed, tells what the adverb does, but does *not* tell us *why* it does so; and unless the pupil be instructed in the cause, it is of little importance that his memory be burdened with the effect.

I have defined the adverb to be "a word which qualifies the verb;" that is, which qualifies whatever is representative of action, circumstance, or possession; anything embraced by the verbs to do, to be, to have. Thus, the adverb not only qualifies the action, but the attribute, and degree of the attribute conferred by it. Thus, "He reads *well,*" represents the adverb, *well*, as immediately qualifying the verb, or action. "He reads *very* well," represents the adverb, *very*, as qualifying the attribute of the adverb, *well*, by extending it. In the phrase, "He is a *truly* good man," the adverb, *truly*, qualifies the adjective, good, as referring to the existence of the quality of goodness, as a reality, not a pretence; and in that of "He has a *very* benevolent aspect," the adverb extends the asserted possession of benevolence of aspect; in both cases, transferring the adverb to the quality, or adjective, from the verb, which, however, is the power that transfers it.

"Prepositions," says Murray, "serve to connect *words* with one another, and to show the relation between them."

The first portion of this proposition is unworthy of our great grammarian; the second approaches more nearly to the truth, but wants precision.

Prepositions I have defined to be, words which express the *nature* of the relation, not between words indifferently, but the nature of the relation between the *verb* and the *noun;* between the *action* and its *object.*

To the artificial rules for ascertaining a preposition, I would not lend myself. If the *nature* of the word is not comprehended, the application of the rules were useless.

"A conjunction," says Murray, "is a part of speech that is chiefly used to connect sentences; so as, out of two or more sentences, to make but one; it sometimes connects only words; as, thou *and* he are happy, *because* ye are good; two *and* three are five."

The study of language, as a science, would seem to have made very little progress in Murray's time, notwithstanding all the learned nonsense written on the subject, when so unphilosophical a definition of the conjunction could be given, by so judicious a grammarian.

A conjunction is a word, as I have before defined, which expresses the *nature* of the relation; not between one word and another only, or indifferently; but the nature of the relation between one *noun* and another *noun*, in reference to *a common verb;* or, the nature of the relation between one *verb* and another *verb*, in reference to *a common noun:* thus, Thomas *and* William proceed to the Continent to-morrow. Thomas separates from William at Paris, *and* proceeds to Italy; *but* William returns to England, *via* Belgium.

I need not point out the union of the two nouns, in the one action of proceeding in the first example; it is obvious. In the first portion of the second example,

the union of the verbs "separates" and "proceeds," as exclusively applied to the noun "Thomas," is equally so. The second portion of the same sentence, by the use of the conjunction "but," entirely disconnects William from the actions of Thomas, preparatory to giving him a separate action of his own.

What I have said, will, I expect, prove the necessity of care in the use of the conjunction. It is as important to the correct expression of the sense to be conveyed, as the proper use of the *plus* and *minus* in algebraical calculations; yet I seldom take up a book, that the utmost carelessness is not observable in the use of the conjunction; and often to the complete mystification of the sense, which imagination must be drawn on to supply, or the insertion of the important little word "not," required to make it, at least, grammatical.

I pass over any observations of Murray on the interjection, and merely refer to our respective definitions for the inquirer to satisfy himself; but I hereby apprize him that I will give him no encouragement to take grammar on authority from any one. He must understand it for himself, or it is worth nothing at all.

R. H.

SOME ACCOUNT OF THE CONVINCEMENT OF JOSEPH MILTHORPE.

(*Continued from page* 73.)

T. WORTHINGTON (THE ROMISH PRIEST) TO J. MILLTHORPE.

DEAR SIR,—On my return home I found a letter, or writing, from you, which I had, and yet have, great difficulty to read, and greater difficulty to find out in it any plausible sort of an answer or reply to what I wrote to you; without it may be esteemed an answer, to say a great deal of something, though little or nothing to the purpose. As, for example, when you say, "I wish thou wouldest tell me who was the Eunuch's godfather and godmother." Now, were your curiosity satisfied as to this particular, would this be of any use or purpose to you? No more than if I should desire of you to tell me whether Philip and the Eunuch saluted each other with their hats or caps on or off. And, since the salutation happened prior to the baptism, I hope you will first oblige me with an authentic account thereof; and then, when you have cleared the matter, I will endeavour to seek out for an answer to satisfy your curiosity.

By this ingenious query of yours, I perceive you have a mind to be a little upon the merry pipe, and not altogether so seriously to give or desire instruction as I could wish for; and, therefore, am of opinion, that I may spend my time much better otherwise, than in taking notice and answering this or the like, which you may look upon as speaking the simplicity of the gospel; as also some harsh expressions against the mysteries of our religion, which I did not expect from you, and *for which* you might rather have made an apology, than for your change of language, to a single person as I am, and treating me with *thou, thee, thine,* which, although it is not usual to one another in our language, yet, since it is what we speak to almighty God, and his only Son Jesus Christ, I cannot but look upon it as an honour you do me, which I cannot pretend to. But this, by the by. To proceed.

I shall desire, moreover, at present, to be excused from taking particular notice of your many queries out of the Apocalypse; because, although I could give you the sentiments of the holy forefathers upon that mysterious book, yet, since the knowledge thereof, with regard to many of your questions, would not contribute much to our present purpose, and, therefore, seem to have been calculated rather to divert our attention from the chief points under our consideration, than for our instruction, I shall take the liberty to pass them over in silence. And, as to your sixth query, "How to hear Christ," &c.; if, with attention, you will please to consider my late letter, I hope you may find some satisfaction as to that particular; where I have introduced Jesus Christ himself speaking to his apostles, "*He that hears you, hears me;*" and again, "*He that will not hear the church, let him be to thee as a heathen and a publican.*"

You may, perhaps, remember, when you were a member of this Catholic church, how, when her disputants happened to be engaged in controversy, they were wont deservedly to complain of their adversaries for running from one point to another, and another, &c., in order to divert our attention from prosecuting and bringing the chief points in question to a final conclusion, and so become instructive.

I shall, therefore, with this view, confine myself at present to these three more principal points, viz.:—

1st. Your revelation, upon which, I suppose, all the rest does, in some measure, depend.

2d. The Catholic church, its authority, &c.

3d. Baptism in the element of water.

These points I have pitched upon, as seeming to me most proper, because of them having been more especially treated in my late letter, as points of the greatest moment. It seems most conducing to our instruction to prosecute the same, and endeavour farther to illustrate those matters, by taking notice of whatever I can pick out of yours, that may seem like any sort of an answer, or argument, or objection, against what I had there advanced and asserted.

First, therefore, with regard to your revelation. I do not find that you allege any satisfactory account as to what sort of revelation, whether sensible, imaginary, or intellectual; as I desired to be informed, that I might the better know how to give my sentiments thereof. Nor do I find the least proof that it proceeded from an angel of light; but rather, by what I can gather, from an angel of darkness, when rightly compared with the marks I mentioned, out of the holy forefathers and spiritualists, to discern the one from the other.

All I can gather is, that although you humbly acknowledge that your revelation was not, indeed, more solemn than was Paul's, but, on the contrary, in a much less degree; yet you dare not deny but it was a measure of the same power which you felt that struck him down.

It is, I presume, your profound humility to give out your measure to have been in a much less degree than that of St. Paul's. For I cannot well conceive how your revelation could be so very inferior, since, otherwise, how was it possible, that you all of a sudden, in so short a time, should come (without recourse to the Catholic church of all ages) and arrive at so extensive a knowledge of things the most difficult to discern.

1st. What books are sacred Scripture? For example, the Apocalypse, out of which you put so many questions. For that great wit and doctor of the church, St. Augustine, who was favoured with singular illuminations, does ingeniously confess and affirm (*Contra Ep. Fundamenti*, c. 5), "I, for myself, would not believe the gospel, unless the authority of the Catholic church moved me."

2d. Which is the best translation of holy Scripture? As, for instance, with regard to *mystery*, which you so positively assert to be preferable to *sacrament:* which word, since I find you are not averse to, I shall make use of, to comply with the language of the Catholic church; and with her assert, that there are seven sacraments, properly so called. The first whereof is baptism, whereby we become Christians; of which more hereafter. Now, concerning translation, I find

that great linguist and doctor of the church, and famous translator of holy Scriptures, St. Hierome, who had spent his days in the study of them, judged it a very difficult task to translate them. I am of opinion, that it is no less difficult a matter to determine which translation is preferable, especially by one who is not practised, or rather ignorant of the languages.

3d. Which is the true genuine sense of holy Scriptures, which abounds in various senses, as the literal, the allegorical, the tropological, or moral, and the anagogical, "which," as St. Gregory observes, "transcends all other sciences in its manner of speech or elocution, because in one and the same speech, whilst it relates the fact, it discloses a mystery?" And, moreover, as St. Augustine observes, "It is not inconvenient that, according to the literal sense in one word of the Scripture, there be many senses;" when, therefore, a sentence of holy Scripture is to be taken in the literal, when spiritual sense, when literal, when metaphorical and figurative, is a matter of the greatest difficulty, as the holy forefathers and doctors of the church all acknowledge; and St. Peter—2 Pe. iii. 16—expresses, thus speaking of St. Paul's epistles, "*In the which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition.*"

What a surprising revelation must yours, therefore, have been, which, notwithstanding the above-mentioned difficulties, has manifested to you so many places of Scripture, that are to be understood in a quite contrary sense than the Catholic church in all ages, and you yourself, for some years, did understand and practise! To exemplify in some few of the many:—

1st. With regard to baptism. That these words, John iii. 5, "*Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of heaven,*" does not import the necessity of elementary water. Whereas, the apostle, at Eph. v. 26, mentions the church sanctified, cleansed in the laver of water; and it is most evident that Christ himself, or at least his disciples, in his lifetime, did baptize in elementary water; otherwise, how could the disciples of John be moved with zeal, and the Pharisees? John iii. 22—26; iv. 2. After Christ's death and resurrection, a little before his ascension, he gives this command to his disciples, Mat. xxviii. 19, "*Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" And St. Mark, xvi. 16, is added the promise of grace, "*He that believes, and is baptized, shall be saved.*" You are for spiritual baptism—very well; but how will you arrive at it if you contemn and neglect the method, allotted by Christ himself, in the aforesaid orders, "Going," &c.? When they were sent with these orders, how were they to put them in execution? Undoubtedly, by doing and acting something in a way proper to mankind. Surely they were not to go in spirit only, like angels; but as men, compounded of soul and body. Accordingly, they were to teach after a human manner, by vocal and sensible words; and they were to baptize, which is, properly speaking, to wash in elementary water, *in the name of the Father, and of the Son, and of the Holy Ghost.* Thus were they to go, to teach, to baptize, as men co-operating with the Holy Ghost; without whose concurrence, all that a man can say or do will be of no efficacy. It is true, the Holy Ghost can, without such methods, confer spiritual baptism, and teach us all truth. But this is not the ordinary way allotted by Christ; otherwise, to what end had the disciples this commission, "Going," &c.?

That the disciples understood Christ's orders after this manner, evidently appears from the account we have, in holy Scripture, of their behaviour and practice in this regard. We find there an account, how they, as men, travelled from country to country, and, indeed, traversed the world, insomuch that the apostle, at Rom. x., applies to them those words of the royal prophet, Ps. xviii. 5, "*Into all the earth hath the sound of them gone forth, and unto the ends of the whole world the words of them.*" These words were vocal; heard by the sense of hearing, and from such as were sent, as St. Paul takes notice in the same chapter, x. 14, 15. Now their practice, as to baptism, we may gather out of the Acts of the Apostles, that they were baptized in elementary water, as they were wont to do in Christ's lifetime. St. Peter required of every one to be baptized, to receive the gift of the Holy Ghost, Acts ii. 38, 41, "*They that received his Word were baptized, and there were added that day,*" to the visible church, "*three thousand souls.*" As, likewise, Acts iv. 4, were added five thousand; and, Acts v., was more increased; and, Acts vi. 1, 7, more again.

Then Samaria, Acts viii., where, ver. 12, the men and women, and ver. 13, Simon, the magician, were baptized, in the name of our Lord Jesus, by Philip, the deacon; undoubtedly in elementary water; as afterwards, ver. 38, the Eunuch of Candace, the queen of the Ethopians; which fact is so evident, that you seem to acknowledge that his baptism was performed in elementary water, since it is said, "*Both went down into the water,*" *Philip and the Eunuch,* "*and he baptized him.*" But this, say you, was performed by Philip, not out of necessity, but out of condescension to the Eunuch's weakness, who was desirous of a Jewish type of the baptism of Jesus Christ.

Now the necessity of baptism does evidently appear from our blessed Saviour's command, Mat. xxviii. 19; and John iii. 5, above cited. And the Eunuch, who was so humble as to say, ver. 31, "*How can I*" understand what I read in Scripture, "*unless some man shew me?*" who, from Philip's evangelizing to him Jesus, did, ver. 37, *believe that Jesus Christ is the Son of God,* would be so humble also as to follow the direction of his Master, not only sent to teach, but to baptize; not in a type of Christ's baptism, but in Christ's own baptism; quite different from all other baptisms made use of by the Jews, and even that of St. John the Baptist (as appears, Acts xviii. 24, and xix. 56, of which, more hereafter), since this of Christ's, though in elementary water, was *in the name of the Father, and of the Son, and of the Holy Ghost*; or, which comes to the same, *in the name of our Lord Jesus Christ.*

But to proceed in the practice of the disciples. Was not Saul, Acts ix. 18, and xxii. 17, baptized by Ananias? and undoubtedly in the same manner as St. Paul did afterwards baptize, which was, as you admit, with elementary water; as we shall take notice of hereafter.

As, likewise, what can St. Peter mean but elementary water, when, Acts x., with regard to Cornelius and the Gentiles, who had received the Holy Ghost, he said, ver. 48, "*Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*" Ver. 49, "*And he commanded them to be baptized in the name of our Lord Jesus Christ.*" This command seems to import necessity; not only complaisance.

Moreover, I find St. Paul, Acts xvi. 15, to have baptized Lydia and her house; and ver. 33, the keeper of the prison and his house; Acts xviii. 8, Crispus, the prince of the synagogue, with all his house, and many of the Corinthians. But you imagine that St. Paul saw early the insignificancy; nay, clearly saw the prejudice of it; which gave him occasion to thank God that he had baptized so few (with water). No; the reason St. Paul had to give thanks, evidently

appears from the tenor of his letter to the Corinthians, which was, ver. 14, "*Lest any man say that in my name you were baptized.*" This is the reason, and the only reason he gives, and he surely knew best his own reason. And gives them hereby to understand, that baptism, though given by different persons, was all in the name of Jesus Christ; who alone was crucified for them, and from whom the virtue of baptism received its value, and not from the worthiness of the ministers; and, consequently, it was wrong in them to take occasion, from the difference of ministers, to form a kind of schism. But, that St. Paul gave thanks because he said baptism was insignificant and prejudicial, as you imagine he did, and, therefore, to be left off, as a Jewish ceremony, like circumcision, &c., as you mention in another place, consider but the conduct of St. Paul, and you may easily perceive that he was of a contrary sentiment; looking upon the baptism of Jesus Christ to be very different from that of John's, or any other of the Jews, and requisite to such as had received John's, though both were in elementary water. And, therefore, at Ephesus, Acts xix. 4, 5, he baptized such as had been baptized in John's baptism, in the name of our Lord Jesus. And, ver. 6, being an apostle, afterwards conferred upon them what we call the sacrament of confirmation, by imposition of hands (as Peter and John to the Samaritans, Acts viii. 17), whereby the Holy Ghost came upon them in a more special manner, and more ample degree; which I here mention, because you seem to ridicule the imposition of the hands of a bishop, who, in dignity, succeeds to the apostles, and, therefore, bishops have the like authority, as instruments of Jesus Christ, in whose name is conferred the Holy Ghost; so that the efficacy hereof does not depend upon the sanctity of the instrument having to spare a measure of the Holy Ghost—a very gross conception and imagination of yours, which you seem to require in a so called bishop; yet I hope you will not apply to the apostles, when they practised imposition of hands, as if they did it because they had a measure of the Holy Ghost to spare.

This digression, concerning confirmation, leads me to consider your argument from these words of St. John the Baptist, Mat. iii. 11, "*He,*" Jesus Christ, "*shall baptize you in the Holy Ghost and fire,*" which are not to be understood of elementary fire; and would, therefore, infer that the words of our Saviour, John iii. 5, "*Unless a man be born again of water and the Spirit, he cannot enter the kingdom of God,*" are not to be understood of elementary water. I do not, in the least, doubt, but that great and immediate precursor of our blessed Saviour, St. John Baptist, who yet, John i. 8, "*Was not the light, but to give testimony of the light,*" did justly deserve all those encomiums which you, for a page, give him out of the holy Scriptures; and did very well understand what he said when he spoke those words you mention; as, no doubt, did our blessed Saviour those words which he spoke to Nicodemus. But I very much question, notwithstanding your revelation, whether you understand those sentences better than the apostles, their successors, and the whole visible Catholic church in all the ages of Christianity.

Now, never did I read that they understood St. John's words of common elementary fire, to baptize in; nor did they ever, as I could learn, go about to practise such a thing; whereas, with regard to our blessed Saviour's words, they did understand them of elementary water, and did practise that sort of baptism, as evidently appears from the Acts of the Apostles above cited; and has, ever since that time to this, been so understood and practised by the visible Catholic church, as is most evident from church history. Insomuch that, until a person had actually received baptism, after this manner, he was never esteemed to become perfectly a Christian.

So that you may easily perceive they made a great difference between the one and the other; looked upon them in a quite different light. Those words of our Saviour, "Unless a man be born again," by the laver of baptism in the Word, as the apostle expresses it to the Ephesians, v. 26, in order whereunto, Christ sent his disciples with this message, "*Going, . . . Baptizing them in the name,*" . . . they understood of baptism in elementary water, which has its virtue and efficacy from the most precious blood of our Redeemer, who, as the apostle to Titus, iii. 5, "*Has saved us by the laver of regeneration, and renovation of the Holy Ghost;*" which laver of regeneration is, according to our Saviour's words, *Unless a man be born again of water. . . .* And water is, properly speaking, what is made use of to wash and baptize with, and what we properly call the sacrament of baptism, or, by another name, of regeneration, from the effect, and leaves an *indelible* character, which you will appear with at the great day of judgment, though you may seemingly renounce it at present. By that you were regenerated and born anew; and as our corporeal generation and birth happens but once, so our spiritual regeneration is not to be reiterated; and, therefore, we acknowledge, in our creed, one baptism, according to what the apostle says, "One Lord, one faith, one baptism," at Eph. iv. 5. Yet there are other less properly called baptisms; as that mentioned by St. John Baptist, with regard to Christ, Matt. iii. 11, which is no ways to be understood of the matter of baptism, but either of the immediate effect of the Holy Ghost, or referred to the miracle which appeared on the day of Pentecost, Acts ii. 3. When the Holy Ghost descended from heaven upon the apostles, in the form of fire, of which, also, Christ our Lord, in another place, foretold, Acts i. 5, "*John indeed baptized with water, but you shall be baptized with the Holy Ghost after these few days.*"

This is what the Catholic church looks upon as the sacrament of confirmation, given only by the apostles, and their successors, the bishops; and by them is conferred by imposition of hands, as I took notice of before. Nor is this to be reiterated, since it stamps upon the soul of the receiver an indelible character, with which you must also make your appearance before the great tribunal of Jesus Christ; notwithstanding you are now pleased to set so little value upon it, because it may so happen, that the person who, on this occasion, confers this sacrament by imposition of hands, "may rather want than have to share a measure of the Holy Ghost," which, as I observed before, as regards baptism, is a very gross notion; since, in that sacred function, the ministers in this, as in all other sacraments, personate Christ Jesus himself, who is not in any want, having the fulness of grace, and is pleased thus to communicate it through the sacraments instituted by himself, and graciously accommodated to man's nature, a creature compounded of soul and body, as St. Chrysostom most judiciously observes; and, therefore, requires the help of things sensible, to raise it to the knowledge and acquisition of things spiritual. As the grace of almighty God, communicated to us through the sacraments administered to us by Christ's ministers, whose unworthiness does not hinder the effect, as we may learn from the apostle at 1 Cor. iii. 6—9, "Neither he that planteth is any thing, nor he that watereth, but he that gives the increase, God." Thus, as the improbity of the hand which plants does not affect the tree, so neither does the malice of the minister infect the person engrafted into Christ. This, St. Augustine, *Tract. in Joh.*, exemplifies in Judas:—"Judas gave baptism, and after that

no baptism was given. John gave baptism, and after John baptism was given. Because, if given by Judas, it was the baptism of Christ; but that given by John was John's. Not that we prefer Judas to John; but the baptism of Christ, given even by the hands of Judas, to the baptism of John, we rightly prefer, as did St. John, affirming, *He it is*, viz., *Christ, that baptizeth in the Holy Ghost.*

The like may be said of all the other sacraments, by which is conferred the grace of the Holy Ghost, upon such persons as are rightly disposed to receive them, as the blessed sacrament of the Eucharist, which, I was sorry to find, you seemed to make a mere jest of; as also the sacrament of penance. Although our blessed Saviour did, at his last supper, institute that of the holy Eucharist, in the most solemn manner:—"*This is my body,*" . . . and earnestly recommended a performance thereof, and of which he says, John vi. 53, "*Unless you eat of the flesh of the Son of man, and drink his blood, you shall not have life in you.*" And of this of penance, did say to his disciples, John xx. 22, "*As my Father,*" . . . Ver. 23, "*Whose sins you shall forgive,*" . . . conformably to what he had said before to his disciples, Matt. xviii. 18, "*Whatsoever,*" . . . and first of all to Peter in particular, and in a more ample manner, Matt. xvi. 19, "*I will give to thee,*" . . . From which places the fathers of all ages infer, that in the Catholic church, conformably to what is said in the creed, there is a remission of sins; wherefore St. Augustine says thus, "Do penance, such as is done in the church; let no man say, 'I do it secretly; I do it to God.' In vain, then, was it said, *Whatsoever*, . . . as above mentioned."

Nor can any one reasonably imagine, that St. Paul —who admitted the incestuous Corinthians to penance; and, 2 Cor. v. 18, 19, does acknowledge to have, from Christ, the ministry and word of reconciliation; and does, moreover, through all his writings, earnestly exhort to penance—should, in his Epistle to the Hebrews, vi. 10, deny, absolutely, a reconciliation after baptism, through the sacrament of penance. No, certainly; but that they may, with greater care, retain their baptismal innocence, he gives them to understand, that there is no reiterating the sacrament of baptism; that is, of regeneration, whereby their sins had been so easily, so amply, fully, and perfectly remitted. And that there only remains, for the future, what St. Hierome calls a "second plank after shipwreck," and may be styled a laborious baptism, as is the sacrament of penance. This is the sentiment of St. John, Chrysostom, St. Cyril, &c., whose words I omit to cite, because, I am persuaded, that you are convinced that the ancient forefathers, and councils, and the voice of the visible church, in all the ages of Christianity, are apparently agreeable to what I ever taught you, yet, I perceive, bear no weight with you; and that you rather seem to be of the opinion of the proto-apostle of the Reformation, who boldly speaks his mind thus:—"I will be free; I will not submit myself to the authority of councils, church doctors, universities, or fathers, but will preach and teach whatever I think to be true; whether it be a catholic doctrine or heretical, condemned or approved." Nay, and goes further yet, as to look upon it as a singular mark of piety, and sign of godliness, to act quite contrary to the decree of the council, in contempt of the council.

Now if this be the case, dear Sir, please to let me know as much, that I may not trouble you with such nothing-to-the-purpose things any more.

I must further beg the favour that you would be so kind as to let me know, whether you admit that creature, sacred Scripture, to be the Word of God, and contain nothing but truth; then what books you look upon as such; and how you come to know that those books are to be esteemed as such; and after all, how you are to come at the true and genuine sense thereof.

As to the sentiments of the Catholic church, and, therefore, as to mine, who acknowledge myself a member, though unworthy, of that body; with regard to all these particulars, you cannot, I presume, be ignorant, from what you learned when formerly a member.

Did I know your sentiments herein, I could the better know in what sort of language to speak to you. However, as yet, I shall take it for granted that you are not arrived at that extravagance, as some of the Reformation, to tax Jesus Christ with error, both as to doctrine and manners; but that, whatsoever our blessed Saviour said, may be relied upon; and that, in this regard, credit ought to be given to the four so much noted Gospels, Acts of the Apostles, and those their commonly admitted epistles, with the Apocalypse; and, therefore, I shall not go to prove, but rather suppose, and take for granted, that what is there related of Christ is true; and that he is so good, powerful, and gracious, as to make his words good. Upon which account it may, at present, be sufficient to take notice, that although Christ is the chief rock, yet it is true what he said to Simon, Mat. xvi. 18, 19, "*Thou art Peter,*" or rock, "*and upon this rock will I build my church; and the gates of hell shall not prevail against it.*"

Again, although Christ says of himself, "*I am the good*" and chief "*Shepherd,*" John x. 11, yet it is true, he also said to Peter, John xxi. 15, "*Feed my lambs;*" ver. 16, "*Feed my lambs;*" ver. 17, "*Feed my sheep.*"

Moreover, although Christ says of himself, "*I have power to remit sins,*" and confirmed it by a miracle, Mat. ix. 6—8, yet it is true what he also said in particular to Peter, as above mentioned, Mat. xvi. 18, 19, "*I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind.*" . . . And then to the disciples in general, Mat. xviii. 18, "*Whatsoever you shall bind,*" . . . whereupon Peter, putting the question, "*How often shall I forgive?*" ver. 21, "*until seven times?*" Jesus made answer, ver. 22, "*Until seventy times seven times.*" And, in fine, after his resurrection, he said to his disciples, John xx. 22, 23, . . . "Whose sins you shall forgive." This power, therefore, was undoubtedly given to them; and not only to them, but to their successors. And whatever reflection you have made, I hope without ground, of the abuse liable to be made of that power, yet I must tell you, and you cannot but be convinced, that that is no argument against the thing itself; since nothing so holy, which is not liable to abuse, as we see with regard to the holy Scriptures themselves.

And give me leave to tell you further, that I am very much afraid both you and I, with the characters of baptism and confirmation, should make a very poor appearance before the dreadful tribunal of Jesus Christ, without having had recourse to the other sacraments instituted by himself, for instruments of our salvation—as this of penance, and the most blessed Eucharist, so much recommended to us; and in such plain terms delivered to us in the Gospel of St. John vi.; St. Mark xvi.; St. Luke xxii.; St. Paul, 1 Cor. xi., which, nevertheless, you seem, which I am sorry for, to make so slight of; nay, to ridicule, as likewise many other things of consequence, for which, not long ago, I am persuaded, you had a profound respect and reverence. From whence can all this proceed but from your revelation?

If, therefore, to reassume what I mentioned before, by this your revelation you have been so enlightened

as to know which writings are holy Scripture; which not; what translation is preferable; what is the true and genuine sense of the holy Scriptures, contrary to the sense of the visible Catholic church, in all the ages of Christianity, I cannot see but your revelation must not be much inferior to that of St. Paul; nay, equal or superior to his. However, undoubtedly, your revelation must have been very extensive and manifest, since, if communicated to me, what you then had received, it might have been in your judgment sufficient to have convinced and converted me. What excuse, therefore, can you have for not communicating, but keeping that a secret from one who might, in your opinion, have profited very much? Was it that you apprehended, that my bigotry, you are pleased to take notice of, might render it ineffectual? This appears to me not to be a sufficient excuse, since St. Paul seems to have been a kind of a bigot, as he acknowledges himself; yet it happened to be no real obstacle to his conversion. And I think you observe, with regard to yourself, that you had some tincture of bigotry; and yet that was not an obstruction to your conversion. Since, then, through your revelation, you have thrown off your former bigotry, why may it not effect the same happy change in me, notwithstanding my bigotry at present? And though you say, for another excuse, that it is not in your power to work this change in me; yet I do not see, but by fully explaining the matter, you might be an instrument to effect it. But I think you insinuate as much, as if you could not undertake this grand affair without commission from your monitor. I hope your monitor, whoever, or whatever it is—for that is a secret you do not communicate to me, though I desired that favour of you—will have those bowels of charity, as shortly to give you a full commission; since it may tend to a matter of the greatest importance—the salvation of your neighbour; who, in his poor way, has hitherto, and is ever ready, to communicate to you whatever he judges may any ways conduce to the good of your soul's savation. Your bare word, indeed, may go a great way with some who know your character; but I am apt to think that very few will give full credit to your revelation, without you show some credentials, some proofs of your extraordinary illuminations. I will not require such evident and illustrious proofs as St. Paul did of his; since, through your great humility, you do not pretend to that height; yet, since you are pleased to acknowledge a measure of the same power that struck down St. Paul, I should think it necessary to give proof thereof in some measure. By this, I presume, you might do a singular service to all the christian and unchristian world, if, as St. Paul manifested by many signs and prodigies, his revelation to have been from Jesus Christ; so, in some measure, since you acknowledge to have received a measure of the same, you would vouchsafe to make manifest, and evidently show that yours also came from Jesus Christ; since this was not communicated to you by the ordinary way, but by extraordinary means, and, therefore, seems to require extraordinary proofs. Or else how would you have me, or any one, give credit to what you say, contrary to the sentiments of the Catholic or universal church of all ages, to which, it is pretty evident, our blessed Saviour promised to send the Holy Ghost to teach her all truth; to be with her to the end of the world, against which the gates of hell shall never prevail? They are the words of Jesus Christ; and no question but he would take care to have them perfectly fulfilled. And if fulfilled, it is evident his church cannot err; and, consequently, is infallible. And that this same church is visible, is very apparent from the commands given by our blessed Saviour, viz., "Hear the church;" "Tell the church;" for it seems something mysterious to me, and I desire you would explain to me, how a person can comply with these commands, Hear and tell the church, to him altogether invisible? Upon this account I must, as yet, look upon the church of Jesus Christ upon earth to be visible. And, moreover, that we should not be at a loss to find out this true visible church of Jesus Christ, and discern it from mere pretenders to this title, he hath graciously been pleased to set upon her such marks of majesty, that, if examined and looked upon with an impartial eye, are altogether sufficient to distinguish true gold from counterfeit. As, then, these marks, and other matters concern the true church of Jesus Christ, of which, I am persuaded, you cannot plead ignorance, I shall not trouble you at present with repetitions, but refer you to my former letter, and conclude.

If, therefore, my dear Sir, we be serious upon the matter, as we ought to be, in a matter of the greatest consequence, upon which depends an eternity of happiness or misery, I would have us stick as close as we can to the chief matters in hand—to those points upon which, in a great measure, all the rest do depend. Let us set seriously to work, with an upright intention of pleasing Almighty God, and conducing to the one thing necessary, our precious souls' eternal salvation, —a happiness I wish to all the world; and remain, Sir, your well-wisher and humble servant,

THOMAS WORTHINGTON.

P.S.—This letter was written not long after the receipt of yours. Upon your removal, not knowing how to convey it to your hands, was the reason you had it not sooner; so I hope you will excuse and take it in good part. Lately I received your letter, and the present of a book, and was pleased to find you retained a memory and kindness for your old friend and well-wisher, with a concern for his good. Assure yourself I retain no less for yours, and wish I could any ways contribute to it. It was for that end I sent you a former letter, and now this; and after having seriously perused your book and letter, shall, God willing, give you my sentiments of them. At present I shall content myself with sending you this letter, and acquaint you that this year is celebrated with us as a jubilee; you know what I mean, and wish we may all partake of the benefit thereof, in order to enjoy a perpetual jubilee in heaven. I acknowledge the favour of your kind visit, and was sorry I had not the pleasure of your company and conversation, which will always be agreeable to me, as also that of my ancient friend Mr. Joshua Smith, to whom please to give my kind service and well-wishes; and, if you think proper, let him peruse this and my former letter.—I remain, Sir, your well-wisher and humble servant,

THOMAS WORTHINGTON.

Middleton, April 22, 1751.

(*To be continued.*)

THE EFFECTS OF INTENSE ANXIETY ON A SENSITIVE MIND.—The constructor of the first Menai bridge looked on while the last chain was fastening, when, in another moment, the fate of this remarkable work would be determined; and, when he saw that all was safe, he burst into tears.—When the lofty vault of the nave of the church of Notre-Dame, at Nantes, was first built, and the supports were about to be withdrawn, the architect, terrified at the boldness of the arch which he had constructed, did not dare to look on, but went home, and there awaited the result in an agony of suspense. When his nephew, whom he had deputed to witness the operation, came home with the glad tidings, "It stands! it stands!" the architect fell to the ground, as if struck down with a blow, and burst into tears.

YEARLY MEETING OF MINISTERS AND ELDERS, 1787.

An Epistle from our beloved friend, Mehetabel Jenkins, addressed to this Meeting, and written previous to her embarkation for America, hath been read here, to our comfort and satisfaction. It is desired that a copy thereof may be sent to each Quarterly Meeting of Ministers and Elders, and from thence be communicated to the Monthly Meetings of same kind.

TO THE SELECT YEARLY MEETING TO BE HELD AT LONDON, THE 25TH OF THE 5TH MONTH, 1787.

Dear and well beloved Friends, brethren and sisters in gospel fellowship, I feel my mind engaged to leave perhaps my last legacy of love with you, that I may have an opportunity of addressing you when met as a Meeting of this sort, and as it seems to be my lot to leave you so little a time before it comes on—which is more trying than if I got away a little sooner, as I am likely to just miss seeing so many of my beloved friends from different parts, whom my spirit has been very nearly united to in the Father's love.

Well, dear Friends, it is the Lord's doings, and it is, and has been, marvellous in my eyes, that he should employ and send so mean an instrument amongst you; for what end is best known unto himself; that no flesh should glory in his presence, likely seeing it is his will to choose many times the weak and foolish things of this world to confound the wise and mighty; yea, the apostle said, and things which are despised hath God chosen. And I have this testimony for my God, and your God (some of you) that he is a good master, and never has been wanting on his part, but sufficient for the day has strength been given. Strength in weakness, and riches in poverty, has he been indeed, as I have been obedient to the cross of Christ, in which power is witnessed, and that, which crucifies unto the world, and the world unto us, and resigns our wills with our gracious and holy pattern, who could say in that most trying hour—"If this cup may not pass from me, O Father! thy will be done." And I do believe, as we are bearing his yoke, and learning of him, and obeying him in the little, then, whether our gift be smaller or larger, our talents few or many, five, two, or one, if this is the case, he will make us conquerors through him that hath loved us, and fulfil his gracious promise—"I will never leave thee nor forsake thee." Although the race is not to the swift, nor the battle to the strong; but they that hold out unto the end, keeping the word of the Lord's patience, these he will keep in the hour of temptation, and grant to sit with him in his kingdom, as he has overcome, and is sat down with his Father in his kingdom; and these that own him before men, and acknowledge him in all their ways, will he own before his Father and the holy angels. And oh! that this may be truly the case with all of us that make up the select number, whether ministers or elders, whether present or absent, to be bright and shining examples to the flock, encouraging them to follow us as we follow Christ, is the sincere desire of my spirit. But bear with me, dear Friends, if I say a painful apprehension hath attended my mind that this is not enough the case with too too many who are in those stations; for, alas, some are loving their own things more than the things of God, and these are as "spots in our feasts of charity." I have been given to mourn on this account in my travels up and down amongst you where my lot has been cast, with a little exercised remnant, like as one of a family and two of a tribe, that are coming to Zion with their faces thitherward, endeavouring that our Zion may again arise and shake herself from the dust of the earth, and put on her beautiful garments of praise; that her walls, which are so much broken down, may be repaired, and her gates set up; that she may be restored to her ancient purity, having judges as at the first, and counsellors as at the beginning.

Well, dearly beloved in the Lord, my heart is with the willing in Israel, that are coming up to the help of the Lord against the mighty enemy and opposer of the Lord's work. Greater is he that is in you than he that is in the world. O may your hands that hang down be strengthened and lifted up, for the Lord is on your side, and revealing his blessed mind and will to these babes that are hungering, and thirsting, and panting after the sincere milk of the Word, in order to grow thereby; whilst he is hiding these mysteries of his kingdom from the wise and the prudent of this world; for those who love him keep his commandments, and those that do his will, will know of his doctrine more and more. I little thought, when I began, to write so much, but my mind seems drawn forth in gospel love towards you, much desiring your prayers for me, who am the weakest and least of many, and that we way remain to be as epistles written in one another's hearts by the finger of God, when we are widely separated—absent in body, but present in spirit.

And you, my beloved American fellow labourers, (although not your equal, by far,) may your faith and patience hold out until you are quite unloaded and cleared out, and not think your portion harder than mine, that have got released to go home. Consider a small vessel does not take so long to unload as larger ones, and I hope we shall be truly subject to the Lord's holy will and command; and go in His time, which is the right time, and carry home with us the penny of peace, not only to our outward habitations (if it is the Lord's will we should reach them), but that we may so fight the good fight, and keep the faith unto the end of our days, that when our painful pilgrimage on earth comes to an end, we may receive the crown of peace, and have to sing the triumphant song of praise over death, hell, and the grave,—the song of Moses and the Lamb, is the travail of my mind for all that have chosen the Lord for their portion, whether amongst the aged, middle aged, or beloved youth, that no temporal enjoyment may so steal away the mind from God, as to deprive of having a treasure in heaven to go to when we have done with time; and those that have been invited to the marriage supper of the Lamb, may these not be making excuses or delaying the time, for if this is the case, there is danger of losing ground in religion, and becoming weaker instead of stronger; for it is certain that if we love anything more than God, we are not worthy of Him, for it is the whole heart the Lord is calling for.

And now, having a little emptied my mind by these broken hints, shall leave and recommend you, with my own soul, to Him that is able to keep us from falling, and to present us faultless before the throne of his grace. And oh! may I have a place in your remembrance when thus favoured to approach his sacred Majesty in your solemn assemblies; that whatsoever is bound on earth may be bound in heaven; that this pure wisdom that comes from above may be your direction in all things, and especially in the weighty affairs of the church; that all things may be done to the honour and glory of God, your own peace, and the edification of one another in the unity of the Spirit, which is the bond of true peace. And in true gospel love I salute you, and conclude, your poor little tribulated sister in the Truth, and bid you farewell, in the Lord.

Mehetabel Jenkins.

AGENTS IN LONDON.

Jacob Post, Islington.
William Gray, at 50, Eastcheap.
P. I. Butler, 29, Liverpool-street, City.
E. D. Hayward, 190, Great Dover-road, Borough.

Our next Number will be delayed for a few days, owing to the occurrence of the Yearly Meeting.

THE BRITISH FRIEND.

GLASGOW, 5th Month, 1st, 1850.

Notices of Ministers Travelling.—Sarah Squire, who has, for some time past, been engaged in religious service among Friends and others, in the counties of Bedford, Herts, and Bucks, was at Lancashire Quarterly Meeting, held at Manchester on the 18th ultimo, and at Liverpool Meeting on First-day, the 21st, leaving that place on the evening of the 23d, to attend the Dublin Yearly Meeting.

Martha Thornhill, of Ackworth, having been liberated by her Monthly Meeting, to visit some of the meetings of Friends in Ireland, she was, on her way thither, at Lancashire Quarterly Meeting. She subsequently attended Hardshaw West Monthly Meeting, held at Liverpool on the 25th, and embarked for Dublin the same evening.

Thomas Arnett arrived at Coalbrookdale from Birmingham (where, and in the neighbourhood, he had held public meetings each evening in the course of that week), on Seventh-day, the 6th of 4th Month. He attended the usual meeting at the former place on First-day, the 7th, and, in the evening, had a public meeting there. On Second-day, the 8th, he proceeded to Bewdley, Worcestershire, to a public meeting in the evening, accompanied by Barnard Dickinson. They had also several other such meetings in Herefordshire and Radnorshire, during the week. On First-day, the 14th, they were at Hereford, where the evening meeting was well attended by the citizens; on the 15th, they had a meeting at Ross; and, on the 16th, arrived at Worcester, to attend the General Meeting for Herefordshire, Worcestershire, and Wales, held on the 17th. Here T. A. was joined by William Ball, who had a minute from Kendal Monthly Meeting, liberating him to accompany Thomas Arnett in his religious engagements for some time to come. On the 18th, they were at Evesham, and on the 19th, at Campden, in Gloucestershire, at public meetings; and, on the 20th, returned to Worcester for the like service, on First-day, the 21st, in addition to the usual meeting of Friends in the forenoon. On the 22d, they were at Dudley, similarly engaged; and, on the 23d, reached Birmingham, to attend, on the following day, the Quarterly Meeting for Warwickshire, &c.

William Matthews has been engaged, since the date of our last, in visiting the meetings of Friends, and holding public meetings in the northern counties of England. He was also at the Quarterly Meeting for Lancashire; and at Liverpool Meeting, on First-day, the 21st ultimo, where he had a public meeting in the evening. Returning into Cumberland, he subsequently proceeded to Glasgow, where, on the morning of First-day, the 28th, he was at meeting with Friends, and had a public meeting in the City Hall in the evening. Since then, arrangements have been made for public meetings on the 29th and 30th, at Coatbridge and Airdrie, about eleven miles from Glasgow, where the population are principally miners; and at Paisley, the 1st of 5th Month. He returns to Glasgow, to be at the week-day meeting on Fifth-day, the 2d; a public meeting being appointed near the harbour in the evening, chiefly intended for seafaring people. Sixth-day, the 3d, he proceeds to Perth, to have a public meeting in the evening; thence to Aberdeen, where, besides being with Friends in the morning, a public meeting is appointed to be held in the evening of First-day, the 5th.

Distress in the Shetland Islands.—From the circumstance that the Shetland Islands have, of late years, been repeatedly visited by Friends in the ministry, we cannot doubt that a lively interest is felt in the Society generally, for the welfare of their inhabitants. The extract from the *Yorkshireman*, given below, will, we trust, engage the attention and benevolent sympathies of Friends. It will be observed, that David Priestman, of York, and Isaac Sharp, of Darlington, will gladly afford further information, and forward such relief as may be entrusted to their care:—

By a letter, dated "Hillside Unst, Shetland, March 28, 1850," from Mr. J. Ingram, minister of the Free Church, Unst, Shetland, it appears that the inhabitants of the Shetland Isles are again on the brink of famine.

The writer states that "the crops of last year are the worst produced since 1838. The corn did not yield above half the average quantity of meal, and that of very inferior quality. There was a failure of the potato crop to a large extent, and the quality was unprecedentedly bad." The small fish which used to swarm around the shores, and which, with potatoes, were the chief food in these islands, have, this season, almost wholly deserted the coast, and the people have had nothing to subsist upon but the little meal which their crops produced, and the few bad potatoes which some of them saved. This aliment, scanty as it is, is now, in many cases, wholly exhausted, and if relief do not come from some quarter, famine seems inevitable. Owing to a long succession of inclement seasons, and consequent failure of crops, the inhabitants of these islands are reduced to a state of abject poverty, and, consequently, have no resources to draw upon in their hour of need.

It appears there are funds still remaining in the hands of the Scottish Central Board, for the relief of destitution in the Highlands and Islands of Scotland, raised in the year 1847. The conditions on which relief is now granted from these funds are, that the proprietors of the soil shall co-operate with the board, to the extent of supplying at least one-fourth of the funds which are expended in furnishing employment for the destitute.

The Shetland group consists of about thirty inhabited islands, the principal of these, and, indeed, the only large one, is called Mainland. The northern islands are Yell, Fetlar, and Unst, containing a population of about 6000. It is to these, especially to Unst, that the remarks of our correspondent apply. It appears that the proprietors of the north Isles have, from poverty or other causes, declined to co-operate with the board of relief. The consequence is, that to Mainland and the adjacent islands £9000 have been granted by the board, in addition to £3000 raised by the pro-

prietors; but from all benefit of this the northern group is entirely excluded. Our informant states, nevertheless, that the board have offered relief, to some extent, to this group. They propose to give one pound and a half of meal to a man, and one pound to a woman, for eight hours' work on a public road, and if they have children, half a pound to each of them under twelve years of age. This mode of relief is adopted as a test, and our informant asserts that it is a test which effectually excludes multitudes of the most necessitous from all relief. The severity of this test is, perhaps, aggravated by the fact that in Mainland and other parts, where the landlords have co-operated, a full day's wages are given to all who are employed. Our informant details some circumstances of extreme hardship and destitution which have come within his own knowledge. Our limits prevent us from giving the whole of his melancholy statement. It would seem, that unless more efficient relief were speedily provided, death will decimate these poor islanders. We do not see at present any public means of alleviating their distress, yet, though not within the range of our immediate neighbourhood, we gladly avail ourselves of our privileges as journalists, to make known distress in order to accomplish its alleviation.

We are authorised to state, that Mr. David Priestman, of Marygate, in this city, and Mr. Isaac Sharp, of Darlington, members of the Society of Friends, are personally acquainted with Mr. John Ingram, the minister of Unst, from whom the foregoing information has been received. Either of these gentlemen would gladly give what information they can, and would undertake to forward, to trustworthy hands, any relief which those who have the heart and the ability, effectually to compassionate the wants of these distressed islanders, may be inclined to offer.

Appeal of the Peace Congress Finance Committee for 1850.—In forwarding to you the Report of the operations of the Peace Congress Committee for last year, we have to express, on behalf of the Committee, our sincere gratitude for the liberal manner in which our friends responded to the appeal made to them for the special fund, by which those operations were sustained. We believe that no money ever contributed by the public was more worthily expended, or produced more marked and obvious results, to justify and reward the generosity of the donors. It supported a moral agitation, which, extending as it did through every part of the country, did inestimable service, in thoroughly rousing public attention to the evils of the War system, and the duty and practicability of substituting other means for settling the disputes and regulating the intercourse of nations. It enabled the Committee to scatter abroad thousands and tens of thousands of Tracts and Pamphlets, explaining and inculcating the great Christian principles of Peace and Goodwill among men. It also enabled the Committee, in other ways, to engage, to a large extent, the powerful agency of the Press in favour of the same doctrines, while they succeeded in eliciting from the public at large an expression of opinion in support of these views, so general and earnest, as to have produced a marked effect on the legislature of the country. It furnished the means of carrying our operations to the Continent of Europe; and of convening and conducting that great demonstration at Paris, which has raised the Peace cause to an elevation so conspicuous as to have commanded the attention and excited the interest of all Europe.

But the work is so great, that what *has* been done can be regarded only as the beginning. By the accompanying account of what took place at Crosby Hall, you will perceive that the Conference has devolved upon us the duty of endeavouring to make up the sum of £5000, which the Special Fund was intended to have reached. During the present year, important operations are again contemplated; another effort is to be made by Richard Cobden, M.P., to bring the subject of arbitration, together with that of disarmament, before the legislature, which must be energetically sustained from without. By the proceedings of the Congress at Paris, new fields of activity and usefulness have been thrown open, which should be promptly occupied. And as it has been determined to hold another Congress, if nothing prevent, at Frankfort this year, it will be of the utmost importance that all possible means should be employed to ensure that a deep, salutary, and wide spread impression be made upon Germany—a country, perhaps, second to none in the world as the source of those intellectual and social influences which go to mould the character of future ages.

Under these circumstances, we venture respectfully to ask a renewal of their past liberality on the part of those who have already contributed. And on the ground of what we have accomplished, and propose still to accomplish, we claim the sympathy and support of such as have hitherto rendered no help to our enterprise.

(Signed) Joseph Cooper, *Laurence Pountney-lane;* Henry Sterry, *Trinity-square;* Joseph Barrett, *Peckham;* Charles Gilpin, *Bishopsgate-street.*

London, 19, *New Broad-street.*

We very much regret, that the foregoing did not come to hand earlier. We have, however, in order to find room for it, made other articles give way. The report referred to in the circular should have had a place also in our columns, had it reached us before other matter had rendered its insertion impossible. We feel that very little requires to be said on our part, to induce our members to lend their aid in this particular department of philanthropic effort; it being well known that Friends have been the chief contributors to the funds, by means of which, thus far, the movement in behalf of Universal Peace and Brotherhood has been promoted. There cannot be a doubt, in the mind of any lover of the Peace cause, that the Congress at Brussels, and that at Paris, have been productive of the most beneficial results, in the growing interest which is felt for the abolition of all war. In order, then, to promote the success of the coming Congress at Frankfort, let the friends of the cause sustain, with a liberal hand, the laudable efforts of the Peace Congress Committee.

Peace and other Envelopes.—*Apropos* to the above article, is a reference we have now to make to an advertisement on this subject, in another page. These envelopes are of five different kinds; are well conceived in design, and beautifully executed. We commend to all our readers the use of these valuable aids to the cause of Peace, and the other important objects they are designed to serve. The enterprising publisher deserves countenance and support, and we trust his laudable endeavours will be rewarded by an extensive demand.

We understand that, at the Lancashire Quarterly Meeting, held at Manchester, on the 18th ult., an important proposition from Marsden Monthly Meeting, to alter the rules for the appointment of elders, was adopted; the substance of which is as follows:—

"It is the judgment of this Meeting, that it is expedient to consider whether some change in the way

of appointing, as well as retaining for life in the station of elder, may advantageously be made.

"That the preservation of a sound and anointed eldership, as well as true gospel ministry, is essentially connected with the well-being of the church; and the appointment to, and retaining in it, those who have not the true qualification, has proved seriously detrimental to the best interests of the body; proposes hereafter, that all appointments be made at a joint conference of men and women Friends, thus affording an opportunity of consideration to all concerned members.

"And regarding the qualification of true discernment as a Divine gift, and for the preserving of a sound and enlightened eldership in the *unity* of the *body*, in the *exercise* of their gifts, this Meeting proposes, that the Yearly Meeting recommend to Monthly Meetings a watchful care that they do, from time to time, revise the lists of their elders, and that this be not at longer intervals than once in three years."

NORTHUMBERLAND AND DURHAM FRIENDS' TEMPERANCE UNION.

Agreeably to the following Circular—"At a Meeting of Friends, interested in the Temperance Movement, held on the evening of the Quarterly Meeting at Darlington, the 2nd of the 4th Month, 1850, *it was resolved*, That to bring the Temperance Cause more prominently before our Members, it is advisable to hold meetings on the subject throughout the Quarterly Meeting; and that the Friends of Newcastle be recommended to take steps for holding the first meeting at the earliest convenient time"—a meeting was held in the FRIENDS' MEETING HOUSE, NEWCASTLE, on 3d day evening, 4th Month, 10th, 1850. DANIEL OLIVER acted as Secretary, and read a letter from JONATHAN PRIESTMAN, who had left home the day before, from which the following is extracted:—"I am unwilling to omit my mite in favour of the movement which is about being made for the disuse of those liquors which are found to be unnecessary for persons in health, and which lead to most of the evils which destroy the health and morals of the people. I may, however, advert to the great unkindness of bringing up children in the use of an article that is so destructive in its consequences; and if we admit this position, then I think any parent will see that he should not practise what he has to discourage in his child." Letters were also read from JAMES BACKHOUSE, York; SAMUEL BOWLEY, of Gloucester; and EDWARD SMITH, of Sheffield, approving of the objects of the meeting, and expressive of regret that they could not attend.

The first resolution—"That total abstinence from all intoxicating liquors, as a beverage, is a principle conducive to the best interests of society; and possesses strong claims on the consideration of Friends, and is worthy of their adoption and active support"—was moved by GEORGE A. BRUMELL, who expressed much pleasure in the meeting being held, and hoped, ere long, such meetings would become general amongst Friends. The resolution was seconded by GEORGE RICHARDSON. He commenced by observing, that when he heard of this meeting, it was a comfort to him; and a satisfaction that Friends were taking a more active part in a cause so calculated to benefit their fellow-creatures. He referred to the great difference of the drinking customs of this country in the last 150 or 200 years, and how much more easily Friends could move in the cause than they could then, when beer was an almost universal beverage amongst many classes, the use of which was now superseded by the introduction of tea and coffee. He thought that many of the ways of usefulness of ministers and others, in other denominations, had been closed, by their opposition to total abstinence principles. He hoped that the efforts of Friends in this movement would be crowned with success. JOSHUA WATSON made a few observations, expressing his unity with the objects of the meeting.

The second resolution—"That a society be formed, to be called the 'Northumberland and Durham Friends' Temperance Union,' whose object will be to promote the entire disuse of intoxicating liquors amongst Friends, except for medicinal purposes, and to aid in all suitable ways the dissemination of true temperance principles amongst all classes"—was moved by JOHN RICHARDSON, seconded by ROBERT WILSON, and supported by JOHN TAYLOR of Middlesborough.

The third resolution—"That the society be composed of men and women Friends, who shall sign the following declaration: 'We, the undersigned, do agree to abstain from all intoxicating liquors as a beverage'"—was moved by EDWARD RICHARDSON, and seconded by JOSHUA WATSON, jun. Some discussion followed as to adding the words "and to encourage a like practice in others," but it was decided to pass the original resolution, though Friends generally admitted that the object of the Society extended beyond mere personal abstinence.

The fourth resolution—"That the following be the Officers of the Union:

Treasurer, JONATHAN PRIESTMAN;
Secretary, DANIEL OLIVER;

and that GEORGE A. BRUMELL, and GEORGE RICHARDSON, jun., be the correspondents for Newcastle particular meeting"—was moved by JOHN R. PROCTER, of North Shields, and seconded by WILLIAM TAYLOR.

WILLIAM TAYLOR's name was afterwards added to the correspondents.

Signatures to the above agreement, will be received by D. Oliver, Union-street.

TRUTHS, either spiritual or natural, carry their own evidence, and, if simply presented to an unprejudiced mind, commonly produce an assent that renders much reasoning unnecessary.—*Dillwyn.*

REFORM YOUR DRESS!—I hope it will not seem too severe, when I say that I suspect the sincerity of every man declaring himself a moral reformer, and advocating the renunciation of bad habits by others, when I find him fantastically dressed, or indulging in vain and luxurious clothing. Some men carry all their wealth upon their bodies; like the old lady that rode to Banbury Cross, they've

> "Rings on their fingers, and bells on their toes,
> Making up music wherever they go,"—

large chains over the waistcoat, brooches, rings, boots of the finest Spanish, coats of the most fashionable cut, hat set on the head in the most jaunty style. Vanity is always pitiable. Vanity in a reformer is most sorrowful; for a vain man is never an earnest one. Vanity in the dress makes the devil laugh more than any other sin. Our dress is the badge of our fall from purity and God, and we never so much insult God as when we tinsel over our dying and sin-soiled body with the rags and feathers of our ignorance and shame. The ladies I leave to their sisters on this matter, only asking wherein the difference lies between an English woman with flounces and furbelows, and many coloured ribbons, and frills and frickets, and—forgive the indelicacy—*stomachers*, and oh! of all things, *bustles!* and the Otaheitian or New Zealand women, who tattoo themselves, and our old ancestors the ancient Britons, who dyed their skins with woad? In dress, the rule should be the cultivation of plainness, health, and uniformity. E. P. H.—*Moral Reformer's Almanack.*

Juvenile Department.

"I have used Similitudes."—Under the similitude of a waking dream, I have sought to convey some useful hints to young persons; and trust the *moral* of my paper will be perceived and pondered:—

In my dream, I imagined that the summer's sun had scarcely set behind the horizon, or ceased to cast its departing beams across the sloping lawn, or to gild the smooth surface of the lake, when a party of sparrows, that had long been chattering on the eave of an out-house, flew away to the distant trees; leaving only two old birds and their four young, who had not yet quitted the fostering care of their parents.

Why so large a party had assembled on that one eave, I knew not; but after, in my imagination, watching the old birds feed, one after another, their tender charge, and settle themselves on the edge of an open leaden piping, there to contemplate the decline of day, I discovered, from the tenor of their conversation, that they had had a party of their friends and acquaintance to pass the evening with them.

Among the most prominent of these were Industrious and Gentle, with their three young birds, Sprightly, Mirth, and Beauty. There were also Wit and Jester, two fine-fledged cocks, who, having lost their parents, came with their aged grandfather *Mentor*. There were many more; but I must not omit to mention *Benevolence* and *Mercy*, with their progeny, *Ostentation, Display, Forgetfulness*, and *False-kindness*.

"My dear," said the old hen to her mate, after some time of silence, "I do not know what thou thinks, but it appears to me that the behaviour of the young, now-a-days, is strangely altered. I remember how I was taught, and how my grandmother used to hold up to me as a pattern the gentle *Deference*, who was 'the first to listen, and the last to speak;' and how my father whispered of thee, my noble *Candour*, as a fit and chosen companion, not only because thou never concealed the truth when demanded of thee, but also because thou wast not forward to give thy opinion in the presence of thy superiors. Now I am grieved to hear our young folks, with others, keep up the whole conversation."

C.—"Ah! my sweet *Modesty*, what thou sayest is but too true; and did more excel in that virtue which is so peculiarly thy own, such a state of things would never have existed."

M.—"Didst thou observe the venerable Mentor, whose very look seems to speak wisdom, sit silent the whole evening? It wounded me to the very heart to see his downcast eye, and now and then the starting tear, which seemed to say, 'I weep for the days that are not—for the years that are past and gone—when wisdom was not confined to old age, or discretion to those who were bending with many days.' I longed to say a word to him; to sympathize, if I could, in his sorrows; but the chattering of the juveniles was so incessant, that no space was allowed for me to make the slightest observation, without rudely interrupting that which seemed to excite so much pleasure."

C.—"I really believe, my love," replied her affectionate partner, "that, in such a case, it would have been better if thou hadst interrupted; but, to myself, there was nothing more offensive, than to observe the conduct of the offspring of Benevolence and Mercy, who, not having cultivated the excellencies of their parents, put on a very glittering outside of kindness and generosity to the poor, which makes them continually persuade others to join them in schemes of benevolence, which, being considerably intermixed with impure motives, and little perseverance accompanying, all passes off, eventually, in the form of a bubble."

M.—"I observed what thou mentioned, my dear; and our little Compliance was ready immediately to fall in with all their wishes; while Olive, though she evidently saw through their desire of applause, could not forbear yielding beyond what I know will bring peace to her own mind."

C.—"I have no wish," rejoined Candour, "to have our young people live all to themselves, and do nothing for the good of the community; but I certainly would desire that their kindness might be of a purer and more hidden character, and their benevolence adorned with humility and meekness."

M.—"Exactly so," replied Modesty; "and while we are on that subject, I must tell thee what truly disgusted me—it was the ridiculous loquacity of Wit and Jester, who were persuading our *Truth* and *Openness* to join in converse unworthy of their sex. They certainly should set a better example to their sisters, and instruct them by their superior powers of mind. In making these observations, I have no wish to check the innocent cheerfulness which is designed to be so happy an attendant of the morning of life; far from it. Though only a sparrow alone upon the housetop, I would not withhold a cheerful chirp, if, by so doing, I could add my mite toward swelling the tide of gladness that it ever gives me joy to see. It is *senseless* and *ill-timed mirth* to which I am so great an enemy."

C.—"I quite agree with thee, my own Modesty. It is become a prevailing error among our young cocks, either to be engaged in perpetual jangling, or in foolish and unmeaning conversation, which cannot fail to excite the contempt and the pity of the discerning and the reflective of all ranks and ages."

M.—"It does so, my love; and though I would be the last to speak of it in *public*, between thee and me there need be no reserve. I may, therefore (now that we are alone), tell thee, that they little know what remarks are made about them in a *private capacity*."

C.—"Undoubtedly; and it must be so, while these failings are so universal and glaring."

It may well be imagined that, by this time, I had become a very attentive listener; but I was to hear no more. All was silent; not another sound was heard. The shadows of evening having, imperceptibly, stolen over the whole landscape, the head of each little bird sunk gently behind its downy wing, and they unconsciously fell into the arms of sleep.

Having ended my dream, I imparted it to a dear friend of mine, who, in return, handed me her reflections upon it in the following lines:—

"To be first to listen and last to speak,
Would show forth a spirit lowly and meek;
Desirous more knowledge and wisdom to learn,
E'er imparting to others should come to our turn.

"How small our experience! how little we know!
How transient has yet been our sojourn below!
Oh! then let us seek from the aged to learn,
Nor make a remark till it fall to our turn.

"A day will steal o'er us, when each idle word
In the depth of the heart will plainly be heard,
Recalling, with many a deep-drawn sigh,
Remembrance of misspent time gone by.

"Let us, in life's morning, tread wisdom's fair way,
Nor venture one moment with light words to play;
But cherish a spirit humble and meek,
And be first to listen, and last to speak."

FIDELE.

"I would not enter on my list of friends
(Though graced with polished manners, and fine sense,
Yet wanting sensibility), the man
Who needlessly sets foot upon a worm."—*Cowper.*

Humanity to the Brute Creation recommended.—Not only is cruelty unnatural and abhorrent to the

original constitution of human nature, but it is peculiarly criminal in man, considered as a sinner, whose very preservation in existence is only owing to the mercy of his Creator. Yet, strange as it must appear, this monument of mercy from the cradle to the grave, is, in innumerable instances, prone to tyrannise over all the subjects in his power.

Scarcely does the child possess the use of his fingers, but he begins to torment the fly that buzzes and plays around him, and to deprive it of a leg or a wing, in order to amuse himself with its lameness or its misery. When the little hero grows somewhat older, he sticks a pin through the cockchaffer, and is delighted with its agonies; and there are parents so depraved, that they encourage these cruelties, as if they did not know that cruelty to animals is the direct road to cruelty to our fellow-creatures, and to its final reward—the gallows.

Children that are not checked in one cruel diversion, will naturally go to another. Sometimes it is shocking to see with what barbarity the kitten and the puppy are treated, by the little tyrants of the family. But children should be taught that animals have feelings as well as men; and that a blow on the head or the legs of these poor creatures, gives them the same terrible sensation as we ourselves should receive, from the like violence. And, perhaps, in some creatures of small and delicate contexture, the pain may be exquisite in proportion as the frame is tender.

> "The poor beetle that we tread upon,
> In corp'ral suff'rance feels a pang as great,
> As when a giant dies."—*Shakspeare.*

An error, very common among young people, is, that animals are to be treated according to their beauty or deformity; so that the pretty robin is caressed with gentleness and tenderness, while the toad, though equally innocent, is pursued to death with relentless cruelty. But if the same spirit were to grow with us in life, how lamentable would be its effects! The afflicted, the distressed, the lame, and the deformed, would be the subjects of perpetual persecution, as, indeed, is too much the case among the lowest and and most depraved order of our species. Children should be told, however, instead of encouraging this hateful disposition, that the defenceless and the afflicted, the deformed and the ugly, have peculiar claims on our protection and our kindness.

When children grow up to boys or lads, they have special need to be guarded against habits of cruelty, as many of their amusements have that tendency; such as bird's-nesting, cock-throwing, and the like. As an antidote to these habits we should instil into young minds the domestic habits of these creatures, their affection for their offspring, their attachment to man when treated with gentleness, and the uses and comforts to be derived from them.

In the next stage towards manhood, the horse comes under our government, one of the noblest animals in creation, and one that is used with the greatest cruelty. The tortures by which he is trained for use are too horrid to be described; and when he is brought into service, the whip and the spur are applied with unrelenting cruelty. If it be one of those delicate and beautiful creatures, adapted for the race-course, his limbs are strained as upon a rack, and his sweat is mingled with his blood, in the terrible contention with a fellow-animal, which of their masters for this act of cruelty shall be rewarded with a piece of plate, or a purse of money, and the honours of the turf.

When no longer able to serve the interest of his master, in this way, he is devoted to be the instrument of his cruel pleasures in torturing another poor animal, more defenceless, and no less innocent than himself. Men, horses, and dogs, in terrible confusion, rush upon a poor timid animal, already half dead with the apprehension of its danger.

> "At length they gain their vast desires,
> For, lo! the fainting hare expires,
> With piteous cries."

No sooner is the poor horse rendered, by age and fatigue, unfit for the dangerous exploits of the chase, than he has to encounter a new species of fatigues and sufferings, perhaps as a post horse, or in a mail coach; where he is again forced to strain every nerve to satisfy his new employer, and, if possible, their more unreasonable customers, who must travel on an expedition as if it were of life and death, merely to kill time, which they know not how to employ. "For my own part," says Lord Erskine, "nothing has ever excited in my mind greater disgust, than to observe, what all of us are obliged to see every day in our lives, horses panting—what do I say? literally *dying* under the scourge, when, on looking into the chaises, we see them carrying to and from London, men and women, to whom, or to others, it can be of no possible signification, whether they arrive one day sooner or later, and sometimes whether they arrive at all. More than half the post horses that die from abuse in harness, are killed by people, who, but for the mischief I am complaining of, would fall into the class described by Mr. Sterne, of simple or harmless travellers, galloping over our roads, for neither good nor evil, but to fill up the dreary blank in unoccupied life. I can see no reason why all such travellers should not endeavour to overcome the *ennui* of their lives without killing poor animals more innocent and more useful than themselves."—*Lord Erskine's Speech on his Bill against Cruelty,* p. 14.

At last, driven from one situation to another, as his strength and life decay, the poor horse is degraded to the dust cart or the sand cart; and when no longer, through infirmities and age, able to drag his unmerciful load, is sent to be butchered for the dogs, or, perhaps, with more cruelty, literally starved to death. Thus ends one of the noblest and most useful animals in the world; and thus is it with almost every creature which man can make subservient to his interest or his pleasures.

Farther, not only does man gratify his pride and avarice, by extracting from the animals the utmost labour of which they are capable, and that often extorted by the most wanton cruelty, but (horrid to relate) he makes it his sport and amusement, to inflict torture and sufferings, even to death itself, and that in various ways.

First, they are taught tricks and feats the most contrary to their nature; bears and camels to dance; horses and dogs to act as well as dance; feats which cannot be acquired without the most cruel means of instruction. Even the pretty, the delicate songsters of the wood, are denied the beauteous light of day, and, in some cases, have their eyes burnt out of their heads, under pretence of improving the melody of their song.

Again, animals of the same species, or naturally friendly to each other, are taught to fight and tear each other to pieces; and those who are naturally fierce, have their ferociousness increased by human art. Thus is that noble bird, the domestic cock, trained and fed for fighting.

In another place, fierce dogs are excited by fiercer men, with fury, to fasten upon the nose, or tear out the eyes of a poor confined animal, which pierces the sky with his painful and lamentable bellowings, enough to force compassion from the hearts of barbarians, not totally lost to all sense of humanity; whilst, in the meantime, the surrounding savage mob rends the very heavens with the most horrid imprecations, and repeated shouts of applauding joy, sporting themselves

with that very misery which human nature, were it not deplorably corrupted, would teach them to alleviate.

"These are thy favourite amusements, O England! thou centre of the civilized world, where reformed Christianity, deep-thinking wisdom, and polite learning with all its refinements, have fixed their abode. But, in the name of common sense, how can we clear them from the imputation of absurdity, folly, and madness? And by what means can they be reconciled, I will not say to the religion of the meek Jesus, but to the philosophy of a Plato, or the calm reason of any thinking man?"—*Fletcher's Appeal to Matter of Fact*, p. 118.

It may be objected, Are not animals created for our sakes, and are we not expressly allowed their flesh for food? Much more, are we not to hurt and destroy those creatures which, if suffered to multiply without control, would certainly destroy us from the face of the earth? To these objections, I beg leave to reply in the words of a writer equally elegant and ingenious, as he was benevolent and humane, the late Soame Jenyns:—

"The laws of self-defence undoubtedly justify us in destroying those animals who would destroy us, who injure our properties or annoy our persons; but not even these whenever their situation incapacitates them from hurting us. I know of no right which we have to shoot a bear on an inaccessible island of ice, or an eagle on the mountain's top, whose lives cannot injure us, nor death procure us any benefit. We are unable to give life, and, therefore, ought not wantonly to take it away from the meanest insect, without sufficient reason; they all receive it from the same benevolent hand as ourselves, and have therefore an equal right to enjoy it.

"God has been pleased to create numberless animals intended for our sustenance, and that they are so intended, the agreeable flavour of their flesh to our palates, and the wholesome nutriment which it administers to our stomachs, are sufficient proofs; these, as they are formed for our use, propagated by our culture, and fed by our care, we have certainly a right to deprive of life, because it is given and preserved to them on that condition; but this should always be performed with all the tenderness and compassion which so disagreeable an office will permit; and no circumstances ought to be omitted which can render their executions as quick and easy as possible. For this, Providence has wisely and benevolently provided, by forming them in such a manner that their flesh becomes rancid and unpalatable by painful and lingering death, and has thus compelled us to be merciful without compassion, and cautious of their suffering for the sake of ourselves; but if there are any whose taste is so vitiated, and whose hearts are so hardened, as to delight in such inhuman sacrifices, and so partake of them without remorse, they should be looked upon as demons in human shape, and expect a retaliation of those tortures which they have inflicted on the innocent, for the gratification of their own depraved and unnatural appetites.

"So violent are the passions of anger and remorse in the human breast, that it is not wonderful that men should prosecute their real or imaginary enemies with cruelty and malevolence; but that there should exist in nature a being who can receive pleasure from giving pain, would be totally incredible, if we were not convinced, by melancholy experience, that there are not only many but that this unaccountable disposition is in some measure inherent in the nature of man; for, as he cannot be taught by example, nor led to it by temptation, or promoted to it by interest, it must be derived from his native constitution, and is a remarkable confirmation of what Revelation so frequently inculcates, that he brings into the world with him an original depravity, the effects of a fallen degenerate state, in proof of which we need only to observe, that the nearer he approaches to a state of nature, the more predominant the disposition appears, and the more violently it operates. We see children laughing at the miseries which they inflict on every unfortunate animal which comes within their power. All savages are ingenious in contriving, and happy in executing, the most exquisite tortures; and the common people of all countries are delighted with nothing so much as bull-baitings, prize-fightings, executions, and all spectacles of cruelty and horror. Though civilization may, in some degree, abate this native ferocity, it can never quite extirpate it; the most polished are not ashamed to be pleased with scenes of little less barbarity, and to the disgrace of human nature, to dignify them with the name of sports. They arm cocks with artificial weapons, which nature had kindly denied to their malevolence, and with shouts of applause and triumph, see them plunge them into each other's heart. They view with delight the trembling deer and defenceless hare, flying for hours in the utmost agonies of terror and despair, and at last, sinking under fatigue, devoured by their merciless pursuers; they see with joy, the beautiful pheasant and harmless partridge, drop from their flight, weltering in their blood, or, perhaps, perishing with wounds and hunger, under the cover of some friendly thicket, to which they have in vain retreated for safety; they triumph over the unsuspecting fish, whom they have decoyed by an insidious pretence of feeding, and drag him from his native element, by a hook fixed to, and tearing out, his entrails; and to add to all this, they spare neither labour nor expense to preserve and propagate these innocent animals, for no other end but to multiply the objects of their persecution.

"What name would we bestow on a superior being, whose whole endeavours were employed, and whose whole pleasure consisted in terrifying, ensnaring, tormenting, and destroying mankind; whose superior faculties were exerted in fomenting animosities among them, in contriving engines of destruction, and exciting them to use them in maiming and murdering each other; whose power over them was employed in assisting the rapacious, deceiving the simple, and oppressing the innocent; who, without provocation or advantage, should continue, from day to day, void of all pity and remorse, thus to torment mankind for diversion, and, at the same time, endeavour, with his utmost care, to preserve their lives, and to propagate their species, in order to increase the number of victims devoted to their malevolence, and be delighted in proportion to the miseries he occasioned? I say, what name detestable enough could we find for such a being? yet, if we impartially consider the case, and our intermediate situation, we must acknowledge, that, with regard to inferior animals, just such a being is a sportsman."—*Society for Preventing Cruelty to Animals.*

Temptation is the touch-stone of faith, and appears necessary for qualifying a believer to be serviceable to others.—*Dilwyn.*

Duty of the Rich.—Affluence gives its possessors no more license to spend in wanton profusion than to become miserable misers. To sport away wealth extravagantly, or to hoard it unprofitably, is repugnant to the dictates of reason, and we may believe, equally offensive to the munificent Giver of all good. The surplus of our wealth might be nobly employed in acts of real charity; the widow, the orphan, the oppressed, the afflicted, who silently shed their tears, and spend their cheerless days in obscurity and sorrow, have a just claim upon our bounty, while the dispensing of it may be an acceptable oblation to the universal Parent and Friend of mankind.

CHRISTIAN LIBERTY TO DRINK WINE.

"I CONSIDER the use of it entirely consistent with christian liberty." And what does my dear brother mean by christian liberty? Does he not mean, liberty to do that which is most pleasing to God, and most for the good of men? When first you thought of such a thing as gratitude to One who gave up every indulgence for your sake, you felt that you owed Him nothing less than your all; that henceforth you must live, not to yourself, but to Him. And when you assumed the yoke, you were astonished at its soft and easy pressure —the joyful freedom which it imparted to your every motion.

No cold measurements modified the love of Christ to you; and you feel that none must be thought of in your devotion to Him. In giving your time, your money, your attention, to His cause, you do not say, "How little will my christian liberty allow me to do?" but, "How much will my means allow me to do?" Not, "What is the least sacrifice Christ will accept?" but, "What is the greatest I can offer Him?" We ask not the world, whose hearts are as yet callous to those claims; but with you, surely, the question takes another form; and instead of, "Does christian liberty allow me to drink?" becomes, "Does christian love urge me to abstain?"

On this plan of self-devotion, then, there is no such thing as christian liberty? Yes, there is. In a letter of counsel, once written for the use of the saints at Rome, you will find a class of indifferent cases indicated, wherein you may use your christian liberty, and throw your influence whichever way judgment and inclination may decide. But it is for you to read the passage *through*, and consider whether this question is one of the same character. K.

CONTRIVING TO DO GOOD.—When Jonathan Edwards was a young man, he formed a series of resolutions embodying the principles upon which he intended to act and govern his future conduct and course of life. One of these resolutions was, to be continually endeavouring to find out some new contrivance to promote the glory of God, and the great ends of his own existence and that of his fellow-men. Should not such a determination as this exist in the heart of every Christian, and particularly every minister of the gospel? If the men of the world exercise their powers of invention in devising new and efficient methods of advancing their temporal interests, should not those who belong to the kingdom of heaven do the same thing in reference to the spiritual welfare of mankind? For what purpose are the faculties of skill and contrivance given us, but to use them to the best advantage in doing the work of the Lord, "whose we are, and whom we serve?"

RELIC OF MARY, QUEEN OF SCOTS.—At a recent meeting of the Glasgow Philosophical Society, a curious relic of Queen Mary was produced. It is a curious old oval watch, of considerably greater magnitude than the watches of the present day. It is made of pinchbeck, with cases like a hunting watch, and without a glass face. The dial-plate is elaborately engraved, and represents, apparently, some continental town. It bears the maker's name, F. Le Grande. Instead of being wound up by means of a chain, a cord of catgut is used for this purpose. A skilful watchmaker has examined this antique time-piece, and is of opinion, from its peculiar construction, that it must be nearly 400 years old. The watch was found in Lochleven Castle, immediately after Queen Mary's escape from her imprisonment there, and has long been in the possession of an antiquarian gentleman in the neighbourhood of Glasgow. The watch is still going, and its mechanism in good order. It is to be permanently deposited in the museum of the Andersonian University.

ORIGINAL LETTER

FROM A WOMAN FRIEND, OF LIVERPOOL, IN THE STATION OF MINISTER, TO A MAN FRIEND, ON HIS JOINING THE SOCIETY, ON THE GROUND OF CONVINCEMENT, IN THE YEAR 1817.

DEAR FRIEND,—Notwithstanding I am pretty much a stranger to thee in the outward, I have often felt an earnest solicitude for thy present and everlasting welfare. I have thought much about thee, since I heard of thy application to be more closely united to us, as a religious Society. Thy request being now granted, I feel more than a liberty to drop a few hints for thy consideration, hoping they will not hurt but strengthen thee in thy good resolutions.

Thou mayst, dear friend, be said to have bought the Truth, and to have made many sacrifices; my concern for thee is, that thou never may be prevailed on to *sell it*. The enemy of man's happiness is always on his watch, to catch us in our unguarded moments; we are never safe but on the watch; therefore watch and pray, and that continually. We have great need so to do, because when the grand adversary of our souls finds he is likely to lose one of his subjects, he endeavours to beset with many temptations; he gilds his baits very speciously, and lays his snares so cunningly, that if we are not careful on our part, to watch every avenue of the heart, we shall be in danger of being taken by some of them. How many, who have come amongst us, for want of keeping in an humble, depending, watchful state of mind, have started aside, and made shipwreck of their faith. I wish thee to avoid the company of such, as thou wouldst a serpent; for, however fair and smooth they may seem to be, and their words softer than oil, in the end it will be found that the poison of asps is under their tongues. If the enemy cannot depress us, he will try to lift us up, and make us soar above the pure witness for God in the heart, which, if attended to, would lead us safely.

The advice Paul gave to Timothy comes before me now whilst I am writing, in such a manner, that I think it will be best for me to revive some part of it. After he had advised him not to seek to be rich, he says, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." O that thy affections may continue to be set on things above, not on things on the earth. The love I feel for thee makes me thus free towards thee; at the same time, I hope better things of thee, though I thus write. I am afraid some of those who come into our Society are too apt to think the work is pretty much done when once they are members; when, alas! it is only begun. Having gone through much, there is a desire to be more at ease; but the same exercise must be kept to, for the christian life is a continual warfare. We should always remember, it is not those who begin well, but those that hold out to the end, that will obtain the crown. May thy dwelling be in the valley of humiliation; where, at times, the Lord is pleased to spread his table with royal dainties. I wish thou mayst be a strength to us, and a pillar in the house of our God, never more to go out.—I am thy real friend,

11th Month, 29th, 1817. S. H.

THIS state of being is soon at an end, with all that can be enjoyed or acquired of a transitory nature; therefore to live here without glorifying the great Creator with the body and with the spirit, is to render life a mere bubble, and to have no well-grounded hope of eternal, soul-satisfying delight.—*Sarah (Lynes) Grubb.*

Correspondence.

DISTRIBUTION OF THE HOLY SCRIPTURES IN PARIS.

To the Editors *of* The British Friend.

Dear Friends,—Having lately taken part in the distribution of the holy Scriptures in Paris, from the fund raised by friends of peace in this country, I feel called upon to render an account of our stewardship to your numerous readers, who have taken an interest in the subject.

Towards the close of 3d Month, a deputation of four proceeded to Paris, to superintend the distribution. We carried with us a recommendatory certificate, signed by some of our magistrates, and other public men, with a French translation of the same; also an explanatory letter, signed by the chairman of the Conference, which intrusted us with the mission. In the unusually crowded state of Paris, we considered ourselves happy in obtaining most comfortable quarters at the *Hotel des Etrangers, Rue Vivienne*, a central and convenient situation. Our first step was to seek the advice of some intelligent friends of religion, as to the best mode of operation. For a day or two, considerable discouragement prevailed. The feverish state of the city had induced a spirit of jealousy and activity on the part of the authorities; and some of our friends were of opinion, that we could not safely proceed without government sanction; while, at the same time, we were told that the government had identified itself with the Jesuits; so that we feared to ask permission, lest we should meet with a refusal, and thus be brought completely to a stand. Under these circumstances, we made use of an introduction to Madame de Staël, to request her good offices with the higher powers; and shortly afterwards, received a kind note from this Christian lady, stating that she had ascertained that no permission was necessary, which at once put an end to our embarrassment. It is a lamentable fact, admitted by all with whom we conversed on the subject, that there is less religious liberty in France now, than there was under the sway of Louis Philippe. The Bible *colporteurs* are frequently annoyed by temporary arrests, and at least one has been altogether stopped; several Protestant schoolmasters have been dismissed from the communal schools; a devoted young minister in Paris has had his chapel shut up by the police; and the new law of education, which is soon coming into force, is expected to produce still more deplorable results.

The number of Testaments placed at our disposal by the liberality of the friends of peace, was 3000, besides 2000 parts, consisting of the Gospel according to *Luke* and *John*, and *the Sermon on the Mount*. A hundred of the Testaments were in plain covers, for some poor people, and the rest were all handsomely bound and gilt; our mission being chiefly to the upper circles. The proportional distribution was nearly as under:—1000 copies supplied individually to the following classes, viz., the twelve *maires* of Paris, their *adjoints*, and *secretaires;* the heads of the army and police; 100 members of the National Assembly; 150 chiefs of educational institutions; 420 *négociants;* 150 *pharmaciens;* 20 *avoués;* 20 *notaires;* and several leading members of the *Société de la Morale Chrétienne*. The remainder of the Testaments and parts were committed, in parcels of larger or smaller amount, to thirty-three highly respectable individuals, who kindly undertook to distribute them to their neighbours and acquaintances. Among these were three physicians, five Protestant ministers, a literary gentleman who delivers lectures to the young, a government superintendant of education, a Polish gentleman, secretary to Prince Czartoriski, Madame Lamartine, the Countess de Chabot, several ladies of the upper class, and the superior of the Protestant "Sisters of Charity," in the Faubourg St. Antoine. The last named attributes her conversion to our beloved friend Stephen Grellet, who took her on his knee when she was yet a girl, and spoke to her some words of Christian exhortation, which were made a blessing to her soul. I have also gratefully to record, that two of our most efficient helpers were a Roman Catholic priest, and a sergeant-major in the National Guards. The former seemed almost overjoyed by a present of 300 Testaments, and called at our hotel before we left, to say that he had put nearly the whole into circulation. He is a man in whom we felt great confidence, being accustomed to preach with the New Testament in his hand, and having previously engaged in distributing the Scriptures. The sergeant-major spent several evenings at our hotel, busily engaged in directing the packets, and making arrangements for their delivery. In return, we had much pleasure in intrusting him with a large parcel of Testaments, intended chiefly for presentation to the men of his company who are fathers of families. The parts were chiefly appropriated to Catholic children, and the poor. A friendly address to our French brethren and sisters was inserted loose in nearly all the Testaments; and we had the satisfaction to learn that, in several instances, it rendered the gift more acceptable.

The total amount of the subscriptions is about £210; and of this, the Testaments and parts are expected to absorb about £200; leaving £10 to meet the expense of advertising, printing circulars, porterage, &c. The principal bill not having been yet received, the account is not made up; but when ready, it is proposed to place a copy at the Bible Society's House, Earl Street, Blackfriars, London, and another at No. 5, Summerhill Grove, Newcastle-on-Tyne, for the satisfaction of subscribers; any of whom may obtain a sight of it, by applying to the secretary of the fund, either personally, or by letter, to the last named address.

Your readers have already been informed, that the version chosen for distribution was that of De Sacy. Some friends of religion in this country have objected to it on account of its Catholic origin. True, it is a translation from the *Vulgate;* but let it not be forgotten, that it was a copy of the *Vulgate* which was the means of converting Luther and producing the Reformation. It is true, De Sacy was a Catholic; but it is also true, that the hierarchy of his day rewarded him with a cell in the Bastile for his Christian labours. As to the version, it is so far approved by Protestants, as to be freely circulated by both French and British Bible Societies; whilst, at the same time, it has, to a considerable extent, the confidence of Roman Catholics. We found in our intercourse with those of that communion, that the title-page of our book quickly disarmed their jealousy. Three of the priests expressed their approval of it, and no one appeared inclined to oppose its circulation. The Count de Montalembert, who heads the Church party in the Assembly, and who was one of the few who declined to countenance our work, based his refusal, not on any objection to the book, but his disapproval of some of the views advocated at public meetings by friends of peace. On the other hand, our experience convinced us that it would have been useless to attempt to circulate a Protestant version amongst the upper classes of Parisians.

The time chosen for the distribution appeared very favourable. Lent was just concluding, and it was agreed, on all hands, that the churches of Paris had never been more crowded than during its continuance. There are clear symptoms of a revival of religion, or at least, of increased attention to religious subjects,

amongst the Roman Catholics. It is said that a congregation of from ten to twelve thousand has been assembled several times in *Notre Dame*, to listen to the touching moral and theological discourses of the Dominican, Lacordaire. The Jesuit Ravignon, by his more spiritual appeals, fills, to overflowing, his church of *St. Thomas d'Aquin*. Deguerry, whose style is at once philosophical and fervid, draws immense congregations to the magnificent *Madeleine;* while the preaching of the Abbé Gabriel, and others, is flocked to by multitudes. Such being the case, how important it is that this reviving religious spirit should be elevated and purified; that the worship of these multitudes, who are evidently seeking for something higher and better than the vanities around them, should be directed to the one true God, who "will not give his glory to another, nor his praise to graven images;" and what more likely to promote this than the free circulation of the holy Scriptures, the divinely authorized records of his will? That the effort just made may be the precursor of something larger and more effective, is the earnest desire of those who have taken part in it.—I remain, your sincere friend,

4th Month 20th, 1850. H. R.

PROGRESS OF DEGENERACY.

To the EDITORS *of* THE BRITISH FRIEND.

ESTEEMED FRIENDS,—Whilst reading the journal of that devoted servant of the Most High, John Woolman, I met with the accompanying extract, which I send for insertion in "The British Friend," desiring that the perusal of it may awaken serious thoughtfulness on the deeply important subject alluded to in the remarks of John Smith.

Is it not to be feared, that after a lapse of nearly one hundred years, the same cause has produced, and is producing, the same effects in our religious Society? May the day be hastening, when "the Lord will bring back his people from these things."

Your friend, sincerely,

4th Month, 16th, 1850. W. D.

"At our Yearly Meeting at Philadelphia, on the 25th day of the 9th Month, 1764, John Smith, of Marlborough, aged upwards of eighty years, a faithful minister, though not eloquent, stood up in our meeting of ministers and elders, and appearing to be under a great exercise of spirit, informed Friends in substance as follows, to wit, 'That he had been a minister of our Society upwards of sixty years, and well remembered that, in those early times, Friends were a plain, lively-minded people; and that there was much tenderness and contrition in their meetings. That at twenty years from that time, the Society increasing in wealth, and in some degree conforming to the fashions of the world, true humility was less apparent, and their meetings, in general, not so lively and edifying. That at the end of forty years, many of them were grown very rich; that wearing fine costly garments, and using silver and (other) watches became customary with them, their sons and their daughters, and many of the Society, made a specious appearance in the world; which marks of outward wealth and greatness appeared on some in our meetings of ministers and elders; and as these things became more prevalent, so the powerful overshadowings of the Holy Ghost were less manifest in the Society. That there had been a continued increase of these ways of life even until now; and that the weakness that hath now overspread the Society, and the barrenness manifest amongst us, is matter of much sorrow.' He then mentioned the uncertainty of his attending these meetings in future, expecting his dissolution was now near; and having tenderly expressed his concern for us, signified that he had seen, in the true light, that the Lord would bring back his people from these things into which they were thus degenerated, but that his faithful servants must first go through great and heavy exercises therein."

SINGULAR TEXT FOR AN ASSIZE SERMON.

To the EDITORS *of* THE BRITISH FRIEND.

RESPECTED FRIENDS,—The excellent arrangement which, I suppose, will shortly come into operation, by which means persons summoned to serve on juries, or as witnesses in courts of law, will be allowed, on payment of a small sum annually, to take an affirmation, instead of the oath hitherto deemed necessary on such occasions, is indeed a gratifying circumstance; but the singular text made choice of, as the base of a sermon, or lecture, delivered prior to the commencement of the late assizes for Kent, has struck me, and, doubtless, will many of your readers, not only as a very remarkable one, but also as exceedingly appropriate, with reference to the plan alluded to above.

Assize sermons, as they are called, are not unfrequently published, but I have not heard that such is to be the case in this instance; I am consequently not in a position to furnish information as to how the subject was handled, but the words selected for the occasion were, "*But I say unto you, Swear not at all;*" Matt. v. 34.

In our criminal courts alone, at this very assize, not fewer than one hundred and fifty-five prisoners were placed at the bar; and it is not an unreasonable calculation to make, taking into consideration witnesses and jurymen, that this express command was violated at least a thousand times.—Yours, &c., T. F.

Maidstone, 4th Month, 1850.

PEWS!

WHAT a sermon might we not preach upon these little boxes! Small abiding-places of earthly satisfaction! Sanctuaries for self-complacency in God's own house; the chosen chambers for man's self-glorification.

What an instructive colloquy might not the bare deal bench of the poor church-goer hold with the soft-cushioned seat of the "miserable sinners" who chariot it to prayers, and, with their souls arrayed in sackcloth and ashes, yet kneel in silk and miniver. How would the thumbed, dog's-eared, discoloured, sheep-cased prayer-book, discourse it with the volume bound in velvet, clasped with gold, and borne to its place by stalwart footmen, powdered specially for the Sabbath!

Pews! How often, in your half filled spaces, may be seen the snug possessor—the thrifty respectable Christian—with his ears open to precepts of boundless charity to all men, glancing coldly at his pewless brother standing in the crowded aisle, and never beckoned within! Reader, have ye not beheld pews peopled with the sons of pride—the true begotten of worldly ease—who, from the softness of their seats, have seemed to look more serenely round at the lowly folk without? "Miserable sinners!" who, once a week, go through the ceremony of seeming to think themselves dust! Children of darkness, who, for an example to society, permit themselves, once a week, to be addressed as the "sons and daughters of corruption, the brothers and sisters of the worm!" Lowly, contrite-hearted men, in purple and fine linen, who, with abased eyelids, and faces steeped in two hours' humility, make up their minds to endure a talk of the judgment, and hear a parson for the sake of appearances.—*West India Paper.*

LADY CONWAY.

The maiden name of this truly estimable woman, who was the friend of, and, as it appears, a fellow-professor with George Fox, Isaac Penington, and Robert Barclay, was Anne Finch. She was the daughter of Sir Heneage Finch, who was of an ancient family in England, and was at one time Recorder of the City of London, and at another, Speaker of the House of Commons. He was a clear-headed and industrious lawyer, remarkably successful in his profession, by which he realized a large fortune. Having purchased Kensington palace for his London residence, he lived there in great splendour; yet he doubtless endeavoured to counteract, by education and precept, the natural effect of such an enervating mode of living on the mind of his children; for as they grew up, they were remarkably clear-headed, strong-minded, and industrious. His sons lived not for themselves alone; but, entering into public life, they have left ample traces, in the history of their country, of the learning and wisdom of their minds, the force and energy of their characters.

I have been unable to learn the time of the birth of Anne Finch, yet it was probably between the years 1623 and 1630. Her education was excellent; her father's ample fortune, and her own eagerness for acquiring knowledge, opening the way for her instruction, not only in the usual branches of learning taught at the best schools, but some others also. Her mind was clear and discerning, and she was enabled to comprehend with ease almost every branch of science, or species of knowledge, which she applied herself to study. Whilst the acquisition of knowledge seemed to be no burden or labour to her, she possessed the faculty of imparting to others, clearly and distinctly, the inward workings of her own mind, and the thoughts and facts she had gathered from books. The faculty of ready utterance in eloquent language was considered, at that time, a natural gift descending by inheritance to the varied members of her father's family. Her brother Heneage, afterwards Lord Chancellor of England, and Earl of Nottingham, was noted for this power, as was also her nephew, afterwards Earl of Aylesford. Serjeant Maynard says, "All the learning in the world will not set a man up in bar practice without the faculty of a ready utterance, and that is acquired by habit only, unless there be a natural felicity of speech, *such as the family of the Finch's is eminent by.*"

Notwithstanding the natural mental gifts of Anne Finch, and the rich additions which education had made to her mind, she appears to have been from early life a humble-minded woman, who never sought to win admiration by displaying her stores of knowledge, and quickness of parts. Her character is drawn by Henry More, a voluminous theological writer of that day, in many respects clear-sighted and discriminating, and whose mind was stored with much knowledge, and a large share of credulity and superstition. He had been her instructor, or at least the director of her studies, as she was growing to womanhood, and after her marriage; and his learning and piety had given him great place in her esteem, and some influence on her judgment. He has drawn her character, from which it appears "her understanding was singularly quick and apprehensive; her judgment sound and solid; and her sagacity and prudence, in affairs of moment, such as to surprise all those who had occasion to consult with her." In the cultivation of her powers of mind, she had studied codes of religious doctrines, and the principles of mental and moral philosophy, and clearly understood them. She was eminently qualified to detect errors, whether lurking in the hasty assertions of wise men, enunciating that which they had not duly weighed, or in the sophistical propositions of advocates of wrong, covered up ever so artfully, and feared not to unmask them; yet she displayed no disposition to enter into public or private disputes. She could thoroughly sift the untrue assertions of pretended and shallow philosophers, and the dangerous tenets of unsound theologians; yet she sought not to show how much wiser she herself was, or how much more skilfully or eloquently she could defend her own opinions.

Heneage Finch and his family appear to have been remarkably successful in winning wealth and honour. He himself filled important political stations, and accumulated, as we have before observed, a large estate. His eldest son, Heneage, who was born in 1621, followed his father in the legal profession, and rose from one post of importance to another, until he was made Lord Chancellor of England, with the title of Lord Nottingham. He has left a high character for legal knowledge, and for being an honest, incorruptible judge. John Finch, another son of Heneage, was born in 1625. In early life he became very warmly attached to a young man, named Thomas Baynes, and a close intimacy and affection subsisted between them throughout their lives. John Finch was educated principally at Oxford, and Thomas Baynes at Cambridge, yet they were frequently together; and, in the year 1642, Oxford being occupied by hostile troops, John Finch was located for a while at Cambridge. Here he and his friend were under the care of Henry More, then attached to the college there. Through the admiration these pupils had for their tutor, it is probable that an intimacy sprang up between the Finch family and Henry More, which opened the way for the latter to extend some superintendence over the studies of Anne Finch. John Finch took his degree of bachelor of arts at Oxford, 1647, but had his mastership of arts from Cambridge, 1649. He went to Italy, and, whilst travelling there, was appointed English consul at Padua. His talents and varied learning made a deep impression on the Italians, and he was appointed syndic of the university in the place of his residence. He acquitted himself so well in this station, that a marble statue was erected to his honour, and the Grand Duke appointed him a professor of the university at Pisa.

On the restoration of King Charles II., John Finch returned to England, and was that same year, 1660, knighted by the king. He and his friend Baynes were made doctors of medicine, members of the Royal Society, &c. In 1664, John Finch being sent out as minister resident to Florence, took Thomas Baynes with him, as physician to his suite. At Florence they resided until 1670, when they returned to England. In 1672, the king appointed Finch ambassador to the Grand Seigneur, and, as he could not go without his friend, Baynes was also knighted by the king, and officially appointed physician to the embassy. At Constantinople, they remained until Thomas Baynes was removed by death, in the Seventh month, 1681. The afflicted ambassador had the body embalmed, and the next year obtained a release from his appointment, he returned to England, taking the remains of his friend with him. The loss he had sustained preyed upon his health, and in the Ninth month, 1682, he also died; leaving a request that his body might be buried in the same grave in which he had laid the corpse of him he had loved so long and so truly. Their former tutor, Henry More, furnished a long and elaborate Latin inscription for their tomb, setting forth their virtues, their talents, and unbroken love for each other.

Of Francis Finch, another son of Heneage, we learn that he was a student at law, a poet, and a man of genius; but that he died young. His early death appears, from the language of one who notices him, and comments on his abilities, to have been the only reason for his not attaining as much eminence and notoriety as his brothers.—*To be continued.*

THE THREE SORTS OF PROFESSORS.

TO WHICH DO I BELONG?

THERE are three sorts of professors of Truth, viz., Libertines, who dare drink to excess, and gratify their carnal appetites, in conformity to the spirit of this world, and the vanities thereof. *Secondly*, Some, like the Laodiceans, who, shunning open profaneness and vice, are pretty temperate and just in their dealings, commerce, and converse, amongst men. These seem too much to centre contented in a cool or lukewarm frame of mind, and come not up in true love to God, and zeal for his worship, which occasions a deficiency or neglect, sometimes in attending meetings for worship, and at other times in not attending at the time appointed; and which is yet worse, in sitting there in a dull, drowsy, and sleepy disposition of mind and body, to the great shame and scandal of our profession and Society. For this is absolutely repugnant to the spirituality of that gospel worship we pretend to; whence proceeds, also, a dwarfishness and shortness in keeping the several branches of our Christian testimony, which Truth hath ever led the faithful professors thereof to maintain; particularly that very material and important one against paying and receiving tithes. Further, may we all consider, that the same grace and truth, which teacheth to live soberly and righteously, and which bringeth thus far, also instructeth, advanceth, and carrieth on the Christian scholar and proficient, truly pressing after perfection, to live godly, *i.e.*, religiously, and in conformity of will and desire, to the will of God; short of which, whoso resteth, be he ever so regular in his visible conduct among men, or ever so punctual in *meum* and *tuum*, he inevitably falls short of fully answering the requirings of the Almighty; for he that commands to do justly, and to love mercy, also commands to walk humbly with God. And they who, by the teaching of the grace of God, thus do, and persevere in sobriety, righteousness, and godliness, are of the *third* sort of professors, and are alone true Friends and thorough-paced Christians, agreeably to the words of Christ: "Ye are my friends, if ye do whatsoever I command you." Such dare not content themselves in doing justly, and loving mercy only, but are fervently engaged, in soul, to proceed in the sacred gradation, and run the race quite through, to the end, that is, also to walk humbly with God; which will alone effectually prevent the many evils and enormities herein advised against, and also timely prevent that scandalous and detestable evil of insolvency, which hath too often brought reproach on our Society, to the sorrow of the hearts of the faithful. Finally, dear friends, in the words of Christ to the church, I once more entreat you: "Rise up and come away; for, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines, with the tender grapes, give a good smell. Arise, and come away." That, as the Psalmist has it, "Our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace."—*Epistle to Friends*, by David Hall.

Reviews.

MEMORIALS OF REBECCA JONES. Compiled by WILLIAM J. ALLINSON. Second Edition, with an Appendix. Philadelphia: HENRY LONGSTRETH. London: CHARLES GILPIN.

TIME was, when the title-pages of the journals of ministering Friends gave some indication of the nature of their contents: "A Journal of the Life, Travels, and Sufferings, in the work of the Ministry, of that ancient and faithful servant of Jesus Christ," &c. The title of the volume before us affords no clue to the character of the work; and we, therefore, think that modern taste, or fashion it may be, in this respect, is no improvement.

We can, notwithstanding, assure our readers, that the "Memorials of Rebecca Jones" is a book of no ordinary value and interest. It abounds with incidents and anecdotes of the most striking character; and many interesting notices are interspersed, of persons who were Rebecca Jones's contemporaries.

Under our head, "Anecdotes of Thomas Scattergood," there have appeared a good many particulars respecting Rebecca Jones, and her labours in the ministry of the gospel. Those who have appreciated these will, no doubt, desire to possess the volume; while, to such as remember her visit and services in this country, it cannot fail to be especially acceptable. The London publisher has our thanks for bringing us acquainted with the work, and we cordially recommend it to the attention of Friends everywhere. We hope, in future numbers, to avail ourselves of sundry extracts we have marked, and which seem well entitled to a place in our columns.

Poetry.

A TRUCE WITH BOOKS.

COME, white-faced scholar, turn no more
  Thy ponderous folios over;
But gaily lock thy study door,
  And tread the dewy clover.

Thou needst not stay to settle what
  The heathen gods were doing;
In fight or feast, it matters not,
  Or resting, or pursuing.

Leave thy dead tongues, and hear instead
  The blackbird's living whistle;
Or him, with badges gold and red,
  The knight of order thistle.

Let moods imperative be free
  To strive in altercation,
While, in the twittering branches, we
  Hear peaceful conjugation.

If Marius with Sulla fought,
  Or Hector with Achilles,
Here's fairer food to fill thy thought—
  This bank of valley lilies.

Do odes of Horace haunt thee still
  With hex—or pent—ameter?
The gushing of the hedge-side rill
  Is purer far, and sweeter.

Then take a step, more glad and light,
  Back to thy darksome study;
A brow more cool, an eye more bright,
  A cheek more firm and ruddy.

Take also, choicely, home with thee,
  From this sweet talk with nature,
The crown of all philosophy,
  Just thoughts of thy Creator. K.

Births.

SECOND MONTH, 1850.

2d. At Seacombe, Cheshire, MARGARET, wife of John Johnson, a son; who was named Harold.

15th. At Upper Dorset-street, Dublin, ELIZA, wife of John Baker, a daughter; who was named Eliza Ann.

THIRD MONTH, 1850.

3d. ESTHER, wife of Joshua Blakey, Halifax, a son.

6th. At Hook Norton, Oxfordshire, HANNAH, wife of Edwin Pumphrey, a son; who was named Joseph.

16th. At Liscard, Cheshire, ADELAIDE, wife of Edwin Bigland, a son; who was named Edwin.

22d. At Ipswich, FRANCES, wife of Nathaniel Tregelles, a son; who was named John Allen.

FOURTH MONTH, 1850.

1st. ESTHER ELIZA, wife of John Thistlethwaite, of Providence-place, Manningham, woolstapler, a son; who was named Harris.

12th. At Bristol, MARIA, wife of John Cash Neild, surgeon, a son; who was named Charles Herbert.

19th. At 9, Crescent, Jewin-street, London, ELIZABETH METFORD, wife of Charles Borham Warner, a son.

20th. At the Court-house, Portishead, SARAH, wife of Joseph Wedmore, a daughter; who was named Sarah Hannah.

Marriages.

THIRD MONTH, 1850.

6th. HUMPHREY SMITH to CHARLOTTE NEALE, both of Drinah, near Mountmellick.

21st. At Bolton, JOHN EELES LITTLEBOY, of Tranmere, near Birkenhead, to MARY NAISH, daughter of John Ashworth, of Turton, near Bolton.

28th. At Esher, Surrey, ABRAHAM CURTIS CROWLEY, of Alton, to ANN, eldest daughter of Charles Ashby, of Staines.

FOURTH MONTH, 1850.

3d. At Redruth, MATTHEW ROW, of Camborne, painter, to JANE, daughter of Lambert and Jane Pidwell, of the same place.

4th. At Manchester, GEORGE SAYCE, of Heywood, near Rochdale, to MARY, fourth daughter of James and Elizabeth Whitworth, of Old Trafford, near Manchester.

17th. At York, JOSEPH SAVORY TYLOR, of London, to MARIA, second daughter of Samuel Tuke, of the former city.

18th. At Darlington, JOHN DUNNING, of Middlesborough, to PRISCILLA SHARP, of Darlington.

... At Peckham, JOHN WHITING, of Leeds, to ANNA R., daughter of James Gilpin, of Bristol.

Deaths.

THIRD MONTH, 1850.

8th. At her residence, in Norwich, aged 78, MARY, widow of the late Spicer Crowe.

19th. At Brampton, Huntingdonshire, LUCY BELL WESTWOOD, daughter of John and Elizabeth Westwood, aged about 18.

20th. At Cumberland-terrace, Sunderland, after a lingering illness, aged 65, ANNE, wife of Thomas Robson, of that place.

25th. In her 81st year, MARY STRETCH, of Nantwich, Cheshire, widow of the late Richard Stretch.

28th. SOPHIA APPLETON, wife of John Appleton, Stoke Newington, aged 49.

29th. At Mountmellick, Queen's county, HANNAH NEALE, aged 32.

FOURTH MONTH, 1850.

5th. EMILY, aged 5 years, daughter of Samuel and Susanna Pim.

10th. At Camborne, after a short but severe illness, which she was enabled to bear with Christian patience and resignation, ANN, wife of John Budge, of that place, aged 53. In the *West Briton* newspaper, in a notice of her decease, it was justly observed, that the poor of the neighbourhood would feel her loss, as she was to them "an untiring and judicious benefactor."

... In his 83d year, after a protracted illness, WILLIAM BINNS, of Poole, formerly of Regent-street, London. He had, for many years, been in the station of elder.

16th. Aged 37, MARIA, only surviving daughter of Lydia Scales, of Nottingham.

Of this dear Friend it may truly be said, that she had long lived in a state of preparation for the awful change; and has, we believe, been gathered into the Saviour's fold.

18th. At Ipswich, aged 33, MARY ANN HEAD, of that place.

22d. At Worcester, ANN PUMPHREY, aged 84.

... At Earith, SARAH PRESTON, widow of Samuel Preston, aged 79; an elder.

TO CORRESPONDENTS.

Acknowledgments are due to J.C.N.; W.G.; J.S.S.; J.M.; H.C.; J.A.P.; W.L.B.; J.B.; W.R.; H.L.; T.B.; and A.P.

Also, for No. 1 of the *Leader;* Mechi's Lecture on the Principles which ensure success in Trade; Part 1st of the *Domestic Economist;* Parts 1, 2, and 3 of the *Working Man's Friend;* No. 79 of the *Cottage Gardener;* Document issued by the Conference of Friends, held in Baltimore, 7th Month 1849, with some remarks thereon; The *Claims* of the Poor; George Noscoe, the Norwegian Sailor; Speech of A. Anderson, M.P., on Revision of Taxation; The Gibbet and the Death-Bed; Lines to the Memory of Bernard Barton; Our Wars in India; Centreville, Indiana, *True Democrat*, of 2nd Month, 6th; Fifth Annual Report of the Stoke Newington Mutual Instruction Society; Report of the Manchester and Salford Peace Society; and Annual Report of General Daily School, Lisburn-street, Dublin.

J.W.—Since forwarding to us his letter on the Baltimore Conference, we presume he has seen in our last the letter of a "British Friend" on the same subject.

F.S. The general scope of his paper is good; but it would require careful revision previous to appearing in print.

Inquirer.—His letter is, for the present, deferred.

E.W.—His request will be attended to, as soon as possible.

R.W.—While we agree with him, that only in the *third* case to which he refers, was the Testimony against Church Rates consistently upheld; we yet incline to the opinion, that, as a whole, his paper is rather pointed for insertion.

J.H.—His information is quite new to us, and, like many others, has taken us by surprise. We have little doubt but the apparent innovation will claim the attention of the Yearly Meeting.

R.B.—His paper will receive attention.

T.S.C.—Deferred for want of room.

J.C.—The substance of his paper will be found in *The British Friend*, vol. v. page 179.

Review of Carpenter's Prize Essay, and numerous other articles unavoidably left out.

TO CONTRIBUTORS.—No Communication of any kind is ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

TO AGENTS.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements, and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands TWO DAYS BEFORE the end of each month.

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Address, T. H. C., care of the EDITORS of *The British Friend*.

WANTED, in the Seventh Month, a SITUATION as ASSISTANT, in the Linen and Woollen Drapery Business, by a Young Man who has had seven years' experience in the above line. References satisfactory.

Address, F. CLARBOUR, at J. and R. Doubleday's, Halstead.

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Address, H. B., Post-office, Rochdale.

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Application may be made to JOHN SHARP, Superintendent.
Croydon, 4th Month, 24th, 1850.

WANTED, a YOUTH about Fifteen, as an APPRENTICE to the General Confectionary, Bread, Biscuit, and Pastry Business.

Apply to RICHARD RICHARDS, Redruth.

A FRIEND, well acquainted with COMMERCIAL BUSINESS, who has been principally engaged in the Iron trade, is in want of some ACTIVE CONFIDENTIAL EMPLOYMENT.

Address, free, to R. S. T., care of CHARLES GILPIN, 5, Bishopsgate-street, London.

WANTED, a SITUATION as COMPANION to an Invalid or elderly Friend; or as HOUSE-KEEPER. The Advertiser has lived several years in both capacities with an aged Friend, lately deceased.

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WANTED, a Young Person, who is a superior NEEDLEWOMAN, and has been accustomed to the Employment, to fill a CONFIDENTIAL SITUATION in a BUSINESS. She would be comfortably accommodated in the family, with board and lodging. Satisfactory references will be required.

Apply, by letter, to H. H., care of CHARLES GILPIN, 5, Bishopsgate-street Without.

TO PRINTERS.—WANTED (out of the house) a respectable YOUNG MAN, of active habits, who is desirous of improvement. He must possess some ability at both Case and Press.

Address, stating qualifications, &c., to WHITE and PIKE, Printers, Birmingham.

WANTED, by a Young Woman, who has just completed her Apprenticeship in one of our Public Schools, a SITUATION as TEACHER, either in a School or Private Family.

For information, apply to CHARLES BARNARD, Brookfield, near Wigton.

WANTED, by a Young Friend, who has had ten years' Tuition and Practice in the Working and Management of his Father's Farm, a SITUATION as STEWARD, or SUPERINTENDENT of any AGRICULTURAL BUSINESS in which his acquirements may be applicable.

Apply to EDWARD GRIPPER, Layer Breton Hall, near Kelvedon, Essex; or to ROBERT RANSOME, Ipswich.

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Address, A. B., care of the EDITORS of *The British Friend*.

WANTED, the SUM of £4000, upon Mortgage of *Two Coal Mines*, in the County of Gloucester, for which Five per cent. interest will be punctually paid, quarterly or half-yearly, at a banker's in London, or at any other place, if more convenient to the Mortgagee. One of the Mines only is at work at present, and the nett profit from it, for the last three years, is £900 per annum. The money is required to be laid out upon the Property. Or, the *same amount* may be Invested in a Partnership, or otherwise, in the Working of one Mine, containing a large bed of coal, of a first-rate quality, and within twenty-three yards of the surface. A railway is now in course of construction over this Property, greatly enhancing the value to the Proprietors and Lessees, as regards expenses. References of first-rate respectability will be given.

Address, with "stamped" letter, to W. F. C., under paid cover, to the PUBLISHERS of *The British Friend*, Gallowgate, Glasgow.

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Penrith, 4th Month, 26th, 1850.

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	£ s. d.		£ s. d.		£ s. d.		£ s. d.
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18	2 2 0	25	2 12 4	30	3 2 9	41	5 4 6
21	2 5 0	27	2 16 0	31	3 5 2	44	6 4 6
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18	2 2 0	25	2 12 4	30	3 2 9	41	5 4 6
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THE

BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. VI. GLASGOW, 6TH MONTH, 1ST, 1850. VOL. VIII.

MEMOIR OF WILLIAM RICKMAN.

(Continued from page 109.)

SOME ACCOUNT OF A VISIT TO THE SOUTH OF FRANCE, PARIS, &c.—After attending our Quarterly Meeting at Dover, on the 16th of 6th Month, 1829, and the week-day meeting there next day, on the 18th I went on board the steam packet for Calais, accompanied by James Charlton, and Robert Horsnaill. We landed at Calais after a passage of two and a half hours; and put up at an English hotel, kept by ——— Roberts, formerly of Rochester.

Next morning, Sixth-day, 19th, left Calais by diligence, at nine o'clock, with J. C. and Martha Cobham, a young woman, who intended to reside some time at Paris, in order to improve herself in the French language. R. Horsnaill finding himself unwell, returned by Dover home. We reached Boulogne about one, and Abbeville about ten. Next morning, went on to Beauvais, to breakfast. Whilst we were stopping at an inn to bait or change horses, within about twenty-four miles of Paris, a diligence from Paris stopped at the same place, in which were Isaac Sargent's wife and son.* We looked at each other; but, as we were not sure that it was them, and she perhaps not clearly knowing us, we passed (without speaking to each other). They were going for Paris, and from thence to London, as we learned afterwards from her husband. We reached Paris about five A.M., and put up at the Regent Hotel. After taking refreshment, and spending some time with Nathaniel Cozens of Southampton, whom we found there, we took coach and went to I. Sargent's. On our telling him we thought we had met his wife, &c., he did not doubt it, and appeared sorry we had passed without speaking to each other. We spent some time with I. S., who appeared kind and friendly.

On First-day, after breakfast, J. C., M. C., and myself, took a walk, and called to see some Friends who were at a large hotel, and had come to Paris two evenings before, viz., Robert W. Fox of Falmouth, and his two daughters; Frederick Fox of London; Ann Dale, and her companion. It was mutually pleasant thus to meet. We staid with them till meeting time, twelve o'clock. Only one meeting is held here in the week. Several other Friends being here, our number at meeting was about twenty. We had a good meeting; the silent part was solemn and comfortable, and I felt much openness for communication. At the close, N. Cozens read the epistle from the last Yearly Meeting. After which, I proposed our coming together in the evening, which was agreed to. James Charlton, M. C., and myself, took dinner at Isaac Sargent's. The evening meeting was attended, I think, by all who were at the forenoon one, and was alike satisfactory; Frederick Fox appeared acceptably, in a short testimony. At the close, my certificate and my companions' were read. Afterwards, N. Cozens revived the consideration of a subject which had been mentioned before, viz., the altering of the time of holding the meeting on First-day, from twelve to eleven, which was agreed to. When we separated to go to our several places of sojourn, it was, I trust, under a thankful sense that Divine favour had been bestowed upon us through the day.

Second-day was spent at Isaac Sargent's, in writing to my wife; looking for a carriage to go on to Congerries, &c.

Third-day.—Went with M. C. to see her lodgings, which appeared comfortable. The house is occupied by a widow woman, and her daughter, an agreeable looking young woman, who speaks English well. From thence went to the Bazaar, and engaged a carriage, a very convenient one, suited for three persons, for which we agreed to give 600 francs.

Fourth-day.—We set off on our long journey to the south; passed through Fontainbleau and other towns, to Nemours, where we staid the night.

Fifth-day.—Travelled about sixty-five miles, through a fine country, abounding with flourishing vineyards; lodged at Cosne.

Sixth-day, 26th.—Rode two stages, about fifteen miles, to La Charité, where we took breakfast; from thence to Nevers, and rested there about two hours; having risen early, and slept but little the night before, I felt weary. From thence we went on five stages to Moulins, a very large town, about 175 miles from Paris. Most of this day our road ran near, or in sight of the river Loire; the air was sweet and clear; we could not but enjoy the ride; this I trust I did, with humble thankfulness for the many mercies received, both ancient and new.

Seventh-day.—Concluded to take breakfast before we set out. It was market day; we took a walk into the market, and so large a quantity of fruit I think I never saw before. Cherries of different sorts, in great abundance, at a halfpenny or less per lb. Also vegetables of various kinds; indeed there seemed to be no lack of anything for the comfortable support of the inhabitants; but with all this abundance, in passing through the different towns, many of the inhabitants appeared miserable, and the houses dirty; the streets are very narrow, and in warm weather, such as we now have, these circumstances must be very prejudicial to health. The poor people are kept in a state of dark superstition and ignorance, both as to temporals and spirituals, by their priests; but there is reason to hope that this deplorable state of things is gradually wearing off, that the domination of the priests is decreasing,

* Friends who had resided some years in Paris.

that the inhabitants of this fine country will be loosed from the fetters with which they are bound, that pure Christianity will eventually gain the ascendancy, and that this nation will form a part of the kingdom of the Lord and of his Christ. After breakfasting, we rode on through several towns, and a fine country, abounding with corn, vineyards, &c. The weather very fine till towards noon, when rain came on; the wind rose until it became quite tempestuous; the rain poured down and beat into our carriage; the thunder and lightning were awful; one flash was remarkably vivid, and immediately followed by a clap of thunder, which appeared directly over our heads, and at a very short distance from us. But I considered we were in the hands and under the tender care of the Almighty, who rules and governs all things; and through mercy we received no damage. We reached Roanne about eight o'clock in the evening, having travelled about sixty-five miles.

First-day, 28th.—Having now travelled four days successively, nearly sixty miles each day upon an average, and much of the way over roads paved with large stones, I felt a little rest to be acceptable. Spent the day mostly at our inn in reading, writing, &c. In the fore part of the day, during a time of retirement, I felt comforted, and was led to remember my near connections and friends in my native land, at the time when I considered they were assembled at their several meetings. About four o'clock P.M., we were told by one of the servants of the house that *une belle procession* was about to pass along the street; and in a short time a vast multitude of people went before, and followed after, what we took to be the host, which was raised up and carried under a covering, accompanied by drums and other kinds of music; the cross, which appeared to be of gold, wax tapers, incense, and what more I know not; priests in their vestments, and several of the military. This parade was probably in honour of Mary Magdalene, as one of the colours was inscribed with "Magdalena, pray for us," in Latin. The whole was conducted in great order; by many in the procession, particularly of the women, their ceremonies appeared to be performed with much solemnity. It was awfully striking; but, when I considered that by all this it was intended to ascribe honour to the creature instead of the Creator, and, as I apprehend, an invention of the priests, I could but regard it as superstition and idolatry, and highly offensive in the Divine sight.

Second-day.—After taking breakfast, we went on two or three stages pleasantly, but had afterwards much wind and rain. The scenery beautiful. We stopped and dined at Tallere, and afterwards had three stages, mostly rough hilly roads, to Lyons, where we arrived about eight o'clock. I felt very much fatigued; but, after taking a repast of tea, &c. (which we had not done before since leaving England), was favoured to have a good night's rest, and then felt recruited.

Next morning, Third-day, 30th, a servant at the inn where we lodged informed us there was an easy conveyance by water, in what is called a *bateau*, down the Rhone, in which a strong current is always running out and discharging into the Mediterranean Sea. The proprietor of the *bateau* being sent for, his wife came, and gave so flattering an account of the ease and comfort of the conveyance, also producing a number of certificates, signed by persons of eminence in confirmation thereof, that we were induced to make trial, and suffered our carriage to be put on board before we had seen much of the conveyance. We agreed for the fare to Avignon, about thirty miles from Congenies, which journey we were told we might accomplish in two days, and sleep one night at Valence. We had to stop one day at Lyons, which we were willing to do, but saw little there to engage our attention.

Fourth-day morning, 7th Month, 1st.—We set off about five o'clock in the *bateau*, and found it to be no ways commodious, little, if any, better than our coal barges; no deck nor cover, except an awning of thin cotton or linen, suspended by hoops, and tied down on each side; loose boards, covered with straw, for seats; this awning was removed after we had gone some distance, on account of the wind blowing hard ahead. Moreover, some of the company on board were far from agreeable. There were only two men to manage the *bateau*; and they were only able to keep it drifting down the stream, sometimes head foremost, and sometimes stern foremost, and sometimes broadside, so that we got heavily on. Our carriage held much wind, and tended to retard our progress. We went once on shore, and took refreshment, then kept on till about eight o'clock in the evening, when we put up for the night at a small town.

Fifth-day, 2d.—We set off again at three o'clock in the morning, and proceeded, with the wind still ahead, till about half-past nine, which was six hours before we reached Valence, the place at which we were told we should lodge the first night; and having now come only about half the distance to Avignon, we concluded to leave the *bateau*, and finish our journey by land. Accordingly, we had our carriage taken out; and the captain was urgent to receive a gratuity for himself (and we submitted to give him a small one), in addition to the fare for the whole distance, which he insisted on with much warmth. After informing him we were not satisfied with his conduct, we took refreshment, and proceeded pleasantly to a large town called St. Esprit, about fifty miles, where we lodged that night.

Sixth-day, 3d.—We rose early, and reached Nismes about noon, where we took refreshment, and spent some time. Afterwards hired a man and two horses, and set out for Congenies, which place we reached about five o'clock, and were cordially received by our friend, Louis Majolier, his wife, and family.

Seventh-day, 4th.—Rested, and wrote two letters, which took up most of the day; towards evening, we took a walk with L. M. up a high hill, from which, on a fine day, may be plainly seen the Mediterranean Sea, about twelve miles distant, and from the same, or an adjacent hill in winter, when covered with snow, may be seen the mountains of the Alps to the eastward, dividing France from Italy, and to the westward the Pyrenees, dividing France from Spain.

First-day, 5th.—This day was held the two months' meeting in usual course, and was pretty fully attended. The house, which was built a few years ago, and is pretty large, was nearly full, particularly on the women's side. It proved a highly favoured meeting. I felt much openness therein, although unaccustomed to speak with the help of an interpreter, but we were favoured to get on comfortably; my companion, James Charlton, performed his part as interpreter, I believe, to the satisfaction of all present; I think he was helped, and tendered in spirit. Our friend L. Majolier had considerable to deliver in the line of testimony, which, although I could not understand, was, I thought, attended with a good savour. Afterwards, I expressed my unity therewith, and my sense of the Divine favour mercifully vouchsafed to us at that season; with a word of comfort and encouragement to the afflicted and cast down, for such, I did believe, there were then present. L. M. then read the Yearly Meeting Epistle, which he had previously translated into French. After this, my own and my companion's certificates were read; during all this the meeting continued in much quietness, and a good degree of solemnity prevailed. I had to return grateful acknowledgments to the Almighty, for the present

favour mercifully vouchsafed, and humbly to implore the continuance thereof during the remainder of our service in these parts; that, when the same should be accomplished, if consistent with His Divine will, we might be favoured to return in peace to our families and friends; and that the seed which might have been sown in the hearts of some then present, might, in due time, spring up and bear fruit to the praise of the great Husbandman. Afterwards, the business of the two months' meeting was entered upon, which appeared little more than the mention of the receipt, and reading of the Yearly Meeting's Epistle, and of our certificates; men and women sitting together. The afternoon meeting was rather smaller; L. M. had considerable to express. I was silent, I believe rightly so, with desire that I might be favoured to know, and attend to the shuttings, as well as the openings, of the Word of Life, and not dare to move without a clear sense of the latter. At the close, L. M., at my request, mentioned my prospect of visiting their families, which appeared to be cordially assented to.

Second-day, 7th Month, 6th.—Had two family sittings in the fore part of the day, both satisfactory, the last particularly; several young women, near relatives, living contiguous, sat together. We pursued our engagement in the forenoon and evenings, and lay by several hours in the middle of the day, on acount of the [heat of the] weather, and the men Friends being engaged in gathering in their corn, it being the height of harvest. We had generally three sittings in the morning, and three in the evening.

Fifth-day.—Attended the week-day meeting, and next day concluded the visits to the families, about twenty in this village, except one or two individuals absent from home, whom we expect to see in a day or two.

(To be continued.)

LIFE AND WRITINGS OF MAIMONIDES.

For The British Friend.

One of the most remarkable names that has appeared in Jewish history since the close of the sacred period, and the final destruction of the temple at Jerusalem, is that of Maimonides. Whether regarded as a sage and philosopher in a very dark period, or as the author of several works on the Scriptures, and in exposition of the Jewish law, which are among the most esteemed of that class of literature, and almost invaluable to the student of the original language of the Old Testament, he stands out as one of the greatest lights and ornaments of the age in which he lived.

Under the impression that the name of this celebrated man is much more familiar than any acquaintance with his life and writings may be, we propose to give a short sketch of the former, derived from the scanty sources that are now accessible, to be followed by a few selections from his most extensive work, the יד החזקה "The Strong Hand," a specimen of which appeared in the number before last of *The British Friend*, p. 55; and of which, we believe, portions only have ever yet been presented in an English translation.

Moses ben Maimon, more familiarly styled Maimonides, was born at Cordova, in Spain, about the year 1131. The Jews had become very numerous in that country, and held a high position under the government of the Moorish kings, for a considerable time previous to the birth of Maimonides. His family was distinguished for learning and piety; his ancestors having held the office of דיין "Judge," of the community for several generations. His father married a woman who was considered much beneath his station in life, and who died in giving to the world her first-born—the subject of our memoir. His father soon married again; but his eldest son was carefully educated at home by himself, with the aid of the best tutors that could be obtained, until he was admitted as a student at Lucena, one of the large and noted colleges the Jews had at that time established, for the education of their youth and the advancement of literature and science. Maimonides progressed rapidly with his studies, which were chiefly directed to the Mosaic law, the Talmud, and the numerous commentaries professing to explain both; especially the works of the celebrated Aben Ezra, who had been educated at the same school about half a century before.

About the age of twenty, Maimonides returned to his native city; and, obtaining permission to address the synagogue on the following Sabbath-day, his eloquence and learning so powerfully impressed all present, that he was placed at once in a position affording every facility for the further prosecution of his studies, his father being one of the first to foresee the future eminence of his son. Maimonides now frequented the famous schools of the Moors of that period; and, under Averroes, who was, perhaps, the greatest philosopher and most enlightened man that nation ever produced, and with whom he became very intimate, he made great advances in astronomy, mathematics, and medicine. Averroes, in consequence of his unorthodox views as a Mussulman, soon after this, became the subject of bitter persecution; and Maimonides, at whose house he had been for a while sheltered, and who was, therefore, supposed to be tainted with the same religious views, was obliged to fly from his own nation and country, as well as from the Moors, and finally took refuge in Egypt, about the year 1160. During his flight, in consequence of weakness, or fear of the enmity with which he was pursued, he was induced outwardly to profess Mahometanism; but threw off this false disguise probably some time before his arrival in Egypt. At first, he supported himself, in poverty and with great difficulty, by selling jewels, precious stones, and other small articles; but, soon after, opening a school, and giving public lectures at the same time, his great learning and talents could not long remain hidden, and he rose rapidly in reputation and esteem, until he was appointed chief physician and privy-councillor to the Sultan Saladin, afterwards so well known in the history of the Crusades, as the antagonist of Richard Cœur de Leon. His life, at this time, in consequence of his position and celebrity, was most laborious.

A short time previous to his flight from Spain, Maimonides had commenced writing his יד החזקה "The Strong Hand;" or, משנה תורה "The Repetition of the Law," an epitome and classification of the laws and maxims of the Talmud, compiled in a clear easy style, with the omission of most of the allegories and traditions with which that work abounds. The Talmud is a collection of the expositions and sayings of the most esteemed Jewish doctors, from the close of their sacred canon down to its own date; and its want of system, and obscure dialect, had rendered it almost unintelligible to the majority of the Jews themselves of the twelfth century. Maimonides resumed this arduous undertaking in Egypt, which occupied him about seven years. A work of the kind was very much needed by the Jews, whose applause of it was universal; and it established the fame of its author as one of the greatest luminaries that nation has produced in modern times. Numerous copies were immediately taken, and prayers were offered up daily for the health and life of the author in all the synagogues of Africa, Syria, and Asia Minor. From the circumstance of his first great work being written in Egypt, Maimonides is frequently known as Moses the Egyptian, better than by any other name.

It is not surprising that a man like this, who, from having been an exile and in penury, and who, in the course of a few years, had raised himself, by his learning and ability, to be the most distinguished person of the age, at least of his own peculiar nation, should have numerous enemies and enviers among those whom he had left behind, and who eagerly sought for any excuse to find exceptions in his character and writings. An opportunity was soon afforded by his next great work, written between 1185 and 1194, entitled, מורה הנבוכים "The Teacher of the Perplexed." His first work was a digest, or compilation; this is the expression of his own mind, and of his philosophical, theological, and critical views on difficult passages and phrases occurring in the Old Testament. Its objects are, to prove the truth of Divine Revelation; to attest the character and authenticity of the Sacred Writings; and to expound the grounds and reasons of the Mosaic laws, and their accordance with, and adaptation to, the best welfare and highest interests of man. It was originally written in Arabic, being intended, in the first place, to be read by Mahometans; but a translation in Hebrew soon appeared, under the auspices of Maimonides himself. In this work, he was presumed to set aside many of the traditions with which the Talmudic writers have encumbered themselves; and, therefore, it is not surprising that its author became the mark of suspicion and obloquy, and the occasion of violent dissensions and disputes among the Jews of Europe; who, in some places, went so far as publicly to burn the work. Maimonides says respecting it, in a letter to his son, "I never doubted but that this work would be received as it actually has been received. But I am an old man, I do not covet fame, and willingly forgive all my enemies. I did not write this work in order to rise in the estimation of my people, or out of ambitious thirst for renown. . . . Living with people whose thoughts are altogether mundane—all whose endeavours are terrestrial, and who have no idea of the spiritual—I must not feel surprised if they should accuse me of innovation or heresy, and compel every one whose success in life depends on their good graces, to conceal or deny his approbation of me and of my writings."

Maimonides, respected and beloved by those immediately around him to the end of life, died at Cairo A.D. 1206, at the age of seventy-five years. At Alexandria and Jerusalem, funeral orations were delivered, and public mourning was assumed for three whole days. His corpse was carried to Tiberias, and interred there. He was the author of various other works on mathematics, philosophy, and medicine, which established his reputation as the first physician, and one of the greatest sages of the age in which he lived. But his theological writings continued to be the subject of deep and bitter controversy, among his own nation, for many years after his death. The orthodoxy of his first great work was never questioned. To the other work may be mainly attributed the philosophical impulse which, at that time, was given to the Jewish mind. The disputes raged principally among the Jews of Europe; but were happily brought to a conclusion in favour of Maimonides, who has since been looked upon as one of their greatest oracles of the Middle Ages by the Jews, and esteemed and respected by all Christian writers. David Kimchi, the celebrated grammarian, one of his most zealous defenders, caused the following inscription to be placed upon his tomb:—

ממשה עד משה לא קם כמשה

From Moses to Moses
Arose none like Moses.

4th Month, 2d, 1850. E. A. B.

The love of money is an opiate, that often lulls conscience asleep, and blinds the judgment.—*Dillwyn.*

IRELAND.

NOTES ON THE STATE OF THE COUNTRY.—NO. XXXIII.

Arthur Young tells us, in his *Tour*, that some of the best land he saw in Ireland was in the county Louth; that the average rent of it was then about £1, and the usual produce eighteen to twenty cwt. of wheat from the Irish acre. The character of the land in that county maintains the same relative position to the present time. The rents are greatly altered since then. This same land sets at £3 to £4, according to quality and situation, and there is very little talk of much reduction yet. The produce, from improved cultivation, has also increased, but not at all in the same preportion as the rent; thirty-four to forty cwt. of wheat being now about the average produce on the first-class land—I have heard of forty-five to fifty; but these are extreme cases. The town-parks around Dundalk are mostly set for seven guineas the Irish acre, and the landlord refuses to reduce his rents.

When in Dublin, I gave up an evening to visit the model farm at Glasnevin, in connection with the schools of the National Board, and considered myself well repaid for the trouble. Dr. Kirkpatrick, the inspector of the Agricultural Schools, was so kind as to accompany me. There are now thirty-six young men in the institution, who are boarded, lodged, and instructed free. They are divided into two classes; one is intended for teachers for the agricultural schools that are in the course of being established throughout the country, and the other class is intended for land-stewards. The original farm consisted of fifty-two statute acres, at £5 per acre, which is cultivated on the four-course system of cropping. They house-feed from twenty to thirty head of cattle, most of them milch cows. They have taken an additional farm of seventy-four acres, at a rent of four guineas per acre, statute measure, and there is to be an additional range of buildings erected forthwith, so that the number of young men can be increased to fifty or a hundred. The evening I was there was very fine, and the young men were all busy at work; some in the garden, others laying draining tiles, several ploughing, and sowing oats; in fact, they do all the skilled labour of the farm, under the immediate direction of the professor of agriculture. The cows supply all the model and training schools in the city with milk, at a moderate rate; and, last year, the income from the produce of the farm paid the rent, taxes, all incidental expenses, and any additional labour that was required; there was £100 odd of a surplus, which was very well, considering the high rent that is paid for the farms.

I was surprised to see the old farm laid out in fields, with sundry ground hedges, that are neither useful nor ornamental; they are not high enough for a fence, nor are they required for that purpose, as the cows are constantly house-fed. The present professor is laying out the new parcel of land without any such useless incumbrance. He is thorough-draining it all, in a very superior manner; when it is completed, it will be a very nice farm, and they will then be able to house-feed sixty to seventy cows. The stalls for them are well arranged; but I was greatly surprised to find they had no such thing as a water-tight tank for the liquid manure.

After working hours, the young men assembled in the class-room, when the professor examined them most carefully on the different kinds of soil, and the best modes of treating each kind; the most approved modes of cultivation; the three, four, and five-course of cropping; thorough-draining, in all its ramifications, &c. I was greatly pleased with the useful character of the questions put. They were all simple and practical, such as all good farmers should know; and the answering was very creditable to the young men

and *their instructors.* One or two lads from the Larne agricultural school answered *extremely well;* on the whole, I was greatly pleased with the establishment. Any person, rich or poor, who wishes to bring up his son to agriculture, ought to esteem it a high privilege to get him into it. A certain number of the vacancies, no doubt, will be kept open as rewards for clever good boys, from the country agricultural schools. Industry, attention, and good conduct, ought to be more esteemed, in awarding such prizes, than brilliant talents, which are not at our command. I was glad to find the majority of the young men were from the south and west, where they are most required. Fifty young men coming out of that institution every year, and spreading themselves over the country, *will be like sowing good seed broadcast over the land.*

I entered the county of Wexford by the way of Gorey, Camolin, and Ferns. In this immediate district, a considerable portion of land is held in large tillage farms, varying from one to three hundred acres each. The fields are mostly large, and well laid out. The cultivation, in many respects, is quite equal to the best districts in Ulster. Some of those farms are old Cromwellian grants, held in fee from the Crown; others are old leases, at a moderate rent; but the majority is set at very smart rents, which the landlords are determined to uphold, if they possibly can. Since the failure of the potatoes, many of the smaller class of farmers have been rapidly sinking; their stock of cattle is greatly reduced; they are cropping their land, year after year, with grain, as the only means of raising money to pay the rent. This course of cultivation must inevitably lead to ruin, both for landlord and tenant; yet it is the declivity the needy, short-sighted landlord is forcing his hard-working tenants down, both north and south. Some of the large farmers keep more sheep than is usual with us in Ulster; they lay down a few fields to rest, and make a sheepwalk of it, then break it up, and crop it very severely. Several families in this neighbourhood are relatives of mine. Three or four of them are what would be called, in the north, extensive farmers. I stopped two or three days among them; I did not observe that any of them, nor any of their neighbours, house-fed their cows, or kept much more than supplied their own families with milk and butter. They do not seem to like the trouble of cows, or the anxiety or foresight that is required to bring forward, in due rotation, a proper succession of green crops, for spring and summer feeding, and the necessary varieties of the turnip tribe for stall-feeding in winter; consequently, their manure heaps are neither as large, nor as good a quality as they ought to be, for farms of their size. At first, I was very much surprised to observe a great number of very rich green fields much farther forward, and more luxuriant, than the wheat. On inquiry, I found that it was a new kind of winter oats, lately introduced from the banks of the Don, in Russia. It is best when sown quite as early, or earlier than autumn wheat, and is cut, and in the haggard, before the general harvest begins. A field of six acres was pointed out to me, on which there was a fine crop last year of this "tawny oats," which is the name the country people have given it, from its peculiar colour. My friend estimated the produce at thirty-five cwt. to the Irish acre. I have brought a sample of it with me, and will leave it at *The Whig* office, that farmers may call and see it.

The road from Enniscorthy to Wexford, and thence to New Ross, passes through a tract of country that is *barely average,* either as regards the quality of the land, or the general appearance of the husbandry, which is not saying much for the "*model county;*" but there are some good patches of land, particularly near Taghman. There did not appear to be any very great breadth of land under potatoes, along my route through Wexford; but, in the county Kilkenny, the people were very busy planting them.

Some of the best bread I got on my journey was at the little town of Mountrath, in the Queen's county; it was made from flour, manufactured from wheat grown in the neighbourhood, without the admixture of any foreign wheat. The land in the vicinity is above the average; some of it decidedly good. There are three or four extensive good farmers near the town. One of those gentlemen, who resides in the town, stall-feeds a great quantity of superior stock, and gets the top prices of the day. He showed me upwards of a dozen prize medals, gained at various exhibitions of fat cattle. One of them was very valuable; it was awarded by "The Dublin Royal Society." Besides, he had several pieces of valuable plate, gained by the same honourable mode. I observed, in one of those farms, three fields adjoining each other, of about twenty statute acres each. One was in grass, another in wheat, and the third in potatoes. The mechanical part of the cultivation seemed to me to be perfect. The potato drills are more like what would be seen in a gentleman's garden than in a large field.

The small farmers in the Queen's county, Tipperary, and Limerick, are making unusual exertions to plant potatoes this year. In some districts of those three counties, they will put down more than has been the case for the last four years. Their partial success, last season, is tempting them, like the gambler, to take another throw at the dice; but the fact is, we can get no substitute equal to the potato; besides, it is essentially a fallow crop, the proper cultivation of it is preparing the ground for a corn crop.

The Dublin and Cork Railway is, certainly, so far as I am capable of judging, the most complete, perfect, and best line I have ever travelled on, either in England or Ireland. Every part of it seems so solid and well made; the carriages run extremely smooth; the arrangements at the various stations are very good; the country station-houses are both substantial and ornamental; the waiting-rooms are *clean and comfortable,* with a supply of pure water for both drinking and washing.

The Company will collect parcels of 1 lb. weight or under at Cork, take them to Dublin, and deliver them within the Circular-road, all for the charge of 6*d.* each; or they will deliver them anywhere within three miles of any of their principal country stations for the same charge. Many of their minor arrangements struck me as very good; on the whole, the concern reflects the highest credit on both the *contractors and directors.* I wish two or three of the most active directors of the Ulster line would take a few journeys up and down it. They might get some hints that would be very useful to them. If they are not too proud or too "*mulish*" to learn, they might gain a *wrinkle* or two by the trip; one thing they would see, carriages turned out, at starting, with *clean seats and clean floors,* which is not always the case on some other lines.

The owner of the Blarney estate, within five miles of Cork, is cultivating upwards of two thousand acres of his own land; the railway passes through it, and the traveller is forcibly struck by the superiority of the husbandry over that of the small farmers in the district. He house-feeds 170 milch cows, sells the milk on the farm to parties who supply Cork; he constantly stall-feeds 100 head of fat cattle, and has mostly upwards of two hundred young cattle, which are nearly all constantly fed in the house; consequently, he is able to manure highly, and get great crops. I understand he intends, by degrees, to take all his estate into his own hands. His farm, *I am told,* is as well cultivated as any in Norfolk, or the Lothians. We have no such

high farming in the north; but our small farmers, from forty acres down, are quite superior to those of the same class in the south.

It is a fact, that the *shrewd, hard* landlords of Limerick and Tipperary have been some of the first to reduce their rents, and are consequently retaining their solvent tenants; while the quiet-going man, a little dipped, was afraid to commence making a reduction, for fear he would be left nothing for himself. Men of this class find their best tenants are selling off their chattels, and emigrating to America, while they have something in their hands. The stream of emigration continues, and *has reduced the competition for land*, so that there is not the fighting about it that used to be the case. In many parts of the south and west, there is a scarcity of able-bodied men left to cultivate the land properly.

In the county Clare, things are still worse. I was told that Sir Lucius O'Brien has five thousand acres of land thrown on his hands, which he cannot set, and is not able either to stock or cultivate it; and Lord Gort has thirteen thousand acres of land, without a hoof on it, except some wild deer.

Many of the landlords in the south are very anxious to encourage the cultivation of flax, and wish very much for correct information on the subject. All creeds and parties speak well of Lord Stanley as a good liberal landlord, particularly those who reside near his property.

The distress and suffering was first felt by the poor; it is now finding its way to what used to be considered the independent wealthy class. I have heard of more than one family that formerly kept their carriage and hunters, who are now inmates of the Union poorhouse.

Having an hour to spare at Limerick, I strolled through the old part of it. On passing along, I accosted a respectable-looking old tradesman, and, pointing to a public edifice, asked him what was that large stone building. "Oh, Sir," said he, "I see you are a stranger; then, Sir, that is our custom-house and post-office; and opposite them is the city courthouse, Sir; close by, on the hill yonder, stands our venerable cathedral, once belonging to us poor Irish, now transferred to the rich English establishment. This, Sir, is the castle," pointing to it, "built in the 12th century, for the defence of our city. It stood a great siege, Sir, in the time of Cromwell and the Commonwealth. That bridge at the foot of the castle stands on the site of the old Thomond Bridge, which was very narrow, and fortified." Then, conducting me across the bridge, he showed me a stone, about three feet square, worn very smooth, as it is a favourite seat *for evening politicians*. "On that stone, Sir," said he, "striking it forcibly with his hand, was the treaty signed by the Irish and English deputies, on the faith of which our city was given up to the army of William III. In less than three weeks, Sir, that treaty was broken through by the English, and the terms of it scattered to the winds; hence our city is called, to this day, 'the city of the violated treaty.'" Long may you keep up the appellation, said I, to rattle in the ears of Englishmen, to help to remind them of the *robbery* and *injustice* practised by their ancestors in former times, against Ireland and the Irish. JOHN LAMB.

Devis View, Belfast, 12th of 4th Month, 1850.

"GATHER UP THE FRAGMENTS THAT REMAIN, THAT NOTHING BE LOST."

No. VI.

JOHN BARCLAY TO HIS SISTER.

Stoke Newington, 26th of Fourth Month, 1836.

It was cause of thankfulness to my dear M. and to me, to have so satisfactory and comfortable an account of thee, and to find how graciously thou hast been dealt with and supported. I have also great occasion for thankfulness that my head is borne above the billows, and that I am preserved calm, and cheerful, and stayed, under the circumstances which I am about to mention to thee. [He then gives the opinion of a consultation of medical men on his knee case.] Thus, my beloved sister, it is not in vain that I have been preparing, and my mind from time to time steadily turning upon (sooner or later) the lot of all living! And what a favour ought it to be esteemed, that I have had *so long* to contemplate that awful subject, death, which thou so well knowest has been, off and on, very familiar to me for many years. Indeed, who can pretend to religion, without daily looking upon their removal hence as the consummation, and, as it were, realization of of those views, which can be only seen while here by the eye of faith, and through a glass darkly, in comparison of the actual and full fruition?——Well, I trust I am in better hands than those of man, though I think it right to do what seems likely to benefit me. I feel very comfortable: it does not seem like any new or strange thing come upon one, but that which I have been living for, weakly and stumblingly, these many years. I have no fresh dress to put on, no "Sunday-going" sanctity. I feel myself a poor creature, and that there is ground to hope to the end in that mercy which has visited—"the day-spring from on high." Ah! how much have we to be thankful for; how much has God wrought for us, dear sister! O let us hold on, and never fear, or doubt, or flinch, or turn aside; and all will be well!

Thy very affectionate brother, J. B.

TO THE SAME.

Margate, 8th of Seventh Month, 1836.

We rejoice that you are helped on your way, to advocate the good cause, even the way of the cross of our Lord and Saviour, in which so few walk, though so many can talk of it, and dress it up, or something else instead of it, to try and persuade themselves they are in the right way—(Lo, here is Christ! lo, he is there!)—and all else but themselves are out of the way. I have not a doubt that you have been often refreshed together with a remnant, a precious remnant, in the litttle scattered meetings in the districts you have been among. Indeed, I have sometimes been ready to take up the belief, and had to express it in ——— meeting, that if individuals of the small country meetings, the twos and the threes, were faithful in their day, and in their line and measure, their Lord and Master, the Head of his church, was bound to appear for them, and to do for them exceeding abundantly, and to honour them, and to make them very fruitful, and even use them in the building up each other, and the church also in *other districts*, even in those populous and once flourishing meetings where the enemy is sweeping away his victims, and laying waste the heritage with a wide wasting desolation. I reminded those on whom devolved the weights and burdens of society, of the first planting of truth in these parts by two or more youthful messengers, who walked from place to place, and inquired who were worthy, and directed them to the sure Teacher, and how to gather inwardly to Him.

——— Ah! it is my full persuasion the Master is at work (though the enemy be busy also), and will yet, out of the mouth, and by the means of those that may think themselves but *babes and sucklings*, ordain strength, and perfect His own praise; and such, in the right sense, we all ought to be, in order that His strength may be made perfect in our abasement.

Farewell, my beloved sister, in the best of all bonds! May the same hand that has done great things for us,

help us to hold out to the end, in the faith and patience, through whatever awaits either of us.

Thy very affectionate brother, J. B.

TO * * *.

Croydon, Tenth Month, 1834.

I am ready to believe you would not attribute my silence to neglect or want of feeling, were I longer to forbear by pen and ink communicating. I trust we are too much like epistles written in one another's hearts, that this should have place. Be assured, however, that it is very pleasant to me to salute you from my home. I visited dear W. Byrd, and found him comfortable in mind. He had lately been taken into the garden, and was placed by the grave of his wife for a short time. I thought him more bright, and clear, and collected in his faculties and memory, than when his wife was living.

The retrospect of my journey leaves me nothing but peace, hitherto; and my only disquitude is lest I should not duly estimate this blessing, with those also that have attended me throughout. I think nothing has failed, of what it seemed given me to expect beforehand, would be allotted and meted out. It has been an instructive, humbling time with me; and in this I do rejoice greatly; for there is no state I so desire to be preserved in as that of pure dependence, fear, and tenderness of spirit. I gave in my report to our Monthly Meeting, and endeavoured to stir up the poor flagging mind to faith, zeal, and love. But oh! how flat are things now-a-days; and what shall we come to, unless there is a revival? And how can this be, one is ready to say, without a shaking? Sometimes, under a sense of these things, one is ready to say, "My soul is sick with sighing," and, "Oh! that I had in the wilderness a lodging place," &c. And yet, at other times, when favoured to rise above a selfish interest and anxiety, one cannot but see it is very needful there should be "a falling away first," that the "man of sin may be revealed," and more and more discovered, and that Zion may be more and more redeemed through judgment, and saved as by fire. There must be the "overflowing scourge" to pass through, when "the refuge of lies" is to be swept away, and the sure foundation established and manifested, and when the Lord is about "his work, his strange work." But on such subjects I need not be explicit to *you*, who so fully concur in them, and are one with me O, may nothing, in low and trying seasons, be permitted to intervene and trouble us unprofitably, either as to our individual lot and state, or as to our precious fellowship and unity in that which is unchangeable, or as to the state of the church or the world! But may we continue in faith and patience to the end!

SLAVE-HOLDING HUMANITY "TURNING LOOSE."

An instance of slave-holding humanity and honour has recently come to our knowledge, which is so characteristic of the slave system and the slave-holding spirit, that we will narrate it.

A coloured woman, named Sarah Crumwell, nearly ninety years old, arrived in this city a few weeks since, in the Baltimore cars, under the following circumstances:—She was raised, and had always lived as a slave in Baltimore, and for many years had been owned by a master whom she had nursed in infancy, and tended through sickness and health, until driven by his own hand from his home. A few months since, she met with an accident which disabled her somewhat for active labour, and depreciated her value as a piece of property. Finding she was likely to become an expense to him, her master sent her to Wilson's slave prison for sale, ordering the trader to get rid of her to anybody, and at any price; but no purchaser could be found to take her.

While she was there, two intelligent gentlemen from Chester county visited the prison.

"Gentlemen," said the slave-trader, after a few moments' conversation upon his business, "here is a chance for your philanthropy." Then stating the facts in the case, and adding that the old woman was unsaleable and worthless, and a disgrace to his establishment, he proposed, that if they would take her to Pennsylvania, they might, and he would pay her fare.

"Old woman!" said he, in the true slave-driver's tone, "come out here!" She came out, withered and tottering with age—an object to move the reverential pity of every feeling heart. He repeated his proposal to her, and asked her if she would go to Pennsylvania.

"No!" was her indignant reply, and her eyes flashed fire as she spoke; "I told master that he had worn all the flesh off my bones, and he should not throw the worthless bones upon any other hands. I was worn out in taking care of him, and he shall not turn me off to die with strangers."

But, poor woman! she was a slave, and her will was powerless. A few days later, the heartless soul-trader, by order of the more inhuman master, took Sarah Crumwell to the cars, paid her fare to Philadelphia, gave bonds to the railroad company to save them from liability, put two dollars and fifty cents into her hand, and sent her to Philadelphia, threatening vengeance on her if she ever returned, and telling her that the "damned Quakers would take care of her." Thus infirm and decrepid, she was turned out, homeless, friendless, and almost penniless, into a strange city. Here she fortunately found that the world was not all peopled by demons or monsters. Generous hearts and kind hands, rich in benevolence, though poor in the world's wealth, gave her a home, where she now is. These facts are fully confirmed by other testimony than her own, from most reliable witnesses. We have no words to speak the loathing and shame which such a deed, perpetrated by a human being, excites within us. Such is American slavery! Such is the spirit and feeling which it breeds!—*Pennsylvania Freeman.*

ANECDOTES

OF THOMAS SCATTERGOOD AND HIS TIMES.

(*Continued from page* 92.)

Towards the close of the revolutionary war, there was a remarkable season of visitation to the young men of Philadelphia, and a remarkable closing in with the offers of mercy. Jonathan Evans, strong in mind, and decided in character, turned from the evil courses of his youth, and offered his talents and energy to the service of his Lord, who had, by the mighty hand of his providence, brought his soul out of darkness into his marvellous light. He had run with his particular friend, Daniel Offley, jun., in the way of folly—broad, crooked, and self-pleasing; and now he longed that his friend should run with him in the straight narrow path of self-denial and the daily cross. Through the visitations of Divine grace afresh extended to Daniel, the concern of his friend was promotive of his best interest; and they continued closely yoked together in love for each other, and the Lord's holy cause, until the hand of death removed one, in comparative early manhood, to the rest of the righteous. Daniel received a gift in the ministry; and about the time that his other intimate friend and associate, Peter Yarnall, was constrained to open his mouth in advocating the Lord's cause, he also was called to the work. William Savery had just previously given up to a similar act of dedication; and thus four young men, of uncommon powers, and intimate associates, who had rebelled

against God, were taken captives by his grace out of the army of the devil, and having received free pardon, were made captains in the Lamb's host. Of the labours of these faithful ones we have yet more to say.

In the Second Month, 1781, Peter Yarnall having appeared in supplication in the Market-street meeting-house, George Churchman, who was present, felt fearful that the youthful minister had extended his petitions somewhat beyond what was best. On returning towards his home, this experienced elder believed it would be right to drop a tender caution and hint to his young friend, and therefore wrote him a letter. He expresses therein his sympathy for Peter, his desires for his preservation, and also his feeling that there was a savour of life about the supplication which had been offered. He then tenderly hints he had thought it might have been better to have closed it sooner, adding, that he felt "great tenderness, yet withal a care that thou, in thy infant state, may be preserved from getting out of, or swimming beyond thy depth in the stream, with which thy acquaintance and experience have been but short, although thy mind has been mercifully turned, I hope, towards the way everlasting. I have apprehended some danger has attended, and may attend, young hands, without great care, in regard of repetitions: public prayer in a congregation being a very awful thing, and He to whom it is addressed, being the Author of infinite purity. I believe there is no need of discouragement; but if the mind is sincerely devoted to the merciful Father, to seek for preservation out of every danger of forward stepping, superfluous expressions, and fleshly mixtures, there will be Divine assistance afforded to contrited souls, so that experience and strength will, from time to time, be enlarged, and a gradual growth witnessed, in a state which is sound, healthy, and safe. That this may truly be thy state, is the sincere desire of thy well-wishing friend, GEORGE CHURCHMAN."

Peter Yarnall having given up the wages of iniquity —the gain he obtained in his privateering robbery— and having no patrimonial estate to resort to for a maintenance, was now anxious to find some place where he might successfully enter into practice as a physician. There appeared to be an opening in Concord and its neighbourhood for him, and there he settled in the spring, or early in the summer, of 1781; although he seems to have spent some time there during the previous winter. It need be no cause of wonder, if some persons were slow to receive the ministry of Peter Yarnall. They had heard much of his former habits of mimicry, and the manner in which he had preached, using the style of different ministers, in the days of his wickedness. Yet the fear of those who were anxiously regarding him wore off, as he continued humbly watchful, waiting on his Divine Master for strength, and seeking in patient faithfulness to do his will. In the summer of 1782, he was acknowledged as a minister by his friends at Concord; and, about the same time, married Hannah, daughter of Benjamin Sharpless, of Middletown.

Continuing faithful to apprehended duty, he soon felt drawn in gospel love to visit Friends in other places; and with the unity of his Monthly Meeting, in the year 1782, he visited the Quarterly Meeting of Fairfax. In 1783, beside religious labours within the limits of his own Yearly Meeting, he visited parts of New York and New England. He was engaged in various labours of love in 1784; and in 1785, he removed to Yorktown, where he resided for about six years. While he still lived at Concord, finding some Friends were hesitating about going to Philadelphia to attend the Yearly Meeting, on the ground that they did not feel enough necessity laid upon them to warrant the journey, and looking for some special revelation in the matter, he exclaimed, "As for me, I want no stronger revelation than to feel that I have love for the cause of Truth, and love for my friends."

There are some of our duties written so plainly in the very nature of things, that the assertion of waiting for a special motion to perform them, will carry the conviction to the wise in heart, that the pretended *waiter* is really seeking to evade them. Among these is that of attending our religious meetings, when other and more imperative duties do not prevent us. Those who love the Lord and his holy cause—who love the friends of Truth, and rejoice to mingle with them in religious exercise and feeling, unless they have a special call of duty some other way, will have no hesitation in coming to a judgment that they ought to be at those meetings. If other duties present, religious or domestic, having relation to our own health, the health of others, or whatever they may be—on these we may seek for the judgment of Truth, whether they are sufficient to warrant our absenting ourselves.

A love for the attendance of meetings has been a characteristic of all true Quakers. Samuel Smith mentions his visiting Dorothy Owen, in North Wales, a young woman, noted for her excellent gift in the ministry. He says she "had been several times to the Yearly Meeting at London, more than two hundred miles on foot, and to Quarterly Meetings frequently from twenty to fifty miles." Our late dear friend, that honest minister of the gospel, Ellen M'Carty, of Elkland, Lycoming county, Pennsylvania, often walked to the next settlement to attend meeting—a distance of five miles, carrying a babe with her. On one occasion, in winter, she remained all night in the neighbourhood of the meeting-house, and in the morning found that snow had fallen to a considerable depth. She had two of her little boys with her, who assisted her by turns with the babe, until the infant became fretful, and would cry whenever either of the brothers took it. The whole burden now fell upon Ellen, and the difficulty of walking through the snow, with such a weight in her arms, made the journey very toilsome to her, and she had frequently to sit down, overcome with fatigue. Harassed in body, and tried in mind, she declared aloud she would not go to the meeting again. She reached home safely, and things passed on during the week as usual; but on the next Seventh-day, she found a weight of darkness, and an uncommon depression upon her spirits. On feeling this, she sat down in quiet, anxiously seeking the cause. Her mind was soon illuminated clearly to discern the truth, and she perceived a hand pointing to the meeting-house, whilst she remembered the hasty resolution she had formed in her own impatient will. She saw her error, took fresh courage to encounter the difficulties and trials of her situation; and the next day contentedly trudged, with her usual load, the five miles to attend her meeting, and seek for spiritual strength to sustain her own soul. She was careful henceforward to be diligent in the performance of this as well as her other duties; and in consequence thereof, grew in the root of life, became an able minister of the gospel, and was made useful in the household of faith. One day, whilst occupied in her domestic avocations, she found a concern come upon her to go to a parade-ground, where there was that day a muster of militia. She believed that it would be right for her to call on a female friend to accompany her. After considering the matter as well as she could, she started, and calling on her friend, found her with her bonnet on, ready to accompany her. He who had laid the concern upon Ellen, had prepared her chosen companion, and impressed on her mind a conviction that Ellen would call for her to go somewhere with her. "Susan, I want thee to go with me," said Ellen. "I am

ready," was the reply. At the parade-ground, Ellen was concerned to preach to the men, who patiently and respectfully listened to her. The captain became convinced of the Truth, laid down his sword, and in time was received a member amongst Friends.

Ellen M'Carty had passed through many scenes of trial in her life. Her father, Moses Roberts, was a minister in the Society, who removed to Catawissa, about the commencement of the revolutionary war; under a religious concern, as he believed, for the good of some friendly people in that neighbourhood. A meeting was soon established there, and everything seemed prosperous, until, in the course of the war, the massacre by the Indians at Wyoming took place. This excited the whites in the frontier provinces, making them jealous of all Indians, and of those who were supposed to be their friends.

As Moses Roberts, trusting in the preserving providence of God, did not leave his home and flee as many others fled, some of the inhabitants of the southern part of Northumberland county deemed that he was colleagued with the red men in their murderous designs. A warrant to arrest several persons in the neighbourhood of Catawissa was procured, under which Moses Roberts and Job Hughes were torn from their helpless families, and carried to Lancaster, where they remained prisoners more than eighteen months. It would appear that Ellen Roberts, afterwards M'Carty, was born a few weeks after her father was forcibly taken from his family, and whilst her mother still remained in the wilderness, hoping that her innocent husband, against whom no evidence of any kind was adduced by his oppressors, would soon be set at liberty, to return and gladden his home. But suspicion was not satisfied, and neither was covetousness. A company of armed men came from Sunbury and Northumberland, and forced the mother to take her children, and depart with what goods they could carry with them, not allowing them time to bake bread to sustain them on their journey towards their friends at Maiden Creek. The remainder of their goods, the stock on the farm, and every movable of value, became the spoil of these lawless men. Ellen was thus born to hardship, and became in after life inured to it. Brought up in a new country, she had no literary education in childhood, and did not learn to read until after she was a minister of the gospel, and well advanced in years. Yet she was accurate in her quotations from Scripture, and there was less of rusticity in her manners than would have been expected. She married, removed to Elklands, filled up her measure of labour in the church militant, her measure of sympathy and service to the poor and afflicted around her, and was prepared, through mercy, to meet death with a comfortable hope. To her children, when gathered to behold the last moments of their beloved parent, feeling a present inability to give counsel and advice, she could say, "I have told you the truth before." Thus, with an inward testimony and assurance that she had faithfully endeavoured to perform her duty, in the Fourth Month 1844, she departed, to take her place with those who, having come out of great tribulation, with robes washed and made white in the blood of the Lamb, are partakers of the fulness of rest, of peace, and enjoyment for ever.

Alexander Graydon, in his *Memoirs of a Life chiefly passed in Pennsylvania*, has the following passage about Peter Yarnall:—"One of the persons who embarked in this service, as a volunteer, was the surgeon's mate of our regiment—a singular character, and degenerate son of Mordecai Yarnall, a Quaker preacher. I was amused with his oddities, and sometimes listened to his imitations of his father's manner of preaching, as well as that of many others of the public Friends. Though a temporary apostate from the principles of his forefathers, in which he had been strictly brought up, I never doubted that they had taken root in him, and that, if he was not prematurely cut off, they would vegetate and fructify in due season. Nor was I mistaken. Many years after, I saw him zealously sustaining his paternal vocation, surrounded by a circle of Friends. He had come to preach in the town in which I resided. I went to hear him; and had the pleasure of taking him home with me to dinner, with several of his attendants; where everything passed with as much gravity and decorum, as if I had never seen him in any other character. Mr. Yarnall's former profaneness could not but have occurred to him on this occasion."

Often, very often, must the remembrance of the sins of his youth have been brought to the recollection of Peter Yarnall, with mingled emotions of anguish for their enormity, and of humble thankfulness to that Almighty Saviour whose mercy had given him free pardon for the past, and whose grace sustained him against present temptations.

Samuel Fothergill could say, long after he had been a faithful minister of the Lord Jesus, that, in recollecting a certain sin of his youth, that it was "a sword which seemed as though it would never depart wholly from his house or heart."

Being now an acknowledged minister amongst Friends, and frequently engaged in gospel labours for the good of others, Peter Yarnall found it needful to watch against his natural eloquence, and the fervour of his own spirit, in the Lord's cause. How difficult it is for eloquent men, and those of ready utterance, to be restrained within the true limits in their ministerial exercises; and more particularly so, if popularity and applause follow them. Sometimes such ministers, without having entirely strangled the gift, have grown faster than the Truth would warrant, have shot into great branches, when as yet the root was small; and thus have endangered themselves to be overturned with the first high wind of temptation. The records of our Society need not be traced very far back to find illustrations of this. Popular preachers are always in danger of craving popular applause—of expanding in words, without a corresponding depth of inward exercise and feeling. Two of this class, whose popularity was evinced by their being followed from meeting to meeting by a multitude of those who loved to hear good sentiments eloquently expressed—words well fitted together—being at a meeting in Philadelphia, at the time of a Yearly Meeting, held many years ago, both spoke for an hour each. After these were over, our plain-spoken friend James Simpson remarked, that "he had been thinking of those poor things that pinned their faith on popular preachers. They seemed to him to resemble the children of Israel, who danced round the golden calf that Aaron had made for them."

The experience of Jane Pearson seems well adapted for the instruction of all who deem themselves called to proclaim the Lord's message to the people. She says, "Through abundant mercy, I moved in my gift in simplicity, and did not choose for myself, nor sought for openings, nor dressed my matter accordingly to the creaturely will; neither dared I restrain openings, all which are unsavoury. The Lord taught me to let it go just as it came, though with blushing I may acknowledge I lay very near a right-hand error, if I may so term it. Great was my care and fear in joining with first prospects, although often they might be such that I might conclude, 'Surely the Lord's anointed is before me;' yet they have passed by, and a query has arisen, 'Are all thy children here?' A propery query this; for those who labour for the good

of others ought to have an especial care over their own household.

"It often happens that the anointing is witnessed on the lesser appearance; a single, seemingly a poor sentence, scarcely worth ranking with sublime unfoldings high in stature, nor produced till the last; all the rest passing by—'Send and fetch him, for we will not sit down till he come.' Oh, then the holy command goes forth! 'Arise, anoint him, for this is he;' and at some of these seasons the horn has been filled with oil."

John Churchman was discouraged, when young in the ministry, by comparing himself with others, who he deemed were growing in religious attainments and in their gifts much faster than he. A dream, related of Mary England, may convey instruction. At the time she appeared in the ministry, eight or nine others at that meeting, or neighbourhood, began to speak in meeting. These all appeared to Mary to be growing in their gifts, and were evidently branching out in their communications, whilst she found nothing required of her to deliver but a text or a few words. She became discouraged, and thought she was making little progress compared with the others. Whilst in this state of mind, she was relieved from her depression by the following dream:—

She thought she was in a room with the other young ministers, when a person of pleasing and superior appearance came in, gave each of them a stone pitcher, and bade them follow him. Glad to be near him, she at once arose, treading close after him along the path he trod, thinking the others were coming on behind. He led the way down a descent to a spring of water, the purest she had ever seen, and which might be compared to the pure river John saw issuing out of the throne. He told her to put her pitcher in the spring. She did so; and when it was filled, drew it out, and set it on the ground. The water at once began bubbling over the top, and continued doing so until the pitcher was empty. Her guide then told her to put it in again. She did so; again withdrew it, and set it down, and once more the water flowed out. The command was several times repeated, and she perceived that the longer she allowed the pitcher to remain in the spring, the more water remained in the bottom of it, after the bubbling out ceased. Her guide now told her to hold the pitcher in the water till *he bid* her take it out. She did so; and as it was some time before the command to withdraw it came, and both hands were requisite to hold it, she became almost overcome with fatigue. At last the word was given to lift it out. She set it down, and it remained full. Now she remembered that her director had never before bid her withdraw it. On looking round, she now noticed that not one of those who had been called when she was, had accompanied the guide to the spring.

Mary England was instructed by this dream, to keep under exercise till the command was given to hand forth to the multitude. And she afterwards felt, in her baptisms and exercises previous to engaging in the ministry, similar feelings of fatigue to that she had experienced when holding the pitcher in the spring, awaiting direction to withdraw it. The young speakers referred to all branched out into words, and never became established as gospel ministers.

(To be continued.)

The humble tribute of obedience from a sincere heart is more acceptable to the sovereign Lord of the universe, than the most pompous display of ceremonial worship. The mental aspirations of an humble heart are as intelligible to the sacred ear as the loudest acclamations of vocal prayer.

SIXTH ANNUAL REPORT

OF FRIENDS' FIRST-DAY SCHOOL, LANCASTER, 4TH MONTH, 1850.

There is but little in the operations of the school, for the past year, calling for more than ordinary notice in the Teachers' Report; but it is satisfactory to them to be again able to state, that they believe the usefulness of the school has suffered no diminution; and they trust they are not without good ground for the conviction that, with regard to some of the scholars at least, a manifest benefit continues to attend the labours bestowed.

The attendance, relatively to the number of scholars on the register, has been fully equal to that of last year, although the numbers actually present have been somewhat less. The attendance of teachers has also been such as to evince a continuance of that interest in the proper management of the school, which, whilst needful for such purpose, may be likewise taken as an evidence that the object of their efforts is well appreciated.

There are on the register, sixty-nine scholars, and eighteen teachers. The attendance of the former has averaged about forty in the morning, and fifty-two in the afternoon; and of teachers eight and ten.

Subject though the school has been to fluctuations, both in numbers and individuals, during the six years that it has been established, it is, nevertheless, satisfactory to find that, of the sixty-nine scholars now on the register,

13	appear to date their first entrance in			1844,
6	...	...	...	1845,
13	...	...	...	1846,
4	...	...	...	1847,
13	...	...	...	1848,
14	...	...	...	1849,

and the remainder within the present year.

The teachers are conscious that the usefulness of the school depends, in degree, upon the attendance of the scholars being constant and continuous; and it is especially their wish to encourage the latter to remain in the school beyond the age at which there is too commonly a disposition to leave altogether. They are aware that the primary inducement must be a personal interest, and a sense of benefit received, on the part of the scholar; but they believe, also, that the object may be helped forward by rendering the school, as much as may be, a school exclusively for an *older class;* and, hence, the teachers have come to the conclusion not to admit, for the future, any additional scholars of less than twelve years of age. They think this change will further tend to the promotion of good order; which, in the absence of facilities for separation, is not always so easily maintained when young children are allowed to form part of the school. And the teachers have also an impression, that with limited opportunities for instruction, and a comparatively limited staff of teachers, it is better, on most accounts, to confine their attention to the class alluded to. It should, however, be stated, that the rule is not intended to apply to any who may have a connection, by membership or otherwise, with Friends; nor does it affect any of the present scholars.

The library has been increased during the year, by gifts and purchase, and continues to be well used; the number of volumes issued during the year having been 871, amongst about fifty readers.

The receipts on the clothing fund account have amounted, with *bonus*, to £31, 2*s.* 1*d.*, which was, as usual, returned in the 12th Month, in the form of tickets. The number of depositors was forty-seven.

The teachers have only further to add, that with regard to the attendance of the scholars at places of worship, they have sought to promote increased regularity therein, and they trust that, for the most part, the duty is now to a fair extent practised.

(On behalf of the teachers,) Isaac Bradshaw.

AGENTS IN LONDON.

Jacob Post, Islington.
William Gray, at 50, Eastcheap.
P. I. Butler, 29, Liverpool Street, City.
E. D. Hayward, 190, Great Dover Road, Borough.

☞ Want of space compels us, this month, to forego editorial comment. From the same cause, we have reluctantly to defer, till our next, the account of the Women's Yearly Meeting, and various other articles.

THE BRITISH FRIEND.

GLASGOW, 6th Month, 7th, 1850.

PROCEEDINGS OF YEARLY MEETINGS.

Philadelphia Yearly Meeting.—The following account was received too late for insertion in our last. The same remark applies to the additional particulars given below:—

Our annual assembly was large. There was an unusual number of young persons of both sexes in attendance, and it was gratifying to observe the plain appearance presented by them generally. Friends were present with Certificates or Minutes, from New York, Baltimore, North Carolina, and Indiana Yearly Meetings.

Epistles, as usual, were read, except from North Carolina, which had not come to hand. The subject of reading the replies, received from New England, in answer to the document adopted by our Meeting last year, a copy of which was directed to be sent to each of the two bodies claiming to be New England Yearly Meeting, was before the Meeting, and its consideration deferred.

By the Minutes of the Meeting for Sufferings, it appeared that that body had given diligent heed to the various concerns affecting the interests of our religious Society, which had transpired within our limits during the past year; and had also been engaged in seeking information relative to the slave trade, and in pleading the cause of the free blacks in the State of Pennsylvania, whose rights and liberties are placed in jeopardy by the proposed repeal of part of the law passed in 1847, for preventing kidnapping.

The Report of the Book Committee was interesting and encouraging; and there is evidently an increasing demand at the Book-store, by serious people of other persuasions, for Friends' books.

In reviewing the state of Society as presented by the Answers to the Queries, the minds of many Friends were brought under exercise on account of the deficiencies apparent among us, and pertinent counsel and encouragement were extended, for the purpose of stirring Friends up to a more faithful performance of their individual duty in supporting the doctrines and testimonies of the Society, and also in discharging the obligation resting upon them, to watch over one another for good.

An interesting Report, from the Committee having charge of the Boarding School at West-town, was presented to the Meeting, by which it appears, that during the past year there has been a large attendance of pupils. Order and harmony have generally prevailed throughout the family; and a comfortable evidence is afforded, that this valuable seminary not only bestows important benefits upon those sent there to receive their education, but continues to be a blessing to the Yearly Meeting at large. The whole amount of the funds required for erecting the necessary buildings on the farm not being yet obtained, an additional subscription was recommended.

The Report of the Committee for the gradual civilization and improvement of the Indian natives, informed that the two schools under its care are still kept up, and though the attendance at them is small, yet their influence upon the children is highly valuable. A Friend and his wife, together with a female Friend, are now residing on the farm belonging to the Yearly Meeting, and engaged in imparting instruction to the natives in agriculture, in housewifery, and the arts of civilized life. The Committee was encouraged to persevere in its benevolent labours; and should any feasible plan, for more effectually aiding that poor people in acquiring a suitable education, suggest itself to them, to propose it to our next Yearly Meeting for consideration.

The Reports received from the Quarterly Meetings, on the subject of the use of spirituous liquors, showed that the number in that practice was steadily decreasing, and Friends were encouraged to persevere in their endeavours to reclaim those who still use, or give to others that pernicious article, and were directed to report as usual next year.

The subject of the education of Friends' children being brought before the Meeting, the great importance of its being conducted in schools under the care of Friends, where they could be properly guarded and trained while receiving literary instruction, took hold of the minds of many; and it was concluded to send down a Minute in the extracts, requesting the subordinate Meetings to send up, next year, Reports of the number of children of a suitable age to go to school, and the manner in which they are disposed of in that respect.

Memorials for our late beloved Friends, Margaret Hutchinson and Sarah Emlen, were read, reminding us of the many valiants who have been removed from our midst within a few years past; and, we trust, exciting some to a renewed endeavour to walk by the same rule, and to mind the same thing which made those servants of Christ fit to be employed in his Church.

The Committee appointed for that service having prepared Epistles to the several Yearly Meetings, they were read and approved; and the Meeting concluded in much quiet and solemnity; and was favoured, we humbly believe, with the overshadowings of ancient Goodness.—*American Friend.*

[*Further particulars, from a Correspondent.*]

The Friends on a visit from Great Britain to this country were not in attendance. The presence of several venerable members, who have long borne the burden in the heat of the day, and are fast passing

hence, was consolatory. A large number of young Friends were, as usual, in attendance, whose decorous deportment gave evidence of their appreciation of the occasion.

The burden of some of the Epistles appeared to be the desire, that nothing that would divide in Jacob should be encouraged; and the expression of a renewed confidence in the belief that the Lord had raised up our predecessors to be a people to his praise; and that to be, or become so, we must continue to be a united body. Some of them declared their firm adherence to the doctrines of the Society; but recommended the re-opening on our part of the correspondence with the "larger body" in New England, believing it necessary for the restoration of harmony in the Society. From others, the language of encouragement was held forth, to walk worthy of the vocation wherewith we are called; exhorting to hold nothing too near or too dear to part with, so that we may win Christ, &c. The feeling of the Meeting, as expressed in the Minute thereon, was, the desire that this correspondence may continue to be maintained, and that the cementing influence of the love of God may be the spring of the intercourse.

The reading of the Epistles having been concluded, the Clerk informed the Meeting that two documents, from the bodies purporting to be New England Yearly Meeting—one an Epistle from the "larger body," the other, a Minute from the "smaller body," were upon the table, and requested the direction of the Meeting as to their disposal. Much discussion followed, in which many influential Friends united in the propriety of reading the Minute from the "smaller body;" some approving of its acknowledgment by opening a correspondence therewith, drawing their reasons from the fact that the "larger body" had, in the document of last year, been virtually disowned by this Yearly Meeting, and the "smaller body" acknowledged to be composed of members of our Society. The opposition to this course advanced no new arguments, and the feeling was evidently in favour of reading, as a simple act of justice and right, the minute from the "smaller body," which had received our document. Others advanced the view, that the document of last year, reviewing the conduct of the two bodies, needed no reply on their part; that it was addressed to them as a persuasive to reconciliation, &c., and proposed to postpone the subject until another year. A few united with this, but many more approved of the first proposition—to read the minute from the "smaller body." It was, however, indefinitely postponed.

Fourth-day Morning.—The question of the reception of the documents from New England having been indefinitely postponed, a Friend, in a very weighty manner, and under a strong sense of obligation so to do, re-opened the subject. The condition of our Yearly Meeting was compared to that of the children of Israel, when, finding the Red Sea before and the Egyptians behind them, they feared to move forward, and gave themselves up as lost. He advised that *we* should move forward, trusting that the Lord would, as of old, prepare a way where there appeared no way, and believed that, to His praise, we should yet stand on the banks of deliverance. He advocated the reception of the communication from the body in New England which had received the document issued by our Yearly Meeting last year, and believed the present the right time to read it. Others affirmed the opinion, that we were bound to receive it as a reply to our communication. The opposition referred to the statement of the document itself, that it was designed to persuade to reconciliation, and believed that the reply thereto ought not to be read. Those, on the contrary, opposed to the acknowledgment of the "smaller body" of Friends in New England, reviewed the action of our Meeting for Sufferings in this concern; and while expressing great sympathy with the "smaller body," deemed the recognition of their right as members of our Society as much as we could, with propriety, do; and proposed that the subject should rest as now disposed of. The members of the "smaller body" came among us, were admitted to our Meetings, and enjoyed all the privileges of members.

The objection raised was noticed, that there was no prospect of a re-union of the bodies, and the belief was expressed that the way for such union would be more closed up if action should be taken at this time.

This view was united with by the opposers of the reception of the Minute, and thus, against the advice of weighty Friends, who have long travailed for the maintenance of the doctrines of the Society, and the encouragement of those who have been endeavouring to sustain them in their simplicity, was this question again postponed, to the sorrow of those who desire the prosperity of Zion, and who, at every hazard, would consistently maintain, in the steadfast spirit of our fathers, the Truth which they, amid persecution unto death, dared to defend.

Sixth-day Morning.—After the business of the Meeting had been concluded, an esteemed minister, from the upper seats, taking up the concluding text of an Epistle just read, "The foundation of God standeth sure; having this seal, The Lord knoweth them that are his," adverted to the evidence drawn from Scripture of the superintending care of Divine Providence over his people, and instanced the preservation of Mordecai and the Jews from the destruction prepared for them by the proud Haman. He expressed the belief that there was a Mordecai in our day, "who, whilst humbly waiting and watching at the king's gate," was enabled to detect a conspiracy which some of the Lord's professed servants had entered into against the doctrines, and testimonies, and inward appearance of their Lord and King; and he was not only enabled to detect this conspiracy, but he was faithful in exposing it; and he was strengthened to bear a clear and faithful testimony against it in his Master's name. A record of these, his honest and faithful services, has been written in the Lord's book of remembrance; and it was because of his unflinching integrity and faithfulness therein, and because he could not be brought to bow down at the will of those who were banded together for the purpose of changing the doctrines and principles of our religious Society, that a decree

has gone forth against him and his suffering friends, to root them out of the Lord's heritage. Such is the conspiracy which has been entered into against some of the Lord's most faithful people; but all this consulting and contriving, in the will and wisdom of the creature, will be rebuked, to the confusion of its authors; yea, persuaded I am, that it will result in the downfall of those who think to overturn the doctrines and principles of our religious Society. We ought surely to have read the Minute from our suffering Friends in New England; we were bound to do so by the common courtesies of life, by the usages of our religious Society, by sympathy for our Friends, by our love for the Truth, and by our faithfulness to the cause of our Lord and Master. He said, that he was fully convinced that the Lord owned them, and because his Divine Master owned them, he owned them also as brethren in the fellowship of the gospel. And thus having relieved his burdened mind of some part of the painful load that rested upon it, he was strengthened with a renewal of belief, that "The foundation of God standeth sure; having this seal, The Lord knoweth them that are his."—*4th Month, 26th,* 1850.

Dublin Yearly Meeting of Friends commenced in that city on First-day, the 28th of Fourth Month, and the concluding Meetings for worship were held on First-day, the 5th of Fifth Month. The business of the Meeting was completed in eight sittings, and Meetings for worship were held on Fourth and Sixth-day mornings, during the Yearly Meeting week.

On Second-day morning, the 29th, certificates were read on behalf of James Jones, from the United States, and for Sarah Squire, Martha Thornhill, and Cordelia Bayes, from England. Epistles to this Meeting were then read from all the Yearly Meetings of Friends in the United States, with which Friends on this side of the Atlantic maintain a correspondence, and the usual large Committee was appointed to prepare replies, if they thought right to do so. In the evening sitting, various papers communicated by the London Meeting for Sufferings to our Yearly Meetings' Committee were read. These were chiefly reports respecting those who profess with Friends in Norway, and on other parts of the Continent. Those from Norway included some letters from the people themselves, which were distinguished by the freshness that might be expected from a primitive community in the enjoyment of new religious views, and of the kindness and fostering care of the Society of Friends in England.

On Third-day morning, the answers to the queries from the three Quarterly Meetings were read, and the evening Meeting was occupied in considering the state of the Society as exhibited by those answers.

A large Committee was appointed to visit the Quarterly and Monthly Meetings, and to attend to such other service as they might believe right.

On Fourth-day evening, some testimonies were read respecting ministering Friends in England, lately deceased; also an address to rulers and persons in authority on the Continent, and *elsewhere* (the United States, we suppose, but this was not expressed). This address, which has been committed to William Forster, and one or two other Friends, for presentation, was listened to with great interest, as were some particulars communicated by Robert Forster, respecting the progress his brother had hitherto made in the objects of his voluntary mission, and the interest created on the continent of Europe amongst various classes, by the information diffused by him and his companions respecting slavery and the slave trade. After all, these efforts in England, and on the continent of Europe, will be comparatively unavailing, unless American slavery be grappled with. The United States are the stronghold of the slave system. When it is overthrown there, it will soon expire elsewhere. Until the friends of the anti-slavery cause in these islands are prepared to assist those in America, and to concentrate their efforts against the system in that direction, they cannot possibly effect much.

On Fifth-day morning, four other testimonies respecting English ministers were read. These were followed by an interesting discussion arising from some remarks by a Friend, on the great importance of the religious education of the younger members of the Society. He considered that much deficiency prevailed in this respect, and that a large proportion of the youth amongst Friends, are brought up in ignorance of the principles they profess, and of the reasons for the peculiarities by which they are distinguished. He thought it desirable that some active measures should be taken to remedy this defect. This was objected to, as uncalled for, by many who thought that the prevalent deficiencies were not attributable so much to ignorance, as to indifference. This may be so in some cases, but it is unquestionable that a great amount of ignorance prevails amongst members of the Society, respecting the ground work of many of their most important testimonies, such as those against war, oaths, tithes, &c.; and that, partly in consequence of this ignorance, a lifeless formality is often substituted for that intelligent zeal, by which the Society was distinguished in its earlier days.

In the course of the remarks on this subject, the question of temperance was incidentally introduced; and although Friends, in their Yearly Meeting capacity, were not prepared to take any step forwards in the way of discipline, it was manifest, that the feeling of the Meeting was more decidedly in favour of discountenancing the use of strong drink altogether, than on any former occasion. It was admitted, that the advice of Friends, for some years past, against the sale of ardent spirits by members of the Society, had proved almost nugatory, in consequence of the difficulty felt by those who use strong drinks in impressing upon those who sell them *a sense* of the impropriety of the traffic. A Friend remarked, as the aforesaid Committee was appointed in consequence of the Reports brought up, the want of admonition on this head being prominent, and as we had at this time been repeatedly addressed to "build before our own houses," it was to be hoped that the members of that Committee would look around and see where such admonition was needed; and this duty be so fulfilled, that next year an im-

proved picture might be presented; that none of them might leave home to admonish others, while any debt at home was left unpaid. It might be well for them to consider, whether in going forth they would expect their friends to provide the inebriating cup for them; or, if so provided, whether they would partake of it.

Another Friend spoke of the great concern it gave him, to see the advertisements of Friends for the sale of their wines, recommending them as good and cheap. This gave occasion to our American friend to inform the Meeting, that a person who had been a minister in our Society, who had fallen through strong drink, and been disowned, informed him, that his fall was occasioned by seeing an advertisement of good and cheap wines, of which he thought he must have some. They proved both good and cheap, and were the first thing that led to his fall. "Friends," he continued, "you may depend upon it, for I had it from himself." This seemed to make a great impression on the Meeting, and closed the discussion. To those who had long felt the importance and value of a consistent testimony against the use of all intoxicating drinks, this sitting of the Yearly Meeting was extremely cheering and gratifying.

In the evening, some further remarks were made in reference to the subject of education. One of these was to the effect, that in no other religious body are there so many who entertain an unfriendly feeling to the Society they belong to; and this was attributed to the absence of early religious training in our principles as well as peculiarities. In those religious societies which are not distinguished by external peculiarities of dress or language, the members are often careful to instil their peculiar religious views, so as to produce a strong attachment to them in the minds of their young people.

The Reports from the three Provincial Schools, and the Minutes of the last Yearly Meeting, were read. On this occasion, the usual practice was so far departed from, that those Minutes only were read which had a connection with the business of the present Meeting. A saving of much valuable time was thus effected. During this sitting, James Jones visited the Women's Meeting; and the Men's Meeting was, at the same time, visited by Sarah Squire and Martha Thornhill. These were the only visits of the kind that took place during the progress of the Yearly Meeting.

The last business sitting was on Sixth-day evening, and was chiefly occupied in the perusal and adoption of drafts of Epistles. Nearly all those addressed to the United States contained some encouragement to Friends to persevere in their efforts for the overthrow of Slavery, "as way may open." Advice of this kind would be more likely to be well directed, if Friends on this side of the Atlantic were better acquainted with the prevalence and power of politics in the United States; if they were aware that Friends in that country are by no means free from strong political attachments and prepossessions, and that the chief object of American loyalty and veneration is the United States' constitution — which guarantees the union of the free with the slave States, pledging the military power of the whole Union to the suppression of slave insurrections, and the civil power to the restoration of fugitive slaves, and giving to the slave States a three-fifths' slave representation in Congress. This constitution pledges all who take part in the government, as voters, representatives, or officers of the administration, to the support of the slave system, and vastly increases the difficulty in the way of those who earnestly labour for the overthrow of slavery.

The Yearly Meeting was conducted without any interruption of the usual harmony of its proceedings.

The subject of the legality and rightfulness of giving unstamped receipts in business transactions, occupied much attention in one of the sittings, and was referred to a Committee; in which, after much deliberation and expression of opinion, it was considered best to leave the matter, as before, to individual conscience and judgment, without any additional restriction or interference.

On Seventh-day evening, the annual Meeting of the subscribers to Brookfield Agricultural School was well attended. The Report was generally satisfactory; but there was some deficiency of funds, owing to the subscriptions from England being much less than in former years. A subscription was commenced in the room, for the special purpose of effecting some addition to the buildings of the School; and, in a few days, £300 were collected. Some were of opinion that the satisfaction given by this institution was mainly to be attributed to the happy selection of the Friends who have had the superintendence since its establishment. They have acted rather as the parents than the guardians of the children committed to their care; and Brookfield School has, in consequence, been more like a well-ordered family, than an ordinary boarding school.

Yearly Meeting of Ministers and Elders.—The constituent and other members of this body assembled, as usual, at eleven o'clock, in the Old Meeting at Devonshire House, on Second-day morning, the 20th of 5th Month, 1850. The number present appeared smaller than we remember to have seen for some time.

The continued ill health of the Clerk, Samuel Tuke, prevented his being present, and the Assistants, George Stacey and James Backhouse, performed the duty at this the opening sitting.

A few words of Scripture quotation, by a female Friend, and supplication on the part of Thomas Arnett, preceded the commencement of the business. The certificates of James Jones, from the State of Maine, having been read, the Answers to the Queries were then proceeded with, and occupied the whole of the sitting. A Committee, to prepare the usual summary of the answers, was also appointed. Samuel Tuke having, by letter, requested to be relieved from the office of Clerk, his resignation was accepted, and a Committee was nominated to consider of a suitable Friend to succeed him, and also to propose two Friends as Assistants. Several Friends subsequently made a few observations, in reference to the importance of a consistent example on the part of the members of

this body; one of them opening with the Scripture language, "Be ye clean that bear the vessels of the Lord." Another Friend was afterwards concerned in supplication.

Afternoon Sitting.—The Committee appointed on the subject of Clerk and Assistants reported to the meeting the name of George Stacey, for Clerk, and James Backhouse and Thomas Norton, Jun., as assistants, who were appointed accordingly.

The Summary of the Answers being read, was approved, and directed to be taken to the Yearly Meeting. There had not been, it was believed, for many years, such full Answers brought up; the members of this Meeting being, with a very little exception, reported to be in love and unity, and harmonious in labour for the advancement and spreading of the truth. The Advices to Ministers and Elders were read; and a Committee named to prepare a returning Certificate for Susan Howland; she having, since last year, completed her religious service, and returned to New England.

A number of Friends were engaged to offer counsel and exhortation, both pertinent and weighty, arising out of the Answers brought up, as well as from observation of the state of the Society more at large. Allusion was also made to the removal of some Friends during last year, and the call hence arising to greater diligence on the part of survivors, &c.

Third-day Morning, 5th Month, 21st.—The certificate ordered to be prepared yesterday, for Susan Howland, was brought in, read, and agreed to.

Thomas Arnett then laid before the Meeting his prospect of religious labour on the continent of Europe; to visit those professing with Friends, and to attend to such other openings to service as truth may open the way for, as expressed in the certificates of his own meetings, read last year in the Yearly Meeting. Much unity and sympathy in his concern having been felt and expressed, a Committee was named to prepare a certificate, to be brought to a future sitting.

James Jones referred to his having been also liberated by his friends in America, much in the same way as T. Arnett in relation to the continent of Europe; but he had felt relieved from the prospect, believing the will had been taken for the deed. His service in this land, he also believed, was drawing to a close, and he was, before long, likely to return to his native country. In these circumstances, he would leave it to Friends to act as they should deem best. At first, the current of feeling seemed to run towards the issuing of a returning Certificate at the present Meeting; but ultimately it was concluded to be both the best and safest course to delay the issue of the document until after the Friend's service was completed. As in the case of Thomas Arnett, much unity and satisfaction with the labours of James Jones were expressed; and in the course of the discussion and disposal of the business, there was much solemn and interesting communication; the opportunity, as a whole, being not only instructive, but likely not soon to be forgotten by many of those who were privileged to be present.

Reference was made, at some length, to the Friends abroad on religious service, in America, in Prussia, and on the Anti-Slavery Mission to the different crowned heads of Europe; and the Clerk was directed to convey to them by letter the expression of the sympathy on their behalf which had been felt in the Meeting. Some matters of routine were afterwards gone through; and some Friends were engaged in religious communication, the Meeting closing after supplication by a woman Friend.

Adjourned to such time as the Yearly Meeting may appoint.

Ackworth School.—Adjourned General Meeting.—This meeting, which was, as usual, but thinly attended, was held in the Old Meeting House, Devonshire House, at five o'clock, on Third-day afternoon, the 21st of 5th Month. The principal business was the reception and adoption of the report of the Committee.

This is a very satisfactory document, except as it relates to the finances, which, we are sorry to observe, are in a discouraging state; the expenditure having exceeded the income in the last three years by upwards of £3200, thus incurring a heavy debt, bearing interest. The Superintendent stated, that since the reduction of the terms of admission, in 1823, from £10, 14*s.* 4*d.* to £10, a period of twenty-seven years, there had been only six years in which the current expenses of the institution had not exceeded the income; and that, during the term referred to, capital had thus been sunk to the amount of about £5700. This is not as it should be; and we hope Friends will at once take measures for so increasing their annual subscriptions, as to furnish an income adequate to the requirements of this important institution.

The only other subject which claimed much attention in the General Meeting, was a proposal to raise the terms of admission—the lowest rate, from £10 to £12; the second, from £15 to £16; and the highest, from £20 to £21. The feeling of regret was general in the meeting (in which the Committees fully concurred), that this step should be needful; but there was very little diversity of sentiment, that, under the circumstances, no other course could be safely recommended. Some Friends thought that each class should be advanced alike; but it was explained, that only two years ago, the two higher rates had been raised from £10 to their present amount, whilst the lowest was unaltered; and that it was believed that the advance was as much as Friends who paid the higher rates could suitably bear.

Economy and good order appear to prevail in the school, and the progress of the children in their learning is encouraging.

The Report states, that the subject of improving the school accommodation, and of raising the roof of the girls' wing, has been repeatedly before the Committees; but that they do not think it prudent, under existing circumstances, to proceed at present, as the estimated cost would not be much less than £2000.

We learned that most Friends who had had opportunity of comparing the two departments of the boys

and girls, unite in thinking, that the alterations are greatly needed, and that the Committees should be encouraged to carry them forward. We have been informed, that one Friend deemed this object so important, that he had offered to subscribe £1000 towards it, if the Society would raise the rest of the money required. Such a proposal, we think, has only to be known to be heartily responded to.

The London Yearly Meeting assembled on Fourth-day morning, the 22d of 5th Month, at ten, and was considered a large gathering.

A considerable time of solemn silence having elapsed, a Friend was engaged to offer thanks for our having been again permitted to come together in this capacity; and he supplicated that the Lord's presence and blessing might be mercifully known to prevail amongst us, to the exaltation of His own name, and our edification. Another Friend revived the Scripture declaration, "The Lord is the strength of His people," as well as the spring of all true consolation. "Be thou exalted, O Lord, in thine own strength; so will we sing, and praise thy power." A third quoted other expressions of the Psalmist—"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; bring an offering, come into his courts." "Let all your things be done with charity," said another; quoting, and also briefly commenting on, "Charity suffereth long, and is kind," &c. Calling over the Representatives was then gone through, with the other usual routine business. Only a very few Representatives were prevented from being present.

The certificates for James Jones, from the State of Maine, who has for some time been in this country, were next read; Thomas Arnett being also present. The Meeting then heard the Epistles from abroad, beginning with Ireland; which was considered an excellent, highly encouraging, and instructive document. It began with the acknowledgment, "Truly God is good to Israel." Their meeting had been large; they had been comforted together; a number of those in middle age, and also of the youth, it was believed, were feeling increasingly bound to "the law and the testimony." The Epistle alluded to our Address of last year to crowned heads, &c., on the slave question; expressed sympathy in that object, and gratification that the efforts by which the Address had been followed had, thus far, been satisfactory. They had appointed a Committee to visit, as way might open, in gospel love their subordinate meetings. The Epistle also adverted, in pertinent and forcible terms, to one of the many snares of the enemy at the present day to draw us away from our ancient standard as a religious Society, under the specious plea of greater enlightenment, &c.; and concluded with the words of an honourable elder of a former day, "Let the aged be strong, the middle aged be animated, and the young encouraged; for the Lord loveth Zion; the Lord will bless Zion." Several Friends expressed how comforted they had felt in hearing this Epistle read—how encouraging it was to hear of those dear Friends having been so favoured; especially in calling their members home to our true principles, given to and upheld by our faithful predecessors, and that they had felt themselves drawn to the visiting appointment referred to; and it was reverently desired that our Meeting might, in like manner, be mercifully owned of the Great Head.

The Epistles from America embraced all the Yearly Meetings except North Carolina. They were satisfactory — particularly that of Philadelphia — in the inculcation and upholding of sound doctrine, in accordance with our original principles; and in enforcing the duty of a faithful adherence to our various Christian testimonies. Those from New York and New England referred to the presence of the Friends on religious service from this nation — Benjamin Seebohm and Robert Lindsay. Several of the Epistles stated their continued concern to obtain for their youth a guarded and religious education; satisfaction was expressed with the state of their several boarding schools. They noticed their undiminished interest in promoting the civilization, &c., of the Aborigines. Philadelphia and Indiana had memorialized, the one its state legislature, the other the Congress, on the subject of slavery. The growing interest and feeling of the country in favour of abolition, was alluded to in terms of satisfaction; and in the Epistle from New England (the "Larger Body," of course), they expressed a desire to stand prepared to encourage every disposition that might be evinced, on the part of those who, they said, had "separated" from them, to return and be reconciled to their brethren.

The Baltimore Epistle mentioned the holding of the Conference in 7th Month last; which had reported the result of its deliberations, and was approved; and their Committee in connection with the Conference had been continued, to act in concert with those of the other Yearly Meetings associated for the promotion of unity and harmony in the body at large.

But few observations followed the reading of the correspondence; and the Meeting then took up the reports of sufferings for Tithes, Church Rates, &c., from the different Quarterly Meetings. The amount is upwards of £8,800; from Essex alone, between £3000 and £4000! The accounts did not elicit much remark, and the Meeting then adjourned.

The Committee of Representatives immediately met in the Old Meeting House. Joseph Davis was appointed Clerk, and the name of John Hodgkin was proposed for *Clerk* to the Yearly Meeting, and Robert Forster and Joseph Thorp, for *Assistants;* with great unanimity.

Afternoon Sitting.—The Report of the Representatives regarding the Clerks was first read, and the Friends above named being acceptable to the Meeting, were accordingly appointed to their respective offices.

The Epistle from North Carolina having been received by post since the morning sitting, was read. The sentiments of Friends of that Yearly Meeting, in relation to the slave question, were thoroughly sound and satisfactory, and it was encouraging to hear them. The Epistle expressed its having been a comfort to

them to have had the company and counsel, at several of the sittings, of their venerable friend NATHAN HUNT, now in his ninety-second year.

The Answers to the Queries were then proceeded with, as far as Essex. Previous to the reading of the Queries, however, the Clerk informed the Meeting, that, in consequence of Friends in the country having conveyed to the Meeting for Sufferings their surprise at certain alterations put forth in the recently published Appendix to the Rules of Discipline, the said Meeting had concluded to offer to the Yearly Meeting, at this stage of the business, an explanatory statement on the subject. From this, it appeared that the alterations alluded to had never specifically received either the deliberation or the sanction of the Meeting; and in reference to the Minute embodying the report of the Conference by whom the Appendix was prepared, in 1847, it merely stated, as regarded the Queries, that no material alteration had been adopted; it was, at the same time, perfectly clear, that, by the Conference itself, the alterations in question had been duly considered and adopted. Many of our readers are aware, no doubt, of the new wording of the 4th and 6th Queries; in the forepart of the former, the words "consistent with our Christian profession," are *omitted*; and after the word "apparel," the following are *added*—"and in other respects consistently with our Christian profession;" while in the last-named Query, the word "*pecuniary*" is introduced before "engagements." After the foregoing explanation, it was concluded to proceed with the business in usual course; leaving the matter of the Queries in the Appendix to be taken up at a future sitting.

A Testimony respecting AMELIA BROWN, of Luton, a ministering Friend deceased, was read; also Minutes for JOSEPH HUNTLEY, of Reading, and JOSEPH ALLEN, of Great Dunmow. The last named had desired, both verbally and by letter to his friends, that no Testimony or Minute regarding him should be issued; and the Monthly Meeting had therefore simply sent up, in addition to the notice of Joseph Allen's request, the notice of his being a Minister; the length of time he had been in that station, his age, and date of decease. Some discussion arose on the question, whether it was quite right, on the part of a Monthly Meeting, to accede, as a matter of course, to such a request as that before us? While it was believed that he had, in the matter, been actuated by humble views of himself, it was for the *Church* to consider, whether it was best, in view of serving Truth's cause, to comply with a Friend's wish; rather than issue a Testimony as usual, *not* to the *individual*, but to *the power of that grace* by which he was what he was. Some doubt was expressed also, whether the Yearly Meeting, by receiving this Minute, would not be virtually sanctioning the rectitude of the practice, and thereby introduce a new principle in reference to documents of this character in future. It was ultimately agreed, that the Minute should be entered in the usual way; seeing some considered that, while there was abundant ground to testify to the value of Joseph Allen's gift and service in the ministry of the gospel, his view in this instance might be accepted as a watchword; it being undeniable that, of later time, Testimonies relating to some Friends had been not only undesirably long, but also too laudatory; and it was believed, that our late beloved Friend had, on this account, been often burdened in mind. This discussion was both instructive and interesting, and many seemed to consider that the time it occupied was well spent. Some weighty observations were made by a Friend in relation to Amelia Brown; how much he had been edified by observing her uniform concern to "adorn the doctrine of God her Saviour in all things;" and that though dead, she yet seemed to speak, even in the language, "Follow me, as I have endeavoured to follow Christ."

On the rising of the Meeting, the Large Committee met, and appointed Sub-Committees on the foreign Epistles; ISAAC ROBSON, *Clerk*, and JOSEPH DAVIS, *Assistant*.

FRIENDS' TRACT ASSOCIATION.—The General Meeting was held, as usual, on Fifth-day morning, the 23d of 5th Month, at half-past eight. The attendance was about the same as on the last occasion, except that the number of Women Friends present was smaller.

The Report presented from the London Committee was received, and ordered to be printed. It appeared that the Association was proceeding favourably, although more might be done in the useful and important work of tract distribution throughout the Society generally. The issues of tracts exceeded those of the previous year, and the proceedings of the Committee appeared to give satisfaction to the meeting.

Allusion was made in the Report to distributors themselves reading these valuable little publications; and our young Friends especially were encouraged to make themselves acquainted with the instructive reading which is thus furnished. Many remarks were made, encouraging Friends to continued and increased exertion in the work of tract distribution; instances of the beneficial results thereof being from time to time supplied, by cases which come under notice, wherein the mind has been aroused to the importance of eternal things. Increased opportunities appear to present for the distribution of foreign tracts, especially amongst sailors who frequent our ports; and there is ground to hope, that this department of labour will more obtain the care of Friends who reside in seaport towns.

It is interesting to notice, that the Committee lends a ready ear to applications for grants, which have been freely made during the year; giving this valuable Association a further claim on the help of Friends, who may thus, with but a little sacrifice, furnish a supply of reading which is calculated to lead the mind above the trials of time, and to direct it to Him who is the way, the truth, and the life, and who will succour all those who look to and trust in Him, as their Saviour and Redeemer.

YEARLY MEETING.—*Fifth-day Morning, 5th Month, 23d.*—The solemnity previous to entering on the business was truly striking; though no oral communi-

cation took place. Proceeded in reading the answers from the Quarterly Meetings, as far as London and Middlesex, inclusive.

In most of the Answers, it had been intimated that some convincement was apparent, and that a number had been joined to the Society on that ground since last year. A Friend adverted to this subject in a feeling manner. While it had not been his lot to have much to do with cases of this description, he felt thankful that there were, here and there, those added to the body from convincement of the truth of our religious principles, not in the way of a mere assent, as it were, to a creed—a practice he hoped Friends would never swerve into; he did, at the same time, hope, that Friends might be very guarded, and be in no haste to admit persons who came amongst us, without giving them clearly to understand, that we as a people did hold the true Christian doctrine of the gospel, in all its comprehensive fulness, or words to this import; remembering that there had been instances, painful instances, where some who, it was believed, had joined the Society from convincement, but who, by not maintaining a state of humble watchfulness, had turned aside, and had to be separated from us. It should ever be borne in mind by all, that watchfulness was an essential requisite in the Christian character—indeed the Christian life was a continual warfare. It was observed by another Friend, that while there was unquestionably much truth in the remarks just made, it was well for Friends not to be too much discouraged by the turning aside of some who might have been rightly convinced. On the contrary, he desired Friends might be alive to the cherishing in a proper spirit, of that which appeared to savour of the right thing, in such as, from conscientious conviction, felt drawn toward us. The church, in all ages, had had its trials from defections in the way referred to, and hence the pertinency and force of the apostolic exhortation; "Let him that thinketh he standeth, take heed lest he fall." How beautiful, said another, thus to find the guard placed, both on the right hand and on the left!

When the Answers from Lancashire were under consideration, some remarks were called forth by one of the exceptions, viz., a case of injustice in dealing, and insolvency, which was not known to Friends until after the death of the party. Friends had here their attention directed to the great undesirableness of the practice, on the part of trustees, of appropriating to their own use the funds with which they were intrusted; and it was deemed desirable, that some advice on this subject should be issued by the Yearly Meeting. It was, however, for the present left, it being likely again to come under notice.

There were presented, and read, a minute from Gloucester and Wilts, for Mary Hunt, and testimonies for Thomas Brown of Cirencester, and Lydia Newman. From London and Middlesex, a minute for Elizabeth Williams, and a testimony for Elizabeth Dudley. On these memorials, a number of Friends offered some weighty remarks, and at the close of the sitting, a Friend was engaged in supplication.

Afternoon.—The remainder of the Answers, together with the Report from the Meeting of Ministers and Elders, were read. Testimonies concerning Dykes Alexander, and Ann Alexander, of Ipswich, and Andrew Pearson, of Bradford, were also read; the latter concluding the sitting. As in the morning, divers Friends were led to offer instructive and impressive remarks on these memorials; one of whom especially directed his observations to the younger part of the Meeting.

And it may be noted, as a somewhat interesting historical fact, which was brought out by a Friend when the Testimony respecting Ann Alexander had been read, that, being much concerned to hold meetings with those who were not in profession with Friends, she was the first who had general notice of such meetings given from house to house, as at present; the practice prior to that time having been, to inquire in the place who therein was worthy; and when such were found, the desire of the Friends was communicated to them, by whom it was afterwards conveyed to persons of similar character.

An adjournment took place at seven o'clock, until to-morrow afternoon at four; the meeting houses in London, except Ratcliff, to be open for worship, at ten in the morning, Gracechurch Street included.

Sixth-day morning, 5th Month, 24th.—The congregation at the Meeting for Worship, at Devonshire House, was about at crowded as ever we saw it; the attendance at Gracechurch Street was also large; and we understood it was, at the other Meetings, about the usual number.

Afternoon.—The Yearly Meeting sat down at four, and held till near eight o'clock; those present being the most numerous company that had yet assembled. The consideration of the state of Society, as indicated by the Answers brought up, occupied the whole of the time; and it was concluded to issue a General Epistle to the subordinate Meetings.

The observations on the state of the body were begun by Thomas Arnett, who was followed by many other Friends; but we find it very difficult to convey to our readers, at this time, a description of what took place; the ordinary practice of commenting on the different Answers, pretty much in the order of the Queries, having been, on this occasion, not so closely kept to, there being mingled in the discussion topics which were not quite in usual order. The gathering of our Religious Society, two hundred years ago, by the high hand and the outstretched arm of the Almighty; the continued preservation of the body as a distinct people, since that period to the present day, and the extension of Divine mercy to us at this Yearly Meeting, were held forth as causes of encouragement to a faithful upholding of our principles and testimonies, in their ancient purity and fulness. While it could not be said that all the gracious designs of the great Head of the Church, in raising up our forefathers to be a peculiar people, were fulfilled, or how much further we of the present generation should be made use of, in the exaltation of His great name; and whilst it had pleased Him, by trials of various kinds, to sift and prove our allegiance to His cause; the belief was

expressed, that the Lord will yet show us a brighter day; and as we are engaged to persevere in an upright walking before Him, and keeping near to His arm of everlasting power, the language would yet be applicable to us, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," &c. And a belief was further expressed, that the Lord was, in His goodness and mercy, pouring forth of His Spirit upon sons and daughters; who, as they were faithful unto His leadings, would be instrumental in building up Zion, and restoring her desolations.

Others expressed that the great thing awanting among us, in order to our becoming what the Lord was designing we should be—testimony-bearers for His name and Truth in the earth, to the like efficiency with our forefathers—was our being gathered home to the teachings of his grace and good Spirit in the heart; a measure whereof was, through the mercy of God in Christ Jesus our Saviour, bestowed upon every one of us.

While there was evidence of an encouraging character that other Christian professors were coming to appreciate, and, in some degree, to maintain, some of those testimonies given this people to bear before the world, viz., the spirituality of the gospel dispensation, the freeness of the Christian ministry, &c., it was, at the same time, apparent, that the existing associations among others for the promotion of one good object here, and others for the advancement of similar objects there, were yet greatly lacking, both in their perceptions of the spirituality of Christ's kingdom, and in the bearing of the testimony in support of it. Hence the great responsibility resting on our religious Society to be faithful to our calling, &c.

A Friend adverted to the many favours bestowed upon us, unworthy and unfaithful as we are, by the compassionate Saviour of his people; and in remarking on the deficiencies reported in the Answers, expressed his conviction that these were just so many evidences that we had fallen from our first love; quoting the language addressed to a church formerly: "I have a few things against thee, in that thou hast forsaken thy first love," &c.; and concluding by reviving the admonition, "Be watchful, therefore, and repent."

In reference to the reported omission of the holding of small meetings, from various causes, but especially from reduced numbers, a Friend spoke for some time in very discouraging terms; and desired there might be a disposition prevalent, while thus engaged in reviewing the state of Society, to discover a remedy for these things; indicating, as he thought they so strikingly did, how greatly we had become a decreasing people; contrasting the state of things in the beginning, when, through the powerful preaching of the early Friends, so many, of all ranks and classes of people, flocked to our standard; commenting on the almost continual absence, in some small meetings, of the exercise of the ministry; desiring Friends might look at it, and consider whether something else than numerous Queries, Rules of Discipline, and so forth, was not required to promote a revival amongst us; and supporting his views, on various points, by sundry quotations from Scripture. His observations were replied to by several Friends, in terms at once pertinent, and forcible, and beautiful; by one, in particular, who brought into view not only what took place among the early Friends, but contrasted their circumstances and those of the Society at the present day; embracing as well the condition of society in general, at both periods. Our first Friends were awakened, through the powerful inshining of the Spirit of Truth, to perceive not only the corruptions of the professing Christian Church, and to see that they themselves had been under bondage to forms and ceremonies at variance with the spirituality of the gospel dispensation, but they were called to proclaim the Truth to others; and living in an age of great excitement and inquiry, not only on questions of a religious but also of a civil and political character, there was a preparation in the minds of the people, to receive the Truth which they were divinely qualified and commissioned to declare. Faithfully did they fulfil their vocation. It might with truth be said, in relation to them, "there were giants in those days." Since that period there had not, he believed, been such a time of excitement and inquiry as that existing at the present day. In this respect, great indeed, he thought, was the responsibility resting on this religious body, that the testimonies given us to bear might be faithfully upheld, to the exaltation of the Lord's name and Truth in the earth, and the promotion of our individual peace. Allusion had been made to the history of the rise of this Society, and earnestly did he desire that all our members, but our younger Friends especially, might read and deeply ponder it; great, he believed, would be the benefit derived from it; assured as he was, that if ever a revival take place amongst us, it must be by an increase of individual faithfulness, and a recurrence to first principles, &c.

We regret that our limits prevent us from giving a more enlarged report of this most interesting discussion. Suffice it to observe, that the matter which was delivered, was distinguished alike for its appositeness and its excellence.

Some very valuable remarks were made by one Friend in relation to the number of small Meetings, and the difficulty, owing to that circumstance, of their being sometimes duly held. He would encourage Friends, so situated, to be faithful in upholding our testimony in this respect to the spiritual nature of true worship; for he regarded these Meetings, wherever existing, as being, in his judgment, so many testimonies to that great principle; and, if discontinued, such testimony, it was evident, would not be borne.

Allusion was made to the late alarming visitation of Cholera, and to the cause for reverent thankfulness that the pestilence was mercifully stayed. As connected with the subject, the appointment, by ecclesiastical authority, of days of humiliation or thanksgiving, was adverted to. While the belief was expressed, that many of our fellow-professors of the Christian name had observed these occasions from sincerely conscientious motives, it was at the same time satisfactory to find, that, in various parts of the

country, Friends had been concerned to put forth reasons for our declining, as a religious Society, to comply with such observances. This, it was believed, had not been without service. Our testimony in this respect, it was hoped, might ever be consistently maintained in the spirit of meekness. Whether the Committee on Epistles might, in reviewing the state of Society, feel called upon to issue any advice on the subject, in addition to that already on record, could not, of course, be foreseen; but a very decided opinion was expressed by the Friend who adverted to this matter, that he did regard the interference of either the Church, as by law established, or of the State, in things pertaining to the conscience, as an unauthorised infringement upon the authority of Him who was Lord of the conscience.

The Large Committee met at the adjournment of the Meeting, and appointed a Sub-Committee of about four and twenty Friends to prepare the General Epistle.

Seventh-day morning, 5th Month, 25th.—Two Friends were briefly engaged in ministerial communication, and the Clerk in Supplication, on the opening of the meeting.

A minute from Berks and Oxon Quarterly Meeting, soliciting assistance in a case of difficulty in one of their Monthly Meetings, having been brought up, the Meeting concluded to comply with the request, and appointed the following Friends to that service, viz., George Stacey, William C. Bowley, Peter Bedford, Samuel Cash, and Joseph Jackson Lister.

A proposition from the Quarterly Meeting of Gloucester and Wilts, suggesting an addition to Rule 14th, under the head "Arbitration," in the *Rules of Discipline*, which should allow of a member going to law with another, without its being needful, as at present, to have consent of both parties, was, after some consideration, referred to the Committee on Epistles.

There was also a proposition from Lancashire Quarterly Meeting, in relation to the present mode of appointing elders, &c., the substance of which having appeared in our last Number, need not be repeated here. (See page 119.) This subject occupied the rest of the sitting. One of the Representatives was heard at length, in favour of the proposition; and much satisfaction was expressed by different Friends, on the manner in which he performed the duty. A discussion followed, in which many Friends took part. Some difference of sentiment was apparent, with regard to the associating of Women Friends in considering of the qualification and appointment of elders, a number apprehending that, as at present constituted, our Women have their right place assigned them in the body. Others were of opinion that such association was not only proper, but highly desirable; supporting this view of the matter by the fact of their being conjoined in the acknowledgment of ministers, &c. Many were of the mind, that the periodical revision of the lists of elders would be attended with great advantage. Other Friends, on the contrary, expressed a fear that such a practice, if introduced, would be productive of very great evil; leading not only to invidious distinctions, but to embitterment of feeling, and entire alienation of friendship. A number advocated the simple recording of the proposition, the consideration of it to be resumed another year; without, however, having any decided judgment at present, on the merits of the proposed alteration. To some such a course savoured of a desire to get rid of the question by something of a side wind, but which the others pointedly disclaimed. It was ultimately concluded to receive the proposition, with a view to its farther consideration at next meeting. The discussion was a most interesting one; was conducted with much condescension, and gave rise to a great many truly valuable and instructive remarks.

Afternoon.—In the Large Committee, many observations were made on the state of Society, but without resulting in any proposal of a very specific character. The consideration of the Gloucester and Wilts proposition alone occupied upwards of two hours. It was concluded to adopt it, and, with some slight alterations, to submit it to the Yearly Meeting.

Second-day Morning, 5th Month, 27th.—Immediately after the Clerk had read the opening minute, a Friend revived some expressions of the Psalmist: "God is our refuge and strength," &c. "The Lord of Hosts is with us; the God of Jacob is our refuge;" Psal. xlvi. Thomas Arnett intimated a religious concern he felt to hold a meeting with the young Friends attending the Yearly Meeting; including young married persons, and those who attend Friends' meetings, without restriction as to age, and whether those who had been disowned or not. Full unity and concurrence having been expressed, the time was fixed for to-morrow evening.

A visit from the Women's Yearly Meeting was paid by Rachel Rickman, accompanied by Margaret Lucas and Martha Wright. They were brought in by Josiah Forster, Joseph Talwin Foster, and Samuel Gurney. S. R. was engaged in religious communication at considerable length, to various classes present.

She had scarcely retired, when James Jones rose, and expressed his cordial unity with what had been delivered; addressing himself also to various conditions of mind then assembled.

A proposition from the Quarterly Meeting of Norfolk and Norwich was next taken up, recommending a reconsideration of the Rules in the *Book of Discipline*, on the subject of "Grave Stones." After a Representative from that meeting had been heard on the circumstances that had given rise to the proposition, and also in support of it, a number of Friends followed, both in favour of and against the proposition, and several on the general question, as regards the origin and object of our testimony against eulogizing or distinguishing the dead. The further discussion was adjourned.

Afternoon.—Resumed the discussion and consideration of the Norfolk proposition; and after many remarks, both in favour of the measure and in opposition to it, the Meeting concluded to adopt the principle, and a Committee of seventeen or eighteen Friends was

named, to bring in a minute on the subject to a future sitting.

The remainder of the afternoon was occupied in reading the School Reports. Those for Ackworth and Sidcot, and for the Agricultural Schools of Ayton, and Brookfield in Ireland, gave rise to most remark; but, on the whole, fewer observations were elicited than we have seen the case on some former occasions. Some pleasing instances were related, of Friends who had received their education at Ackworth having evinced their grateful sense of the benefits received, by presenting handsome contributions to its funds. This conduct was spoken of in highly approving terms; and it was believed that great good had accrued, and was likely yet to accrue, from the agricultural schools. That at Brookfield, in Ireland, was not in a condition to extend its premises, so as suitably to accommodate the present Superintendent and his family, whose services to the institution had been of singular advantage; and a subscription to assist the Committee in obtaining an addition to the present buildings, was intimated to have been begun by the leaving of a paper in the Clerk's office.

Third-day Morning, 5th Month, 28th.—The first subject that came before the meeting was a few Friends remarking on an incidental allusion, yesterday, as to the propriety of publishing less frequently the accounts brought in respecting ministers deceased. The general sense of Friends appeared to be in favour of the present practice of printing annually.

A visit was paid to the Women's Meeting by William Matthews, accompanied by Edward Gripper and Joseph Bewley.

On the Minute of last year being read, in relation to a general visit to the Quarterly Meetings, then deferred, the matter so laid hold of the minds of Friends, that the Meeting, after solid deliberation, concluded to set apart a Committee for the service. Much unity and approbation with this important appointment was expressed. A Friend appeared in supplication on the last year's Minute being read; many others, during the deliberation, offered very weighty and appropriate remarks, which, with the attending solemnity, produced a tendering effect upon many minds; and after the reading of the Committee's names, upwards of fifty in number, thanksgiving and prayer again went forth.

The Committee, no doubt, will subdivide itself for specific portions of its labour. Great solicitude was manifested that the Friends on this service should do their work deliberately; that they might not only visit Quarterly and Monthly, but other Meetings; and in some cases, it might be, individuals, not excluding even those not in membership. A hope was also expressed, that the geographical position of Meetings would receive attention; as well as that our Public and Private Schools might claim the notice of the visitors. The subject engaged the attention of the Meeting the greater part of the morning; and the occasion altogether was deemed one calling for humble thankfulness, and likely to be long remembered, from the sense of Divine favour so remarkably extended.

Read next the Report from the Committee to visit the Quarterly Meeting of Cambridge and Huntingdon, in reference to the junction of the two Monthly Meetings which it comprises; and the attaching of these to the Quarterly Meeting for Norfolk and Norwich. The Report of the Committee to visit the last named Meeting was also read. It stated, that although all the causes of uneasiness were not removed, yet that their labour had not been altogether in vain. Both Committees were continued, in order to assist in consummating the proposed junction; the Meetings so conjoined to be denominated in future, the Quarterly Meeting of Norfolk, Cambridge, and Huntingdon.

On the bringing up of the minute, respecting the proposition of last year, from Berks and Oxon, regarding an alteration of Rule 7th, under the head National Stock, and which was referred to the Meeting for Sufferings, it appeared that while the latter Meeting had granted the aid desired, it had not agreed to recommend the Yearly Meeting to alter the Rule alluded to; and the aid which had in this instance been afforded, was not to be viewed in the light of a precedent. In which judgment of the Meeting for Sufferings, the Yearly Meeting acquiesced.

An adjournment took place near two, till to-morrow afternoon at four; the Large Committee to meet at the same hour this afternoon; the Meeting appointed, at Thomas Arnett's request, at six; and all the Meetings to be open to-morrow for worship, as usual, at ten.

Afternoon.—Large Committee met at Gracechurch Street, and was occupied between three and four hours in hearing replies to the Foreign Epistles. The Meeting for the youth, &c., was very crowded, many having to retire for want of room. T. Arnett was largely engaged in ministry; several other Friends, male and female, sharing in the same service, and in supplication.

Fourth-day Morning, 5th Month, 29th.—The Meeting for Worship, at Devonshire House, was quite as large as that on Sixth-day last; and that at White Hart Court was also a numerous gathering.

Afternoon.—The Yearly Meeting sat upwards of three hours, the business beginning by reading Minutes of the Meeting for Sufferings, relative to carrying out the concern of last year, touching the Address to Sovereigns and others in authority, on the subject of Slavery and the Slave trade. Our dear friend, William Forster, in the prosecution of the interesting engagement, personally to deliver the Address at the various European courts, accompanied by other Friends appointed by the Meeting for Sufferings to assist him, had so delivered the document at the courts of Holland, Belgium, Hanover, Sweden, Prussia, Saxony, Bavaria, Wirtemberg, Baden, Austria, Switzerland, Sardinia, the Grand Duke of Tuscany, &c. Previous to leaving home, the Address had been printed in English, and a copy presented by William Forster to Prince Albert, who received it in the kindest manner, and promised to hand it to the Queen. It had been distributed abroad to such as understood our language; was translated into those of the Continent, and not only put into the hands of sovereigns, but of the nobility, ministers of state, members of the

different legislatures, rectors, professors, and students in colleges, bishops, clergymen, merchants, and other influential persons; in every instance it had been well received, and the Friends had been treated in the most kind and courteous manner. Way had been remarkably made for them from place to place; a high appreciation was manifested of the motives which had originated the concern; of the benevolent character of Friends, and of the Christian principles we professed. Several of the Friends who had, from time to time, been engaged in this mission, gave some additional interesting information as to their reception, and the impression made on the minds of many of those with whom they had intercourse.

A Minute, embodying an outline of the Report of the Meeting for Sufferings, was agreed to; recording also the feeling of gratitude to the Lord, for the favour vouchsafed in the opening of the way for the satisfactory prosecution, thus far, of this labour in behalf of the oppressed. The subject was committed to the continued care of the Meeting for Sufferings, until the object should be fully consummated.

Some particulars were subsequently given of William Forster's movements since the Report had been drawn up. Much sympathy was excited on hearing that his state of health had been impaired; and particularly that his eyesight had suffered from his arduous engagement. It did not seem probable that the courts of Spain, Portugal, and France, would be visited for some time. He was, in his way home, at Marseilles; and, as we understood, was likely, before long, to reach Paris, where it was expected he would make some tarriance.

A number of Friends followed up this information, by remarking on the value and importance of this ancient Testimony of our Society against the slave system; and it was deemed highly desirable that, in conferring with others in reference to the subject, it should ever be borne in mind, as worthy to be impressed on all parties, that Friends were a Christian people; and that our benevolence or philanthropy should ever be shown to be the result of Christian principle.

A copy of the Minute was directed to be sent down to the subordinate Meetings. Some discussion took place as to the propriety of now circulating the Address among our own members, which was left to the care of the Meeting for Sufferings. A similar proposal was made in relation to the Report; but that was deemed undesirable, until after the completion of the work in hand.

Somewhat in connection with the foregoing, the attention of Friends was called to the subject of Abstinence from the productions of slavery; the washing of our hands, as a Society, in this respect, would, it was believed, have a powerful influence in promoting the object which had so interestingly been before the Meeting.

Allusion was also made to the system of an armed suppression of the slave trade, as at variance with the law of Christ; and a hope was expressed, that, before long, the Meeting might see its way to remonstrate with the Government on the subject.

It being intimated that no report was likely to be brought in this year from the Aborigines' Committee of the Meeting for Sufferings, partly because nothing very striking had occurred to claim its notice, and partly because the Clerk of that Committee, Robert Alsop, Jun., was from home with William Forster; this gave rise to some remarks being made, and some information communicated, respecting the Aborigines' Protection Society, an institution whose efforts in the prevention of oppression were, in a variety of ways, exceedingly valuable, and well deserving the support of Friends. It laboured unostentatiously; effected a great deal of good, with but little means; and for want of funds would, it was apprehended, have to allow that to remain undone which, if it had ability, it would most gladly perform. It had been pretty liberally aided from the Negro and Aborigines' fund, under the care of the Meeting for Sufferings; but that fund being now reduced to a very low state, little further assistance from it was to be expected. The attention of Friends, therefore, was directed to the upholding of this institution; and its monthly publication, *The Colonial Intelligencer and Aborigines' Friend*, was commended as worthy to have its circulation greatly increased. Grants had been made, it appeared, from the Negro fund, in the course of the year, to a considerable amount, for promoting education among the emancipated population in our West Indian colonies; and the balance remaining, about £300, was mostly pledged to be applied to the same object. Hence it was deemed important, that Friends should, as inclination and ability might dictate, replenish the resources applicable to this interesting object.

Read Reports from Philadelphia, New England, and Ohio Yearly Meetings, relative to the civilization and religious instruction of the Indians; in addition to these documents, some interesting details being given by Thomas Arnett.

Read Report of Committee to audit the accounts of the National Stock; from which it appeared, that the expenditure had exceeded the ordinary income by upwards of £900. The balance on hand last year, exceeded £600; that of the present being only £119 odds. A large item of £700, already expended in the prosecution of William Forster's Anti-slavery Mission, occasioned some remark; in the course of which, it appeared that some of his companions had paid a part of their own expenses, and others the whole. The expenditure for Friends travelling in the ministry had been between £200 and £300; and that for books and printing, between £700 and £800; occasioned by the bringing out, in the course of the year, several new editions of works undertaken by the Standing Committee, and the Appendix to the Rules of Discipline. In these circumstances, a collection of double the ordinary amount was ordered to be made in the several meetings.

The Meeting adjourned after reading, without any remark following thereon, the Report of the Conference held at Baltimore, in the 7th Month last year, in reference to the restoration of unity and harmony in the body, &c.

Fifth-day Morning, 5th Month, 30th.—Proceeded with reading the selected minutes of the Meeting for Sufferings. These comprehended the correspondence with Philadelphia Meeting for Sufferings. Mingled with the reading of these, two Friends were engaged in weighty religious communication. Satisfaction was afterwards expressed, not only that the Meeting for Sufferings had been enabled to conduct this business in the manner they had done, but there was added the hope, that the correspondence with our distant brethren might ever be maintained in the life and power of truth.

The Meeting for Sufferings, it appeared, had drawn up, and got presented to the House of Commons, a petition against Church Rates. It was submitted to the House by the member for Liskeard, who had used his endeavours to have it printed among the votes. The address was deemed one of the ablest that had ever emanated from the Society, and a number of Friends expressed how thankful they had felt, in considering, on the present occasion, how highly valuable was the attention and care of the Meeting for Sufferings, in reference to the interests of the Society, and the promotion of the cause of truth. It was believed the address would be of great service, if printed for distribution among Friends, which was ordered accordingly; and it was recommended to be sent to every member of Parliament. It had had its attention also directed to the Tithe Rent Charge, as referred to it last year, along with the Essex proposition. It had invited two Conferences of Friends to meet on the subject; one held on the 22d of 2d Month last, and another on the 18th of 5th Month; at both of which, the matter had been considered at much length; but said Meeting did not feel prepared to make any report to this Yearly Meeting. It was agreed, after a good deal of remark on various points of the question, to refer the subject for another year to the Meeting for Sufferings; which was encouraged anew to summon a Conference of Friends from the different Quarterly Meetings, to consider the whole question of the working of the Rent Charge, as stated in the preamble of the Essex proposition; in the hope that, as the subject must, sooner or later, be entered on, and settled by the Meeting at large, the attention which would be given to it in the interim, might very much facilitate the arriving at a right and sound conclusion. Several individuals offered observations on various branches of our Testimony against all ecclesiastical demands; on the mode of reporting these sufferings, &c. And there were some valuable remarks made by two Friends in particular, on the importance of our members faithfully, and in a spirit of meekness, maintaining the Testimony of the Society in this respect; alluding to the present agitation in the so-called Church of England, in relation both to its political and religious aspect. The system was being shaken—there were perceptible cracks in the fabric, through which, it was believed, the light of truth would gradually penetrate, and ultimately lead to its overthrow. It was, in short, Antichristian—upheld not by the wisdom from above, &c.

The accounts of sufferings reported last year, had been by minute referred to the Meeting for Sufferings, which had classified them, showing the proportion of demand and expenses under the several heads specified. For Rent Charge, the gross amount was upwards of £6000; for Tithes, £1000 odds; for Church Rates, the sum exceeded £1200; other ecclesiastical claims, upwards of £300; the costs under the head Church Rates being the most exorbitant of all. It was proposed to print the statement for use in the country, but the subject was deferred.

The illegality of seizing money in cases of distraint had, by the Meeting for Sufferings, been found to be clearly made out; and Friends were encouraged, in such cases, to be on their guard against being so imposed on in future.

At this sitting, Thomas Pumphrey intimated a desire to hold a religious meeting with Friends in the station of parents and heads of families; and the Meeting concurring in the request, the meeting was fixed to take place at seven o'clock evening.

Afternoon Sitting.—Read further minutes of the Meeting for Sufferings, detailing the correspondence with Friends in foreign parts; viz., Pyrmont and Minden; Congenies, in the south of France; Stavanger, in Norway; and Hobarton, New South Wales. These accounts were characterized by greater brevity than in some bypast years. A very valuable epistle was read from Friends in Norway, from which it was thought the Meeting might take comfort; there being evidence that those Friends were preserved measurably alive in the Truth.

It appeared that the school at Nismes, which had been established and thus far supported by Friends in this country, was now greatly in want of funds for its maintenance. There were sixteen children receiving education, and Friends were recommended to lend their aid towards the support of the institution.

Attention was likewise drawn to the state of sundry schools in America, the funds for establishing which had been contributed also by Friends of this Yearly Meeting. Information was then given, that an opportunity had occurred for commencing a School among Friends in the Quarterly Meeting of Adrian, in the State of Michigan. A Paper in aid of the object, it was intimated, lay in James Bowden's office, to receive the contributions of those willing to assist this opening for extending the benefits of education.

The Meeting for Sufferings, it was stated, in consideration of the situation of Friends at Pyrmont and Minden, had appointed a Committee to visit them, consisting of Russell Jeffrey, John Sharp, Samuel Sturge, and Robert Forster. A proposition was made, that the Yearly Meeting should enlarge this appointment; but, after some discussion, it was concluded best that the Committee should not be enlarged.

Read reports from London and Middlesex Quarterly Meeting, regarding situations for young men, and the registry for women Friends; which are to be printed for circulation, as usual.

The subject of the additions to the 4th and 6th queries, which were noticed at the bringing up of the answers last week, having been adverted to, and it

appearing that said additions had, through inadvertence, been so introduced, the Meeting, after some explanation from several Friends, directed those queries to be withdrawn; and instructed the Meeting for Sufferings forthwith to have the Appendix to the Book of Rules corrected, by printing the queries referred to as they formerly stood, and supplying them to the Monthly Meetings who had received copies of the Appendix.

Reports of the Printing and Parliamentary Committees were read, which concluded the sitting.

The meeting of parents and heads of families, at Devonshire House, was very numerously attended, the body of the house being completely packed, and many in the gallery; among whom THOMAS PUMPHREY was engaged at good length in religious communication; the meeting concluding after solemn supplication.

Sixth-day, 5th Month, 31st.—The *Large Committee* met at ten, and passed the remaining Epistles; also the minute arising out of the proposition from Gloucester and Wilts.

Yearly Meeting, at twelve.—Very solid and instructive remarks were offered by two ministering Friends; after which the Meeting was engaged in hearing the Report of the Committee appointed on *Third-day* afternoon, on the Norfolk and Norwich Proposition regarding Grave Stones. They submitted a minute, the substance of which is as follows:—

"That this Meeting has been engaged in a serious and deliberate consideration of the minutes of 1717 and 1766, in the *Rules of Discipline*, under the head 'Grave Stones;' and is renewedly of the judgment, that our Religious Society has a sound and Christian testimony to bear against the erection of monuments, or inscriptions of a eulogistic character over the remains of its deceased members. Nevertheless, this Meeting is of the opinion, that a plain flat stone, placed horizontally over the graves in our burial grounds, the inscription on which shall be restricted to the name, and age, and date of the deceased, is no violation of such testimony; the design of placing these stones being simply to indicate the place of interment, and to prevent the graves from being prematurely re-opened.

"Monthly Meetings are, therefore, left at liberty to adopt the use of such stones in the burial grounds under their care; it being distinctly understood, that the stones are to be provided at the cost of, and laid down by, the Monthly Meeting, and not to be subjected to the interference of any individual whatever; that so uniformity of appearance may be maintained in that place, where "the rich and poor meet together."

The discussion which occurred on this Report was one of considerable length; and at first indicated, as before, a good deal of diversity of sentiment. As the Meeting, however, had agreed to the proposition, and had nominated a Committee to determine as to the working of it out; and as they had now submitted regulations for the accomplishment of that object, the Meeting decided, that the mode of dealing with the Committee's Report should be, that it be either rejected, or approved and adopted. A proposal was made, in order to allow further time to consider the matter, to receive the Report, and leave it for further consideration next year. This, it was thought, was due to those Friends who would view the adoption of the Report not merely as an innovation, but as an entire violation of the Society's testimony in this particular, which we had now borne for upwards of one hundred and fifty years. But so prevalent was the sentiment in favour of adopting the Report, and so numerous were the Friends who supported this, and whose weight of judgment is always looked up to, that it was ultimately adopted as the conclusion of the Yearly Meeting; it being, at the same time, fully understood, that the measure was one of a purely *permissive*, and not of an obligatory character.

An additional Minute to those under the head "Arbitration," in the *Rules of Discipline*, and following out the proposition formerly mentioned, from Gloucester and Wilts, was brought in from the Large Committee, and adopted with very great unanimity. It provides for one party going into a court of law, when another may refuse, instead of, as at present, being limited to having the consent of both parties, and of both of the Quarterly Meetings' Committees. Nevertheless, it is deemed desirable, whenever mutual consent can be had, that it should, by all proper means, be obtained.

The Meeting was informed that the Committee on the General Epistle had, in their deliberations, felt their minds so drawn in love and interest towards the younger members of the Society, that they had separated a Sub-Committee to prepare an Address to that class, which it was proposed should be read at next sitting. This being approved, a ministering Friend offered some weighty remarks at the close of the sitting; and the business of the Meeting appearing to call for it, the Committee on the General Epistle was appointed to meet at half-past three; the Large Committee at half-past four, and the Meeting adjourned to six.

Afternoon Sitting.—The Yearly Meeting held till half-past eight, having heard, approved, and passed the Address above alluded to; after which, a Friend was engaged in thanksgiving for the help that had been mercifully extended in the preparation of the document, and in supplication that the Divine blessing might rest on the work.

The document is an excellent one. It was proposed to print it for general distribution among the young; and Quarterly and Monthly Meetings were recommended to make appointments of judicious Friends, by whom the Address should be handed to those for whom it was intended.

Thereafter, it was proposed to send the Address for perusal in the Women's Yearly Meeting. This, however, was not accomplished, as that Meeting was on the eve of breaking up; intimation having been previously received from them, that they had been favoured to transact their business in much sisterly love and condescension.

The Meeting concluded by reading the Irish and Philadelphia Epistles, adjourning till to-morrow morning at nine o'clock.

Seventh-day Morning, 6th Month, 1st.—Previous to the commencement of the business, several Friends were engaged in the line of the ministry. Read Report of the Committee appointed two years ago, to consider of addressing the Yearly Meetings on the American Continent. It was, as last year, that way had not opened for proceeding in the engagement. Having read and passed the remainder of the foreign Epistles, a proposition was made, that a copy of the Address to the youth should be forwarded to America, along with the Epistles, which was agreed to.

In reference to the sending of the said Address to the Quarterly Meetings, there were who thought that the most suitable time for its being sent down would be to those held in the autumn. It was ultimately agreed, however, that the same course should be followed in this case as with the other documents, viz., to have it sent out along with the General Epistle, &c.

Some concern was felt lest the Exhibition of Industry, to take place in the Fifth Month, 1851, might interfere to prevent the comfortable holding of the next Yearly Meeting. It was agreed, after some discussion and deliberation, to leave the matter to the care of the Meeting for Sufferings; it being understood that the Meeting would assemble at the usual time, unless, in the judgment of the Meeting referred to, there should be valid objections, in which case due notice would be given.

A number of very satisfactory remarks were made, by several Friends, on the mode of conducting the business of the Yearly Meeting, the great kindness and tenderness of the Clerk, &c., which he followed by some valuable hints. These, it was hoped, might be serviceable, if observed when next we were permitted to meet.

Impressive and encouraging remarks were subsequently made by different Friends, in regard to the bestowment of Divine favour from sitting to sitting. The General Epistle was then read and adopted, in the usual manner; it is a very valuable production; and after it was passed, a Friend was engaged in thanksgiving and supplication. The Clerk then read the concluding minute, recording the gratitude of the Meeting for the help mercifully granted to conduct the business in much brotherly love and condescension; intending to meet another year, if the Lord permit. After a truly solemn silent pause, the Meeting separated soon after noon.

The Yearly Meeting of Ministers and Elders assembled, according to adjournment, immediately after the close of the General Yearly Meeting, remaining in session till near three o'clock.

The Certificate for Thomas Arnett, addressed to those professing with Friends in Norway, Germany, and the south of France, ordered to be prepared at the previous sitting, was brought in and approved; and the care of his being suitably accompanied left to the Meeting for Sufferings. It being concluded to issue, at the same time, a returning Certificate for James Jones, addressed to New England Yearly Meeting, a Committee was named, and they retiring, after a short period produced the document, which the Meeting adopted.

The Certificates of Friends engaged in religious service, and present at the Yearly Meeting, were read. Except that for Samuel Capper, of Bristol, to hold Meetings with those not professing with Friends, in the villages around Salisbury Plain; that for Eliza Ann Hopkins, of Brigg, to hold Meetings within the compass of Thaxted Monthly Meeting, with those of other persuasions, and to visit some of the Meetings of Friends in Essex; and that for Isabel Casson, of Hull, to visit the families of Friends in Birmingham, and to take some Meetings in going and returning; all the others have already been noticed in our pages.

Several Friends of both sexes were subsequently engaged to offer counsel, both of an instructive and admonitory character; and the Meeting concluded after supplication by a female Friend.

Subscriptions for Sundry Objects.—At the close of the Yearly Meeting we found, by papers in James Bowden's Office, that Contributions had been entered as follows:—Brookfield School, Ireland—including amount raised in that country—£473. New Meeting House at Thaxted, in Essex, £315. Michigan Schools, £146. Sibford School, £30. School at Nismes, £38. Aborigines' Protection Society, £18.

Notices of Ministers Travelling.—Our last account left Thomas Arnett at Birmingham, on the 23d of 4th Month, attending the Quarterly Meeting there. He did not attend, as was at one time expected, the Yearly Meeting in Dublin. His engagements during the past month have been as follows: Public Meetings from the 1st to the 15th, at Hook Norton, Sibford, Adderbury, Chipping Norton, Charlbury, Burford, Witney, Maidenhead, Workingham, and Warborough. He also attended the Monthly Meeting at Hook Norton, on the 1st; and the Meeting of Friends at Charlbury and Reading, on the 5th and 12th; proceeding from Warborough to attend the Yearly Meeting in London; afterwards intending to be at Essex Quarterly Meeting, to be held at Colchester; and, as will be seen in the account of the Yearly Meeting of Ministers and Elders, is likely soon to leave for the Continent, &c.

William Matthews has, since the date of our last, visited Friends of Kinmuck Meeting, beyond Aberdeen. He held a Public Meeting there, and at Inverury, Kintore, and Dundee; attended the two Months Meeting at Edinburgh, on the 11th; Friends' Meeting there on First-day, the 12th, and had a Public Meeting in Dr. French's chapel in the evening. On the 13th, he attended the General Meeting for Scotland, leaving Edinburgh on the 14th, by the way of York, towards home; and, it will be observed, was at the Yearly Meeting in London.

James Jones was at an appointed Meeting at Leicester, on the 13th ult. Next day he proceeded to Northampton Monthly Meeting, held at Eydon, and returned to Northampton unwell. He attended Friends' Meeting there on First-day, the 19th, leaving for London the following day, to attend the Yearly Meeting.

Reviews.

AN APOLOGY FOR THE TRUE CHRISTIAN DIVINITY. By ROBERT BARCLAY. A New and Cheap Edition. Manchester: WILLIAM IRWIN, 39, Oldham Street. 8vo. Pp. 306.

WE are as glad to announce, as our readers will be to learn, that the above edition is at length issued. The type is a very clear one, and we should think sufficiently large for most readers. Some may be disappointed with the paper, but considering the low price of the work, it would not be reasonable to expect the same fine quality of older and much dearer editions. In short, it is an extraordinary volume at two shillings and sixpence.

The Memoir of Robert Barclay, and his father, Colonel David Barclay, extends to twenty-two pages. It has been written expressly for this edition, by our esteemed friend, Wilson Armistead, of Leeds, and is a valuable and interesting adjunct.

It may be remembered that the publisher promised, for a frontispiece, a view of "Ury," the residence of the Apologist. This, however, he has thought right not to give unless applied for, as he found that many subscribers objected to such an appendage.

Having said thus much as to the publisher's execution of his task, nothing more seems required at our hands; the work being too well known, to require commendation from us. Yet we cannot withhold the expression of our desire, that by means of this new cheap edition, the Christian profession and practice of the Society of Friends may not only become more known, but be more extensively appreciated and adopted. We therefore most cordially wish the volume may have an extensive sale.

CARPENTER ON THE USE AND ABUSE OF ALCOHOLIC LIQUORS. London: CHARLES GILPIN, 5, Bishopsgate Street Without.

THIS Volume having gained the prize of One Hundred Guineas, as being the best "on the use of alcoholic liquors in health and disease," we were led to expect that the subject would be very ably handled; and to say the least, the Work before us fully meets our anticipations.

We do not pretend to judge of its merits as a medical publication; but, as regards its proper bearing on the Teetotal Question, we find the subject treated in a most masterly style, and the consequence of a deviation from total abstinence set forth in such glowing characters, that a perusal of the Work could not fail to strike terror into the heart of a youthful debauchee.

The Author writes in a lively and flowing manner. Technicalities are, as far as possible, avoided; and the volume is so interspersed with anecdote, that it is, at the same time, entertaining and instructive. We very much regret that pressure of matter this month prevents us from giving a longer notice of the Work; but we hope, at a future time, to avail ourselves of its valuable contents.

GEMS FROM THE SPIRIT MINE, illustrative of PEACE, BROTHERHOOD and PROGRESS. London: Published for the League of Universal Brotherhood, by C. GILPIN, Bishopsgate Without. Pp. 184. 1850.

FROM the preface we learn that the above "little volume has been published to commemorate the opening of the League of Brotherhood Bazaar, held to welcome ELIHU BURRITT on his return from America to Great Britain, on the 28th of May, 1850."

The frontispiece is a beautiful engraving by Henry Anelay, and presented by him to this little work, as an offering to the Bazaar.

We may only further remark, and we do so with great pleasure, that we have met with no recent collection of the sort so much to our liking, both as regards the excellence of the sentiments inculcated, and the poetical talent displayed by the various contributors. It speaks much for the zeal and good taste of the League of Universal Brotherhood, that they have brought out such a volume of "gems;" and we cannot but hope that the purchasers have been numerous, the work being at once well calculated to promote the objects of the League, and for presentation as a token of affectionate remembrance.

There are many extracts which our inclination would induce us to present as specimens, but our limits this month forbid. The few following lines may be said to breathe the spirit of the volume, viz.:—

SLAVES.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they need must think;
They are slaves who dare not be
In the right with two or three."

Births.

FOURTH MONTH, 1850.

24th. ANN, wife of Benjamin Johnson, of Newcastle, a son.

FIFTH MONTH, 1850.

2d. At Holt, SARAH, wife of Thomas W. Nash, of that place, a daughter.

... At Chatham Place, Edge Hill, near Liverpool, MARY, wife of Firth Woodhead, a son; who was named Alfred.

13th. At Osborne Street, London, JANE SWINSCOW, wife of William Standing, a son; who survived two hours.

18th. At York, CAROLINE, wife of John Briggs, a daughter.

... At North Walsham, MARIA, wife of John Jackson, of that place, a son.

20th. At Ipswich, ELIZABETH, wife of Henry Wallis, a daughter.

Marriages.

FOURTH MONTH, 1850.

4th. At Lisburn, JOSHUA PIM, of Dublin, son of the late Jonathan Pim, to ANNA, youngest daughter of the late James N. Richardson, of Lisburn.

24th. At Winchmore Hill, ALFRED TYLOR, of Albion Road, Stoke Newington, brass founder, son of Joseph Tylor, of the same place, to ISABELLA, youngest daughter of Edward and Isabella Harris, of Paradise Row, Stoke Newington.

FIFTH MONTH, 1850.

8th. At Southampton, RICHARD POLLARD, of Horsham, to MARIA LOUISA, eldest daughter of Joseph Clark, jun., Southampton.

10th. At Bristol, PHILIP JOHN BUTLER, of Liverpool Street, London, to MARY WATTS, Ashley Buildings, Ashley Road, Bristol.

16th. At Stoke Newington, JONATHAN BACKHOUSE, eldest son of Jonathan and Ann Richardson, of Shotley Bridge, in the county of Durham, to RACHEL, youngest surviving daughter of the late John Robinson Waite, London.

23d. At Darlington, ARTHUR THISTLETHWAITE, grocer, Sunderland, to SARAH FOTHERGILL, daughter of the late Alexander Fothergill, of Carr End.

Deaths.

THIRD MONTH, 1850.

13th. In her eighteenth year, PRISCILLA, daughter of William and Rebecca Nash, Cannon Street, East, London.

FOURTH MONTH, 1850.

12th. ELIZABETH WILSON, of Rawden, aged 70.

30th. At her son's house, in London, MARTHA DELL, aged 78, widow of the late Joseph Hagen Dell, of Earl's Colne, Essex.

FIFTH MONTH, 1850.

6th. At Polam Hall, near Darlington, HANNAH CHAPMAN BACKHOUSE, in her 64th year; a minister, and widow of Jonathan Backhouse.

... ELIZABETH AIREY, of Kendal, widow, aged 81.

13th. FRANCIS WRIGHT, of Kettering, aged 75.

14th. At Headingley, near Leeds, GEORGE NORTH TATHAM, aged 78, of the firm of Titley, Tathams, and Walker, of that town, flax spinners.

... THOMAS BAYNES, of Bainbridge, Wensleydale, aged 70; after a painful and lingering illness, borne with becoming patience.

20th. At Chelsea, near London, THOMAS GRIMES, formerly of Colchester, in his 52d year.
25th. At Southampton, in his 86th year, JOSEPH CLARK.
26th. At Leicester, JOHN GULSON, aged about 89.
27th. ALBERT GEORGE, son of George and Maria Horsnaill, of Rochester, aged 4 years and 5 months.
31st. At the house of her brother, Richard Whiting, Tottenham, ELIZABETH WHITING, of Hitchin, in her 72d year.

SIXTH MONTH, 1850.

1st. At Kent Terrace, Kendal, ALICE SILL, aged 82.
At Kirkdale, near Liverpool, in her 69th year, SARAH REYNOLDS.

Advertisements.

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No. VII. GLASGOW, 7TH MONTH, 1ST, 1850. VOL. VIII.

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IV. COLLIERS and MINERS: their unhealthy and hazardous employments; and the triumphs of virtue and religion under the most unfavourable circumstances.

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VII. SALE FURNITURE and CABINET-MAKERS: with their drudgery, slavery, and very inadequate remuneration of the present system.

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For No. III. September 15.
For No. IV. October 1.
For No. V. October 15.

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335, STRAND, LONDON.

THE

BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. VII. GLASGOW, 7TH MONTH, 1ST, 1850. VOL. VIII.

WEALTH CONSIDERED IN RELATION TO CHRISTIAN PRINCIPLE.

When I consider the conduct of many wealthy individuals, who are regarded as religious characters, I am quite at a loss to perceive the conformity of their lives to the principles of the gospel of Christ. Reading, from the pen of inspiration, that we are not to lay up for ourselves treasures on the earth;[1] that they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition;[2] that we ought to love our neighbour as ourselves;[3] with other passages of similar import; and then looking at the state of the human family, and observing thousands of individuals who are suffering physically from poverty; and others who are experiencing a blast upon their spiritual life, in consequence of the harassing cares of the world — who possess, or who might have possessed, capabilities for religious usefulness, but in whom the seed of the kingdom of heaven is choked by other things;[4] many who would instrumentally be a blessing to their families, their neighbours, and mankind at large, but who, by imperative necessity, are reduced to a state of incessant toil, yet longing for that degree of freedom which they feel that they were designed to enjoy;—looking upon all this, I cannot but question the genuineness of the religion of those professors who permit things so to be, whilst they have it in their power, in any degree, to effect a remedy.

Christianity, I know, is the religion ordained of God. I believe, also, that those who submit to its operations in their own souls, are led on from grace to grace—from one degree of attainment to another, till they come unto perfect manhood—"unto the measure of the stature of the fulness of Christ."[5] But man may be convinced, in his rational understanding, that the New Testament is literally true, like Judas the traitor; and even as did the devils in the days of the Saviour's humanity, he may feel assured that Jesus must have been the Son of God; and yet, possibly, may not believe unto the saving of the soul. "Behold," said the Saviour, "I stand at the door and knock. If any man hear my voice, and open unto me, I will come in and sup with him, and he with me."[6] This is that reception of Christ which constitutes true Christianity. This is that belief which is essential to salvation; and without this vital religion, our profession will avail us nothing. There is cause to fear that some, who are called Christians, and (to adopt the instructive parable of our blessed Saviour) are gone forth to meet the bridegroom—associating with others, and sometimes partaking of their oil—may possibly find, when the midnight cry is heard, that they have not provided oil of their own, and that no more can be obtained of their fellows.

How, then, are we to know whether our religion is real or spurious? Let us not be deceived in this matter by the practice of others. Let us not measure ourselves by ourselves, and compare ourselves among ourselves; for those who do so, the apostle tells us, are not wise.[7] Let us not be afraid of the light which maketh manifest;[8] whether we obtain it from the written revelation, or immediately, by the convictions of the Spirit of Truth on the heart. Rather, would I say, let every one, with a mind sincerely desirous of ascertaining the will of God, and in a state of prayerful dependence on Divine aid, examine for himself the doctrines of Christ and his apostles. Should these appear to bring home to his mind some unsavoury truths, let him not fortify himself against them; lest the language of the Saviour should be applicable to him, that he "hateth the light, neither cometh to the light, lest his deeds should be reproved."[9] "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."[1] So, possibly, it may be with many who have fortified their palace, and fancied themselves at peace with their Maker; but who have yet to submit to the spoliation of the stronger man, if ever they attain to sanctification. Ah! it is dangerous, and, if persisted in, it may be fatal, to shrink from the requirements of truth. "Whoso forsaketh not all that he hath, cannot be my disciple,"[2] said Christ; and I do believe, as the language is of general application, that the test is put to every Christian in the course of his spiritual life. He must cleave to one

[1] Matt. vi. 19. [2] 1 Tim. vi. 9. [3] Matt. xxii. 39, &c. [4] Matt. xiii. 22, &c. [5] Eph. iv. 13.

[6] Rev. iii. 20. [7] 2 Cor. x. 12. [8] Eph. v. 13. [9] John iii. 20. [1] Luke xi. 22. [2] Luke xiv. 33.

master, and despise the other;[3] regarding all things as dung, that he may win Christ.[4] And this must be an abiding state. He must die daily[5] to all that would fetter him to the world. We have the most illustrious example of devotedness in the Founder of our holy religion; and "He hath given us this example, that we should follow his steps."[6] "Though he was rich" (in the best of riches, for he was in glory with the Father), "yet for our sakes he became poor."[7] What have we to surrender in comparison with this? Nothing is required of us as a sacrifice but those things which, in reality, are not our own; for "the earth is the Lord's, and the fulness thereof."[8] The capabilities of man, both to acquire and to retain, are from the Author of his existence; yet how often does the recipient, with impious ingratitude, dare to regard as his own those things which Divine munificence has committed to his charge! He will find out his mistake. He will find that no item of trust or expenditure will be overlooked in the record of perfect justice; and since we know assuredly that, either in time or in eternity, the judgment will sit, and the books be opened, let each of us most anxiously ascertain for himself the nature and the amount of the trust committed to him. The responsibility involves our eternal salvation; and it is an arousing consideration, that it may, too, involve the salvation of others.[9]

Man appears to be the only race of beings with which we are acquainted, that is placed in a diversity of circumstances, so as to be able to contribute extensively to the well-being of his fellow-creatures. Among men, there are rich and poor—those who abound with the means of subsistence, and those who have not sufficient to supply the requirements of nature. Now, since the Creator has so ordained, that other animals have to procure their food from day to day, as they require it; or, at the most, only to lay up a store for change of seasons (a provision in which all of the same species equally participate), there is no doubt that, had it been consistent with the design of the Deity, he could have placed man in similar circumstances; so that every individual would have had an equal opportunity of acquiring the means of subsistence, and the means of enjoyment. But man was destined to be guided, not by the simple laws of animal instinct, but by superior principles. He possesses, therefore, in his intellectual and spiritual capabilities, the power of doing good, or of doing evil, to an extent incomparably greater than is to be found in any other department of the animated creation.

This disparity in the capabilities of man is evidently designed to afford him the opportunity—the inestimable privilege—of exercising those superior faculties with which he is endued; of manifesting his allegiance to his Creator, his regard for integrity, and his love to his fellow-beings, in despite of all narrow and selfish considerations. We are assured that God is no respecter of persons.[1] It therefore cannot be that riches are given to some, exclusively that they should enjoy themselves above their fellows. This would be a manifestation of partiality, inconsistent with the declaration to which I have just alluded. We are taught to believe that every man is the *steward* of all that he possesses; and that, for every little, he will have to render an account. If the very hairs of our head are all numbered, and if cognizance is taken of every idle word that we speak,[2] how irrational would it be to suppose that our outward possessions are overlooked! What, indeed, are those possessions but the power of directing events and circumstances? What is wealth but the power of commanding much to be done? This power is a stewardship over the creatures of God, commensurate with the extent of good which it could command. It is, indeed, a power over men—immortal beings created in the image of God. It can command their comforts; it can command their intellectual culture; it can command the very essentials to their existence; it can say to those pining in destitution, "Live, and participate with others in the comforts of life;" or it can withhold from them physical sustenance, and they perish. The man of wealth can provide for the moral and religious education of the children of the poor. He can send the Bible, that invaluable record of the dealings of God with the human race, to nations and people who are still in darkness as regards these important matters. He can, by the distribution of tracts, and by pecuniary aid to benevolent institutions, diffuse information on various subjects, tending to promote the cause of truth and righteousness on earth. These are some of the ways in which riches might be employed; and this is the kind of power which the wealthy possess. This is the stewardship with which they are entrusted. The human mind is so constituted, that one man will regard as most desirable one channel of usefulness, and another some other channel; so that, if every one would follow out his own convictions, the various avenues to the general good would be occupied; and thus, one department keeping pace with the others, the whole work would, through the blessing of Providence, be harmoniously progressive.

There is a right course to pursue in every condition, and under every combination of circumstances in which we may be placed; and it is our individual duty to follow it out. We are not left to ourselves in this respect, without being responsible for the choice which we make. "He that knoweth to do good, and doeth it not, to him it is sin;"[3] and he that will not endeavour to ascertain his duty—he that will not bring his deeds to the light—loveth darkness rather than light, because he preferreth evil to good.

In seeking for a knowledge of our individual duty, we must make a diligent use of the means of instruction with which we may be favoured, and of the occasions which fall in our way. In searching out, and in investigating these, the faculty of reason must occupy its due place—by no means an unimportant one in outward, and even in spiritual affairs. It is a faculty to which Jesus Christ and his apostles often appealed when on earth. Then, we have the written precept to love our neighbour as ourselves—to do to others as

[3] Matt. vi. 24. [4] Phil. iii. 8. [5] 1 Cor. xv. 31. [6] 1 Pet. ii. 21. [7] 2 Cor. viii. 9. [8] Psal. xxiv. 1. [9] Jas. v. 20. [1] Acts x. 31. [2] Matt. xii. 36. [3] Jam. iv. 17.

we would be done unto; and if, whilst faithful to the manifestations of duty, we diligently hearken to the voice of wisdom, "waiting daily at the posts of her doors,"[4] we may be favoured with the immediate pointings of the finger of God; for "the path of the just is as a shining light, which shineth more and more unto the perfect day."[5] Who, then, can say that the things which he possesses are his own; or, that he knows not how to appropriate them?

Doubtless it is the duty of all to use their endeavours to provide the means of comfortable subsistence for themselves and their dependants. But wealth is not essential for this purpose, and he that wishes to place himself and his children in such circumstances as will insure their safety from the common contingencies of life, may well consider, whether he is not placing his trust in riches, rather than in the living God—whether he is not regarding "wealth as his strong city, and as a high wall in his own conceit."[6] Is he not endeavouring to set his nest on high,[7] that it may not be pulled down? Is he not saying within himself, "So long as seed time and harvest continue, neither myself nor my children shall be necessitated to labour for daily bread, or shall have occasion to ask for it in prayer; for I will see that it is secured beyond the reach of danger?" Though he might shrink from the idea of actually giving expression to such language as this, is it not virtually that of his heart? Ah! there may be such a thing as professing allegiance to God—of drawing nigh unto him with the mouth, when the heart is far from him;[7] the real trust being placed in idols of silver and gold, and not in the professed object of our confidence.

Is there not great danger of appreciating too highly the accommodations which wealth commands—the conveniences and indulgences of life? This world is not designed as the Christian's resting place. These indulgences undermine our fortitude, and insensibly steal away our heart. They have a tendency to draw us off from that daily exercise of soul which is essential to our spiritual prosperity. For this reason are we commanded not to set our "affection on things below." Indeed, if we plead the lawfulness, and the value of these things for ourselves and our children, ought we not, as Christians, to bear in mind how much more valuable—how inestimable—the appropriation of our abundance might be rendered to those whose destitution is detrimental even to their eternal well-being? This, surely, deprives us of any excuse for amassing treasures, or for indulging in gratifications beyond what are needful for the health of the body and the good of the soul; neither of which requires the possession of personal wealth; or what could we say of the divinely-authorized prohibition of it? Where would be the wisdom of Agur's prayer, that riches might not be his portion; lest he should be full, and say, "Who is the Lord?"[8]—lest, indeed, he should trust in riches, instead of the living God; and thus become confident in his personal resources?

Is there not reason to apprehend, that many who are making a high profession of religion have seared their consciences as regards this matter?—that, instead of coming to the light of truth, which maketh manifest, they have been measuring themselves with themselves, and comparing themselves among themselves; and thus, looking to man as their standard, and setting at nought the command of God, have taken up a false and delusive rest? But how will it be in the day of final account? We read that some men's sins are open beforehand, going before to judgment, and that some men they follow after.[9] This seems to indicate the danger there is of self-deception; and may justly excite in us the greatest anxiety to make our calling and election sure; lest, a promise being left us of entering into rest, many of us should fall short of it—lest we should be carrying the lamp of a fair profession, but should have no oil in our vessels. If such should indeed be, and continue to be, our state, surprise, consternation, and dismay will seize upon us, when, alas! our case will have become irreparable, the time of probation being ended.

Satan adapts his wiles to his victims; and, where it suits his purpose, seems quite willing to leave us unmolested by temptation to any flagrant sin, if he can but palliate the conscience, whilst there is not a surrender of the whole heart—whilst we reserve to ourselves the right of choosing our own way in any one thing. This reservation is sufficient for his purpose; for, as with respect to the written law, whoso keepeth it wholly, excepting only one point, is guilty of all,[1] so it is with respect to the spiritual law—the law written in the heart. If we reserve one point for our own decision, we are guilty of transgression; we are assuming to ourselves the authority of deciding for ourselves as to what we shall obey, and what we shall disobey. Our offering is not a whole burnt offering; it is polluted with a blemish, and is therefore unacceptable.[2] No wonder, whilst we continue in such a state, that we are left to our own delusion.

Is there not reason to query, with regard to many who abound with worldly possessions, "How can they settle their final account?" Will not the righteous, the impartial Judge, keep a perfect reckoning as to what they have received, and what they have rightly appropriated? and may he not say to them, in language which will penetrate the inmost recesses of the conscience, "I committed to your trust a goodly portion; I enabled you, according to your measure, to follow my example—to dispense blessings to those about you; I directed you to do to others as ye would, if in their circumstances, that others should do to you. Have you fulfilled the duties of your stewardship?" And if they should be disposed to reply to this interrogation, "Lord, we did not perceive any specific directions as to the precise application of what we possessed; therefore we received our acquisitions chiefly for ourselves and our children;" may not the query be rejoined, "Could you know how to acquire these things, and to apply them to the good of yourselves and your children, and would not the same faculties which enabled you to do this carry you further? Or, Were you willing to follow one light on behalf of your-

[4] Prov. viii. 34. [5] Prov. iv. 18. [6] Prov. xviii. 11. [7] Hab. ii. 9. [8] Prov. xxx. 8, 9.

[9] 1 Tim. v. 24. [1] Jas. ii. 10. [2] Lev. xxii. 20.

selves, and did you require another light, and a specific command, to induce you to apply to others those things which I have committed to your care? Was this fulfilling my command to love your neighbour as yourselves?" Such interrogations would, I think, come closely home to the consciences of some amongst us; and how much the more closely with the light which the Bible has thrown upon our path of duty. Who can say he has a right to clothe himself in costly attire, and to fare sumptuously every day—to appropriate to his own superfluous indulgences the fruits of nature, and of the labours of men—so long as there is one immortal being standing in need of any good which his abundance could command? or who, by inordinate accumulations, can enable his descendants to do the same, without incurring the guilt of dishonesty in the sight of God? The only crime recorded for our instruction, as chargeable to the rich man in the parable was, that he, in his lifetime, lavished expenses upon himself, whilst his fellow-creature was in want. And when, subsequently, this unhappy being is represented in a state of torment, and Abraham is represented as referring to the course which brought him to that state, he charges him with no glaring immorality; but simply adduces the contrast of the circumstances of the two individuals when on earth, as a sufficient answer to his prayer for some mitigation of his suffering.[3] An awful lesson this on the misapplication of the gifts of Providence!

(To be continued.)

FRIENDS:
THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

XXVIII.—MORAL EDUCATION—AMUSEMENTS, &c.

(Continued from page 84.)

Objections answered.—To the objections in the preceding chapter, Friends would make the following reply:—

They do not look up either to their own imaginations, or to the imaginations of others, for any rule in the education of their children. As a Christian Society, they conceive themselves bound to be guided by revelation, and by revelation only, while it has any injunctions to offer which relate to this subject.

In adverting to the Old Testament, they find that no less than nine, out of the ten commandments of Moses, are of a prohibitory nature; and in adverting to the New, that many of the doctrines of Jesus Christ and the Apostles are delivered in the form of prohibitions.

They believe that revealed religion prohibits them from following all those pursuits which the objections notice; for though there is no specific prohibition of each, yet there is an implied one in the spirit of Christianity. Thus, for example, violent excitements of the passions, on sensual subjects, must be unfavourable to religious advancement. Worldly pleasures must hinder those which are spiritual. Impure words and spectacles must affect morals. Not only evil is to be avoided, but even the appearance of evil. Whilst, therefore, these sentiments are acknowledged by Christianity, it is to be presumed that the customs, which the objections notice, are to be avoided in Christian education; and as Friends consider these to be forbidden to themselves, they feel themselves obliged to forbid them to others. And in these particular prohibitions they consider themselves sanctioned both by the writings and the practices of the early Christians.

In looking at the objections which have been made with a view of replying to them, they would observe, first, that these objections do not seem to apply to them, as a Society; because they presuppose circumstances concerning them which are not true. They presuppose, first, that their moral education is founded on prohibitions solely; whereas they endeavour, both by the communication of positive precepts and by their example, to fill the minds of their children with a love of virtue. They presuppose, again, that they are to mix with and follow the fashions of the world; in which case a moderate knowledge of the latter, with suitable advice when they are followed, is considered as enabling them to pass through life with less danger than the prohibition of the same; whereas they mix but little with persons of other denominations. They abjure the world, that they may not imbibe its spirit. And here they would observe, that the knowledge which is recommended to be obtained, by going through perilous customs, is not necessary for them as a Society. For living much at home, and mixing almost solely with one another, they consider their education as sufficient for their wants.

If Friends could view the two different systems abstractedly, that of filling the heart with virtue, and that of shutting it out from a knowledge of vice, so that these could be acted upon separately, and so that the first of the two were practicable, and practicable without having to go through scenes that were dangerous to virtue, they would have no hesitation in giving the preference to the former; because, if men could be taught to love virtue for virtue's sake, all the trouble of prohibitions would be unnecessary.

But Friends would conceive that the system of filling the mind with virtue, if acted upon abstractedly or by itself, would be impracticable with respect to youth. To make it practicable, children must be born with the full-grown intellect and experience of men. They must have an innate knowledge of all the tendencies, the bearings, the relations, and the effects of virtue and vice. They must be, also, strong enough to look temptation in the face; whereas youth have no such knowledge or experience, or strength or power.

They would consider, also, the system of filling the mind with virtue as impossible, if attempted abstractedly or alone; because it is not in human wisdom to devise a method of inspiring it with this essence, without first teaching it to abstain from vice. It is impossible, they would say, for a man to be virtuous, or to be in love with virtue, except he were to lay aside his vicious practices. The first step to virtue, according both to the Heathen and the Christian philosophy, is to abstain from vice. We are to cease to do evil, and to learn to do well. This is the process recommended. Hence, prohibitions are necessary. Hence, sub-causes as well as causes are to be attacked. Hence, abstinence from vice is a Christian, though it may be a sluggish virtue. Hence, innocence is to be aimed at by an ignorance of vice. And hence, we must prohibit all evil, if we wish for the assistance of the moral Governor of the world.

But if the system of filling the heart with virtue were even practicable of itself, that is, without the aid of prohibitions, yet, if it be to be followed by allowing young persons to pass through the various amusements of the world which the Society prohibit, and by giving them moral advice at the same time, they would be of opinion that more danger would accrue to their morality than any which the prohibitions could produce. The prohibitions, as far as they have a tendency to curb the spirit, would not be injurious, in the opinion of Friends; because it is their plan in education

[3] Luke xvi. 19, &c.

to produce humble, passive, and obedient subjects, and because spirit, or high-mindedness, or high feeling, is no trait in the Christian character. As far as the curiosity, which is natural to man, would instigate him to look into things forbidden, which he could not always do, in the particular situation of Friends, without the admission of intrigue, or hypocrisy, or deceit, prohibitions would be to be considered as evils, though they would always be necessary evils. But they would apprehend that the same number of youth would not be lost by passing through the ordeal of prohibitory education, as though the ordeal of the system which attempts to fill the mind with virtue, by inuring it to scenes which may be dangerous to its morality. For if tastes are to be cultivated, and knowledge to be had, by adopting the amusements which they prohibit, many would be lost, though some might be advanced to virtue. For parents cannot always accompany their children to such places, nor, if they could, can they prevent these from fascinating. If these should fascinate, they will suggest repetitions. But frequent repetitions, where you accustom youth to see, to hear, and to think, what ought never to be seen, heard, or thought of, by Christians, cannot but have the effect of tingeing the character in time. This mode of education would be considered, by Friends, as answering to that of dear-bought experience. A person may come to see the beauty of virtue, when his constitution has been shattered by vice. But many will perish in the midst of so hazardous a trial. Though no attempt is to be made to obtain knowledge, according to the Christian system, through the medium of customs which may be of improper tendency, yet it does not follow that knowledge, properly obtained, is not a powerful guardian of virtue.

The answers which have hitherto been given to the reader may be considered as the statement of theory against theory. But Friends would say further upon this subject, that they have educated upon these principles for a hundred and fifty years; and that, where they have been attended to, their effects have been uniformly beneficial. They would be fearful, therefore, of departing from a path which they conceive their own experience, and that of their ancestors, has shown them to be safe, and which, after all their inquiries, they believe to be that which is pointed out to them by the Christian religion. I shall not attempt to follow up this practical argument by any history of the lives of the members of this Society, but shall content myself with one or two simple facts, which appear to me to be materially to the point.

In the first place, I may observe, that it is an old saying, that "it is difficult to put old heads on young shoulders." Friends, however, do this more effectually than any other people. It has often been observed that their youth have an unnatural appearance. This idea has arisen from their dress and their sedateness, which, together, have produced an appearance of age above the youth in the countenance, or the stature of the person. This, however, is confessing, in some degree, in the case before us, that the discretion of age has appeared upon youthful shoulders. It is certainly an undeniable fact, that the youth of this Society, generally speaking, get earlier into a knowledge of just sentiments, or into a knowledge of human nature, or into a knowledge of the true wisdom of life, than those of the world at large. I have often been surprised to hear young Friends talk of the folly and vanity of pursuits, in which persons older than themselves were then embarking for the purposes of pleasure, and which the same persons have afterwards found to have been the pursuits only of uneasiness and pain.

Let us stop for a while, just to look at the situation of some of these young persons, who, in consequence of a different education, are introduced to the pleasures of the world, as to those which are to constitute their happiness. We see them running eagerly, first after this object, then after that. One man says to himself, "this will constitute my pleasure." He follows it. He finds it vanity and vexation of spirit. He says, again, 'I have found myself deceived. I now see my happiness in other pleasures, and not in those where I fancied it." He follows these. He becomes sickened. He finds the result different from his expectations. He pursues pleasure, but pleasure is not gained.

> "They are lost
> In chase of fancied happiness, still woo'd
> And never won. Dream after dream ensues,
> And still they dream that they shall still succeed,
> And still are disappointed."—*Cowper.*

Thus, after having wasted a considerable portion of his time, he is driven at last, by positive experience, into the truth of those maxims, which philosophy and religion have established, and in the pursuit of which alone he now sees that true happiness is to be found. Thus, in consequence of his education, he loses two-thirds of his time in tedious and unprofitable, if not in baneful, pursuits. The young Friend, on the other hand, comes, by means of his education, to the same maxims of philosophy and religion, as the foundation of his happiness, at a very early period of life; and, therefore, saves the time, and preserves the constitution, which the other has been wasting for want of this early knowledge. I know of no fact more striking, or more true, in the history of the Society of Friends than this; namely, that the youth who is educated on their system gets such a knowledge of human nature, and of the paths to wisdom and happiness, at an early age, that, though he is known by his countenance to be but a young mariner, he is enabled to conduct his bark through the dangerous rocks and shoals of life with greater safety than many others who have been longer on the ocean of this probationary world.

I may observe, again, as the second fact, that it is not unusual to hear persons say that you seldom see a disorderly member of this Society, or that a prostitute or a criminal among them is unknown. These declarations, frequently and openly made, show at least that there is an opinion among the world at large, that Friends are a moral people.

The mention of this last fact leads me to the notice and the correction of an error which I have found to have been taken up by individuals. It is said by these that the Society is very wary with respect to its disorderly members; for that when any of them behave ill, they are expelled it, in order to rescue it from the disgrace of a bad character. Thus, if a woman, belonging to it, were discovered to be a prostitute, or a man, belonging to it, to be taken up for a criminal offence, no disgrace could attach to this, as it would to other communities; for if, in the course of a week after a discovery had been made of their several offences, any person were to state that two such members had become infamous, it would be retorted upon him that they were not members of the Society.

It will be proper to observe upon the subject of this error, that, if the parties in question were not disowned previously to the discovery of such infamous conduct, the rules of the Society would not admit of expulsion in the hasty manner supposed. But it is more probable that these persons, long before such facts could be known, had been both admonished and disowned, than that the Society would have occasion to disown them after the discovery of such infamy. For there is great truth in the old maxim—*Nemo repentè fuit turpissimus*, or, "No man was ever all at once a rogue." So in the case of these persons, as of all others, they must have

been vicious by degrees; they must have shown symptoms of some deviations from rectitude before the measure of their iniquity could have been completed. But by the constitution of this Society, as will appear soon, no member can be found erring, even for the first time, without being liable to be privately admonished. These admonitions may be repeated for weeks, for months, or even for years, before the subjects of them are pronounced so incorrigible as to be disowned. There is great reason, therefore, to presume in the case before us, though the offenders in question would have undoubtedly been disowned by Friends, after they were known to be such, yet that they had been disowned long before their offences had been made public.

Upon the whole, it may be allowed that the youth among Friends arrive at the knowledge of just sentiments, or at the true wisdom of life, earlier than those who are inured to the fashions of the world; and it may be allowed, also, that Friends, as a body, are a moral people. Now, these effects will generally be considered as the result of education; and though the prohibitions of the Society may not be considered as the only instruments of producing these effects, yet they must be allowed to be component parts of the system which produces them.

Discipline of Friends.—The Church Discipline of the Society of Friends is divisible into two parts. The first may comprehend the regulation of the internal affairs of the Society, such as the management of the poor belonging to it; the granting of certificates of removal to its members; the hearing of their appeals upon various occasions; the taking cognizance of their proposals of marriage, and the like. The second may comprehend the notice or observance of the moral conduct of individuals, with a view of preserving the rules which Friends have thought it their duty to make, and the testimonies which they have thought it their duty to bear, as a Christian people. It is to the latter part of the discipline that I shall principally confine myself in the ensuing part of my work.

Nothing is more true than that, when men err in their moral practice, it is not for want of good precepts, or of wholesome advice. There are few books from which we cannot collect some moral truths; and few men so blind as not to be able to point out to us the boundaries of moral good. The pages of revelation have been long unfolded to our view, and diffusively spread among us We have had the advantage, too, of having their contents frequently and publicly repeated in our ears. And yet, knowing what is right, we do not pursue it. We go off, on the contrary, against our better knowledge into the road to evil. Now, it was the opinion of George Fox, that something might be done to counteract this infirmity of human nature, or to make a man keep up to the precepts which he believed to have been divinely inspired; or, in other words, that a system of discipline might be devised for regulating, exciting, and preserving, the conduct of a Christian.

This system he at length completed, and, as he believed, with the Divine aid, and introduced into the Society, with the approbation of those who belonged to it.

The great principle upon which he founded it was, that every Christian was bound to watch over another for his good. This principle included two ideas. First, that vigilance over the moral conduct of individuals was a Christian duty. Secondly, that any interference with persons who might err was solely for their good. Their reformation was the only object in view. Hence, religious advice was necessary. Hence, it was to be administered with tenderness and patience. Hence, nothing was to be left undone, while there was a hope that anything could be done, for their spiritual welfare.

From this view of the subject, he enjoined it to all the members of his newly-formed Society to be watchful over the conduct of one another, and not to hesitate to step in for the recovery of those whom they might discover to be overtaken with a fault.

He enjoined it to them, again, that they should follow the order recommended by Jesus Christ upon such occasions—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man or publican." Matt. xviii. 15–17.

For the carrying of this system into execution, in the order thus recommended, he appointed courts, or meetings for discipline, as Friends call them, with the approbation of the Society, where the case of the disorderly should be considered, if it should be brought to the cognizance of the church; and where a record should be kept of the proceedings of the Society respecting it. In these courts, or meetings, the poor were to have an equal voice with the rich. There was to be no distinction but in favour of religious worth. And here it is to be remarked, that he was so desirous that the most righteous judgment should be pronounced upon any offender, that he abandoned the usual mode of decision, in general so highly valued, by a majority of voices, and recommended the decision to be made according to the apparent will of the virtuous who might be present. And as expulsion from membership with the church was to be considered as the heaviest punishment which Friends, as a religious body, could inflict, he gave the offender an opportunity of appealing to meetings different from those in which the sentence had been pronounced against him, and where the decisive voices were again to be collected from the preponderant weight of religious character.

He introduced, also, into his system of discipline, privileges in favour of women, which marked his sense of justice, and the strength and liberality of his mind. The men he considered, undoubtedly, as the heads of the church, and from whom all laws concerning it ought to issue. But he did not deny women, on that account, any power which he thought it would be proper for them to hold. He believed them to be capable of great usefulness; and, therefore, admitted them to the honour of being, in his own Society, of nearly equal importance with the men. In the general duty imposed upon members, of watching over one another, he laid it upon the women to be particularly careful in observing the morals of those of their own sex. He gave them meetings for discipline of their own, with the power of recording their own transactions, so that women were to act among courts, or meetings, of women, as men among those of men. There was, also, to be no office in the Society belonging to the men but he advised there should be a corresponding one belonging to the women. By this new and impartial step, he raised the women of his own community beyond the level of women in others, and laid the foundation of that improved strength of intellect, dignity of mind, capability of business, and habit of humane offices, which are so conspicuous among female Friends at the present day.

With respect to the numerous offices belonging to the discipline, he laid it down as a principle, that the persons who were to fill them were to have no other emolument or reward than that which a faithful discharge of them would bring to their own consciences.

These are the general outlines of the system of discipline, as introduced by George Fox. This system was carried into execution, as he himself had formed it, in his own time. Additions, however, have been made to it since, as it seemed proper, by the Society at large. In the time of George Fox, it was laid upon every member, as we have seen, to watch over his neighbour for his spiritual welfare. But, in 1698, the Society conceiving that what was the business of every one might eventually become the business of no one, they appointed officers, whose particular duty it should be to be overseers of the morals of individuals; thus hoping that, by the general vigilance enjoined by George Fox, which was still to continue, and by the particular vigilance then appointed, sufficient care would be taken of the morals of the whole body. In the time, again, of George Fox, women had only their monthly and quarterly meetings for discipline; but it has since been determined that they should have their yearly meetings equally with the men. In the time, again, of George Fox, none but the grave members were admitted into the meetings for discipline; but it has since been agreed that young persons should have the privilege of attending them; and this, I believe, upon the notion that, while these meetings would qualify them for transacting the business of the Society, they might operate as schools for virtue.

This system of discipline, as thus introduced by George Fox, and thus enlarged by the Society afterwards, has not escaped, notwithstanding the loveliness of its theory, the censure of the world.

It has been considered, in the first place, as a system of espionage, by which one member is made a spy upon, or becomes an informer against, another. But against this charge it would be observed by Friends, that vigilance over morals is, unquestionably, a Christian duty. It would be observed, again, that the vigilance which is exercised in this case, is not with the intention of mischief, as in the case of spies and informers, but with the intention of good. It is not to obtain money, but to preserve reputation and virtue. It is not to persecute, but to reclaim. It is not to make a man odious, but to make him more respectable. It is never an interference with innocence. The watchfulness begins to be offensive only where delinquency is begun.

The discipline, again, has been considered as too great an infringement of the liberty of those who are brought under it. Against this Friends would contend, that all persons who live in civil society must give up a portion of their freedom, that more happiness and security may be enjoyed. So, when men enter into Christian societies, they must part with a little of their liberty for their moral good.

But whatever may be the light in which persons, not of the Society, may view this institution, those belonging to it submit to, and respect it. It is possible there may be some who may feel it a restraint upon their conduct; and there is no doubt that it is a restraint upon those who have irregular desires to gratify, or destructive pleasures to pursue. But, generally speaking, the youth of the Society, who receive a consistent education, approve of it. Parents who are genuine Friends, as I have had occasion to observe, insist upon the subjugation of the will. It is their object to make their children lowly, patient, and submissive. Those, therefore, who are born in the Society, are born under the system, and are, in general, educated for it. They who become converted to the religion of the Society know beforehand the terms of their admission. And it will appear to all to be at least an equitable institution; because, in the administration of it, there is no exception of persons. The officers themselves, who are appointed to watch over, fall under the inspection of the discipline. The poor may admonish the rich, and the rich the poor. There is no exception, in short, either for age, sex, or station.

It is not necessary, at least in the present place, that I should go further, and notice all the objections that may be urged upon this subject. I shall, therefore, only observe here, that the discipline of the Society of Friends, notwithstanding all its supposed imperfections, whatever they may be, is the grand foundation stone upon which their moral education is supported. It is a great partition wall between them and vice. If this part of the fabric were ever allowed to be undermined, the building would fall to pieces; and though the members of this Society might still be known by their apparel and their language, they would no longer be so remarkable, as they are now generally confessed to be, for their moral character.

(*To be continued.*)

MEMOIR OF WILLIAM RICKMAN.

(*Continued from page* 133.)

Seventh-day, 7th Month, 11th.—Having understood that there are several families professing with us in two or three of the villages round, and only a few miles distant, some of whom attend this meeting at times, I felt a desire to pay them a visit. On this being mentioned to our friend L. M., he thought we had better lay by for a week, as the men and horses were so much required in the harvest. This proposal proved a close trial of my patience, and occasion for deep searching of heart, desiring to be rightly directed. I felt quite willing to walk, rather than thus be detained; and passed the night with but little sleep. However, in the morning, on our proposing to dispense with both horses and a guide, our friend L. M. informed us he had provided horses, and written to a Friend in one of the villages, to inform of our being here, and our purpose of paying them a visit on Second-day, if they were at liberty to receive us, and that he expected a Friend would be here at meeting, from one of the villages, who would inform us whether we could proceed as we desired. I feel in a good degree resigned, turn as it may; if favoured clearly to know, and enabled to do the Divine will, I shall have great cause to be thankful.

First-day, 12th.—The forenoon meeting was somewhat trying; much heaviness prevailed, in part, I conclude, from the heat of the weather. I endeavoured to discharge myself faithfully, and felt peaceful. Several were here from Nismes, who profess with us. At the evening meeting, a marriage was solemnized; and I was engaged to speak on that subject, both with respect to the necessity of seeking best direction, both at the commencement, and in the accomplishment of that important engagement, that it should be in the fear of the Lord. The meeting was held in a solid manner throughout. After meeting, we had some religious conversation with a youth who resides at Nismes. His father lives here, and was present; we handed him some tracts, which he received kindly.

Second-day. — Went about six miles to a village called Fontainess, accompanied by our friend L. Majolier; had a religious opportunity with a family—a man, his wife (the latter not a member), and three sons, the eldest of them a widower, with two little boys—it was a solid opportunity. The widower appeared to be a serious, agreeable, young man. After dinner, we proceeded a few miles further, to a place called Cryspin; and visited a family there, a choice old woman (who received us with a most hearty welcome), and two or three sons, one of whom had taken great pains to keep clear of the army in war time; there were two or three others present, elderly women

of the neighbourhood; I conclude, professors with us. I felt great love and unity with the widow, the head of the family, believing her to be near to the kingdom. I was much engaged, and had rather a trying time, under the apprehension that there were different states present.

Third-day, 14th.—Went out to a village called Condognan, in order to visit one or two families there—an exceedingly rough road. On our arrival, we found, to our surprise, that the few who professed with us had given notice to their neighbours of a public meeting, and several were assembled in consequence. When informed they should not have done so, they said their neighbours wished it. We requested them to inform their neighbours of the mistake, which they did; and afterwards we sat down in a Friend's house, with the family and others, to the number of about twenty. It was a trying time, but got through with better than might have been expected.

Fourth-day, 15th.—Our friend L. M. accompanied us to his son-in-law and daughter's at Sommieres, a small village about three miles distant; with them we had a comfortable opportunity. On our way back, visited a family, mostly ancient, at a village called Dujargues, who appeared in very low circumstances; the old man, about seventy-five, working very hard. It was a close trying time, but I was favoured to leave them in peace. After taking dinner at our kind landlord's, and having a tendering opportunity in the family, we took an affectionate leave of them, and set off for Nismes, accompanied by one of his sons. On the road we met an elderly female, who resides at Geles, sister to L. M.'s wife; a valuable Friend and minister. She had been informed of our being at Congenies, and had been expected there two or three days before. She alighted, as did we; and were all much disappointed. We would have had her turn back with us to Nismes, that we might have had a little of her company, but this did not appear to be convenient to her. She was well known to my companion, and saluted him very heartily. We had given up the expectation of seeing her, or should probably have stayed another night at Congenies; and she would have met us there before we left, but had been informed that we were likely to stay till the end of the week. Although it felt hard leaving the Friends there when we did, yet, I trust, we left at the right time. I felt peaceful poverty after parting with them. They, and divers in their vicinity, are worth visiting; and I am willing to hope that some better qualified may be sent among them.

Fifth-day morning.—Set off for Pont Esprit, a large town on the Rhone, where we lodged. Here we were regaled by walking in a large gardener's garden. After we had returned to our hotel, I sat down, with my mind a little retired, and was unexpectedly favoured with the incomes of Divine good; this was to me cause of renewed thankfulness, after a very low season. I was afterwards interrupted by a large company of soldiers being drawn up near the house, with drums and other musical instruments, this being a military town. Some of them came into the house, and were very disturbing till near ten o'clock. I had a poor night, and we set off heavily before six next morning. We rode twenty-five miles to breakfast; and without stopping again, except to change horses, reached Valence, about seventy miles, where we passed a quiet refreshing night. Proceeded next morning, after an early breakfast, for Lyons, about forty-five miles. I thought, soon after we set off, I had seldom felt more comfortable in body or mind; but before we reached Lyons, the weather, which the day before had been cool, became very warm, so that, at the end of this day's journey, I felt more weary than I did with riding seventy miles the day before. Lyons is a large city, said to contain 200,000 inhabitants, situate at the confluence of the rivers Rhone and Soane.

First-day, 7th Month, 19th.—We concluded to stop here this day, although it felt trying, for greater profanation of what is usually termed the Sabbath. I think I have never seen. No difference appears to be made between this and the other days of the week, carts and other carriages driving about, shops open, &c. &c.; and what made it more distressing, immediately before our window, many people were drawn together by a man who made a great noise, and with some implements played various tricks, practising what is called sleight of hand. We read in the Scriptures, and occupied some time in an inward retirement, morning and evening, and thus felt comfortable amidst the confusion which prevailed around us. Next day we set off early, rode about fifteen miles to breakfast, kept on through several towns and villages till we came to Chalons, a large town on the Soane, having travelled about eighty miles. The weather was pleasant, and the country we passed through for the most part beautiful, abounding with corn fields, the crops fully ripe, and abundant, which men, women, and children were employed in reaping, &c. We saw also large fields of Indian corn. It was pleasant to see such abundance. I think this day's ride was the most pleasant we had on this journey, and we were also favoured to get to the most comfortable quarters for the night, clean and decent, more like what we meet with in our own country; which, if I am favoured to reach in safety and in peace, I think I may and ought to appreciate more than ever, seeing the great privileges and advantages we enjoy beyond what is the lot of the great mass of the people in this land. There is a considerable trade carried on between this place and Lyons, distant 80 miles, by means of steam boats on the Soane. My companion saw one for the conveyance of passengers set off for Lyons; it is said they go that distance in nine hours.

Third-day, 21st.—We rode about fifty miles through a very rough, hilly country, through Autun, and reached Santiew in the evening, where we put up at an indifferent hotel as to accommodation.

Fourth-day, 22d.—Set off soon after six, rode two stages, about twenty-two miles, to breakfast, and thus continued our route through Auxerre, a large town on the river Yonne, only stopping to change horses (having some fruit, &c., in the carriage, of which we partook on the road), till we came to Joigny, a large town pleasantly situated on the same river. Rode about seventy miles this day, and felt but little tired; and coming to agreeable quarters was cause of thankfulness.

Fifth-day, 23d.—Rode to Melun, a considerable town, and put up at a large hotel, having travelled fifty miles, during a very warm day.

Sixth-day morning, 24th.—Set off for Paris, about thirty miles, and arrived there about one o'clock. We called at J. Sargent's, and afterwards went to private lodgings at the house in which Martha Cobham, who came with us to Paris, sojourned. [W. R.'s companion, James Charlton, concluded to make some stay in Paris; but the former having met with an agreeable English family about to return home, proceeded in company with them, and was favoured to arrive safely at his own habitation, a few days after the last date.]

Extracts from Letters.—London, *6th Month, 16th*, 1797.—I believe I can and do feel for thee, and others of the beloved youth, the feet of whose minds have been turned into "the just man's path," which "shineth more and more unto the perfect day;" but who, until this is witnessed and fully known, must and do often experience seasons wherein the sun doth, as

it were, withhold its shining, and clouds, even thick clouds intervene; and they find themselves in a dry land, beset with many discouragements from a sense of their own weakness, as well as what they meet with from without. But let none of these things intimidate, remembering who is on thy side, and that he who is Israel's King can and will disperse the clouds when he pleases, and cause the sun to shine. "He will open rivers in dry places, and springs in the midst of the valleys," and cause them to overflow to his own praise.

ROCHESTER, *1st Month*, 21*st*, 1798.—I seem unwilling to defer offering some little testimonial of the continuance of my affectionate remembrance of your family, as well as near sympathy with you on account of the enfeebled state of body to which thy dear father appears to be reduced. May we be strengthened in our minds to labour after patient resignation to the allotments and dispensations of Divine wisdom and goodness (however trying and adverse to our natural inclination as men and creatures), so as to experience a perfect acquiescence therewith, and be favoured with ability in some degree to adopt the language of the prophet Habakkuk, chap. iii. 19 to the end. I believe many deep and close baptisms are needful ere we can arrive at this.

8th Month, 17*th*, 1802.—O! the encumbering cares of this life, and the many things which are apt to steal in and find entertainment, yea, and afford a kind of satisfaction for the present, but which, nevertheless, detain and disqualify the mind from frequent aspirations, and an earnest seeking after, those supplies [of heavenly good] which are principally to be met with in silence, and inward retirement to the precious gift in ourselves. O! the want of this inward retirement in individuals and in families, and the loss that many of us—may I not say most of us—sustain, for want of more frequent opportunities of this sort. And, now I am on this subject, it revives to mention what I remember was said by a worthy ancient Friend and minister in America, who was, long since, in this country on a a religious visit, Phœbe Dodge, a little before her close, viz., That Friends were not likely to grow in true religion, until they were more generally in the practice of sitting down in retirement in their families. (This, I believe, was a true testimony from one who had been much led in the service of visiting families, and breaking a little bread from house to house, and her memory is precious to this day, I believe, to many who knew her.) But, alas! our minds are so taken up, or the minds of many amongst us, with other things than those which relate to the "kingdom," that there is not room for that which is better; and from the great disuse of private retirement and inward recollection, it is become to many as burdensome, if not irksome.

ROCHESTER, *9th Month*, 5*th*, 1806.—It is probable several will go to Maidstone next First-day, at the opening of the new meeting room. It is expected that several of the neighbours will attend. I do not expect to be there, yet I cannot but feel interested. May those who do attend be favoured with the best of company, and truth be exalted among them. We must not look for great things; nevertheless, from the comfortable feelings which I have repeatedly had when there, I have faith to believe that truth will gain ground, and that there will be an increase in that place, though I may not live to see much of it. This prospect is consoling, amidst the multiplied discouragements which surround us.

11th Month, 19*th*, 1806.—The solemn change, I believe, is awful to the best prepared. Such, however, are favoured with a degree of faith which lights them beyond the grave, and affords the cheering hope, that when these robes of mortality are put off, with all their attendant infirmities, they shall be admitted into a heavenly mansion, and be favoured to join in the society of those who are gone before, whom they dearly loved whilst here in time, in unmixed joy, never more to separate; and this, I believe, will be the case with thy dear ———, whenever it may please the All-wise Disposer of events to call her home. We have, therefore, no cause to grieve on her account. She has been a sorrowful widow; few, if any, have experienced a greater loss in the removal of a husband, in which thou hast been her companion. You have, no doubt, mingled your tears together, as well as shared the cup of consolation which has been mercifully dispensed to cheer your drooping minds; and now thou art, I conclude, anticipating another bereavement, a carefully affectionate mother, the residence of thy greatest earthly comforts. Be this as it may, thou wilt, I doubt not, be cared for with a care transcending that of the most tender and affectionate earthly parent. And as thou hast, in early life, chosen thy father's God to be thy God, and honestly endeavoured, although, it may be at times, in great weakness, to walk in the footsteps of thy worthy parents, a blessing will, I believe, rest upon thee on their account; that there is good in store for thee; it may not be just in the way in which the pious care of Ruth towards Naomi was rewarded, but the passage having revived since the receipt of thine, I am free to mention it for thy encouragement. We cannot do better than be in the way of our duty, and that, I believe, is thy case at present.

4th Month, 17*th*, 1810.—I was favoured to reach home safely, and to find my family in health. The meeting with my friends was an opportunity in which my mind was humbled under a thankful sense of the Lord's mercies to me, a poor creature, in helping me through my late engagement,* exercise, and travail; so that now, on my return, although sensible of much weakness, I feel no condemnation for any omission or commission, but sweet inward peace, [a blessing] more to be valued than all this world can afford. I am, from time to time, instructed, that great things are not for me to expect; and O! that I may learn more and more not to crave them, but that my spiritual life may be preserved for a prey in all places where my lot may be cast, whether at home or abroad. Truly, I see abundant need of this, now that I am returned to my family and friends; for, notwithstanding what I experienced in the first meeting, and the cordial welcome I received, I have since felt the necessity, in seasons of favour, of attending to this caution, "serve the Lord with fear, and rejoice with trembling," and that, after having honestly endeavoured to do the will of our heavenly Master, we have need of patience, that we may inherit the promises. Fresh trials are, in infinite wisdom, permitted, and we are, as was Mordecai, brought low, to sit at the king's gate, to convince us that we are, indeed, nothing of ourselves, nor can do anything for the promotion of his great and glorious cause, or keep alive our own souls, but as he is graciously pleased at times to afford us a little help, and spread the mantle of his love over us. O! that a sense hereof may ever possess our minds, keep us humble, lowly, and dependent upon him, whether in heights or in depths, at home or abroad.

GLASGOW, *8th Month*, 20*th*, 1810.—I, with my fellow-travellers, are at this time favoured with health, for which we have abundant cause to be thankful, considering the close and trying exercise we have had since coming to this place, in going from family to family, walking several miles a day. The last visit

* Visit to Friends in Ireland.

was to a tender sweet-spirited young woman, who has attended Friends' meetings about three years, on which account she has suffered much from her parents. We were comforted in sitting with her. She was broken into tears, and could hardly refrain from crying aloud. I have not met with any one since coming into this land who has so much interested my feelings. Her countenance bespeaks the solidity of her mind.

3d Month, 7th, 1811.—I would that ——— may be invited to a participation of that which is substantial, more excellent than that which their poor minds have been feeding upon, or than what they have seen exhibited in the life and conversation of some in that spot, who are professing themselves to be of the number of the meek and humble followers of the Lamb. I feel for them on account of the multiplied disadvantages they are under. Though there seems but little prospect of their being brought near the standard, I believe it would not be right to give them up; if only one could be saved, and plucked as a brand from the burning, it would be cause of rejoicing. Be not too much discouraged by anything thou mayest meet with either from within or without. Let us endeavour to do the best we can under existing circumstances; and though thou mayest have to labour under discouragements on every hand, yet as thou art favoured to keep in the patience, way will be made where at present thou mayest see no way. Things will not remain with thee as they now are and have for some time been. Thou wilt witness the prison doors to be opened, the captive to be set free, and the tongue of the dumb unloosed to sing praises to the great Deliverer of all those who trust in him.

9th Month, 27th, 1812.—At the Quarterly Meeting, we had an unusual number of strangers—upwards of thirty. The meeting for worship, though larger than usual, was not, if I may be allowed to judge, so open, or highly favoured, as I have known at some former seasons, when our number has been much less. So true it is, that strength consists not in numbers; nor can the servants do anything to help one another without the Master, who must be waited for, whether in larger or smaller assemblies; and surely he is worthy to be sought unto by all his spiritual Israel.

Poole, *1st Month, 26th*, 1815.—I have been favoured to get on thus far comfortably, and have been helped, both inwardly and outwardly, far beyond what I, a poor creature, had any right to expect. Friends being very kind; but the kindness of the Great Master is much greater. I had a small meeting at Ringwood, only four of us, viz., two females, myself, and guide. A large meeting-house with nearly empty forms, which John Merryweather informs me were formerly so filled that some found it difficult to obtain a seat. The world and the things of the world—its riches, its cares, and its friendships — have slain thousands in our Society; nevertheless Truth remains as precious as ever to a remnant, who are to be met with in most places, who enjoy the company one of another, and who, notwithstanding the discouragements they meet with, are enabled at times to take sweet counsel together.

Marnhull, *1st Month, 30th*, 1815.—I left Poole with a peaceful mind. I hope it will not be thought that I am unmindful of my near and dear connections at home, or of the necessary cares in which they are engaged. This, I think, is not the case. I am often looking towards them, though, I hope, not with over-anxious care and concern; trusting that my dear wife, in particular, will be supported and carried through the necessary avocations which must engage her attention during my absence, which I am desirous may not be lengthened one day beyond what may be right. I am comforted in believing our dear ——— and ——— will render all the assistance in their power, and feel peace in so doing; and also that the dear girls will continue to do their best, so that, if we are permitted to meet again, it may be mutually pleasant, from a consciousness of having endeavoured according to our different measures and services, rightly to fill up our several allotments.

Exeter, *2d Month, 23d*, 1815.—Tell our dear girls I remember them. I am pleased with the accounts I receive of their agreeable conduct. I am inclined to transcribe the following for their perusal, which they may copy for themselves; it is called, "A little instructive Epistle to all Little Children. Written at Ackworth School, by a little boy, about nine years old:"—

"I have had it upon my mind to write a little epistle to you, little children, who have not become acquainted with the voice which called Samuel in his younger days. I would advise you to endeavour to feel the presence of the Lord near, that he may show you, in Jesus Christ, the way to everlasting life. Remember what the apostle saith, 'I rejoice to see thy children walk in the truth. I have no greater joy than to hear that my children walk in the truth.' T. R."

I would our dear girls may profit by it, and particularly by that part which advises to feel after the presence of the Lord, seeing "he is not far from any one of us;" for "in him we live, and move, and have our being," yea, and well-being; for all the good we enjoy comes from his all bountiful hand. May they, and may you, our own dear children, be more and more engaged to seek after an acquaintance with him, by turning your minds inward from all obtruding thoughts. I believe, if you beg for strength thus to do, it will be granted, and this not only when in our religious meetings, but also in seasons of retirement in our own family. I have been favoured with best help in my small movements, from him who remains to be the helper of his little ones, far beyond what I had any right to expect; for which, and for all his unmerited mercies, both ancient and new, I desire to ascribe all praise, thanksgiving, and renown, both now and for ever.

(*To be continued.*)

To Religion.—It is thy blest province, O Religion! to sweeten the bitter cup of life, to smooth the rugged paths which we are obliged to tread, and comfort the soul with a lively hope, that, when freed from these tabernacles of clay, she may soar aloft into the regions of a blessed eternity.—*Margaret Woods, Stoke Newington.*

Advantages of Education to Mechanics.—It has a tendency to exalt the character, and, in some measure, to correct and subdue the taste for gross sensuality. It enables the possessor to beguile his leisure moments (and every man has such) in an innocent, at least, if not in a useful manner. The poor man who can read, and who possesses a taste for reading, can find entertainment at home, without being tempted to repair to the public-house for that pursuit. His mind can find employment where his body is at rest There is in the mind of such a man an intellectual spring urging him to the pursuit of mental good: and if the minds of his family also are a little cultivated, conversation becomes the more interesting, and the sphere of domestic enjoyment enlarged. The calm satisfaction which books afford puts him into a disposition to relish more exquisitely the tranquil delight of conjugal and parental affection; and as he will be more respectable in the eyes of his family than he who can teach them nothing, he will be naturally induced to cultivate whatever may preserve, and to shun whatever would impair, that respect.—*Robert Hall.*

NORTHUMBERLAND AND DURHAM FRIENDS' TEMPERANCE UNION.—DARLINGTON BRANCH.

A MEETING to promote the objects of this Association (convened by circular), was held in the Committee Room, Friends' Meeting House, Darlington, on the 26th of 4th Month, 1850.

John Taylor was appointed secretary to the meeting.

John Fothergill, in moving the first resolution, observed, that the Temperance cause had always appeared to him to possess peculiar claims upon the attention and support of the Society of Friends as individuals, and as a body. Its object was the prevention of one of the most prominent sources of physical and moral danger. Friends, though a comparatively sober people, have not escaped much uneasiness, suffering, and loss, from the insidious temptations inseparable from the common use of alcoholic beverages. It is not supposed that the moderate use of fermented and distilled liquors prevents all devotional feelings, but religious impressions under such influence are little to be depended on. The natural tendency of strong drink is to disturb that calmness of mind which is so essential to self-examination and religious contemplation. Friends have, with others, participated in the idea that fermented or distilled liquors are necessary, or at least conducive to health. Much observation and experience, and the testimony of many medical men, have proved that they are not necessary as beverages. With their medicinal use the proposed association does not interfere; but of late years, both in hospital and private practice, their employment in the treatment of disease has greatly diminished. The principles and conduct of Friends are, at the present day, subject to much observation and scrutiny, and, in many instances, appeals are made to their opinions and example. They cannot, by any means, avoid being influential and responsible, and surely it is of importance that, in regard to this subject, their whole weight should be thrown into the right scale. The least sanction of common drinking usages cannot fail to act in the opposite direction. Believing that individual influence is greatly increased by friendly association on right principles, he had pleasure in moving the adoption of the following resolution:—

"That the principle of Total Abstinence from all intoxicating liquors is conducive to the best interests of society, possesses strong claims on the consideration of Friends, and is deserving of their adoption and active support."

The Secretary, in introducing James Backhouse of York, who seconded the resolution, observed that he (J. B.) had left home on purpose to attend this meeting, and those that had been held at Shields and Sunderland on the two previous evenings, and expressed the obligation that he and others felt themselves under on this account.

James Backhouse heartily agreed with the resolution that had been proposed, and also with the general objects of the meeting. He had felt much interested on first hearing of these meetings, and had determined, if possible, to attend them. He thought there was great advantage in young Friends signing the Temperance pledge. When asked to drink, they could at once say they were teetotallers, and their example often had a restraining effect upon others. He mentioned some deeply interesting and painful circumstances, showing what the effects have been in our own Society from the habitual use of intoxicating liquors. He had noticed a marked improvement of late in the demeanour of Friends at his own Quarterly Meetings, and at the Ackworth General Meeting, which he attributed to the increasing disuse of intoxicating drinks. He also referred to the great danger of taking these liquors as medicines, which, in many instances, has laid the foundation of intemperate habits. He had himself been strongly urged to take wine and spirits medicinally, but he had found that though they produced some apparent good, yet this improvement was never of long continuance, and that he enjoyed much better health while abstaining entirely from all intoxicating liquors. He hoped that none would object to signing the declaration or pledge, as doing so always increased the power of usefulness. He repeated what he had before publicly stated, that no single act of his life had yielded him more unmixed satisfaction in the retrospect, than that of having adopted teetotal principles.

An interesting discussion ensued, as to Friends manufacturing or dealing in intoxicating liquors, and the treating or giving these liquors to their workmen or others; and strong opinions were expressed as to the danger and impropriety of both these practices.

The resolution was agreed to without a dissentient.

The second resolution—"That this meeting approves of the formation of the Northumberland and Durham Temperance Union, and determines to co-operate in the promotion of its objects"—was moved by William Backhouse, and seconded by Samuel Fothergill, and was carried unanimously.

The third resolution—"That the Union be composed of men and women Friends, who shall sign the following declaration:—We, the undersigned, do agree to abstain from all intoxicating liquor as a beverage"—was moved by William Fothergill, and seconded by Harrison Penney, and was agreed to unanimously.

The fourth resolution—"That this meeting approves of the appointment of Jonathan Priestman as Treasurer, and Daniel Oliver as Secretary of the Union, and that William Backhouse and William Fothergill be the correspondents for Darlington"—was proposed by John F. Clapham, and seconded by William C. Parker.

It was then proposed "that John Taylor's name should be added as Joint-Secretary to the Union with Daniel Oliver," and in this form it was unanimously agreed to. This concluded a most interesting meeting, which had lasted about two hours and a half. About thirty Friends then enrolled themselves members of the association, several of whom had not before been pledged members of a Temperance society. The late hour prevented many others from signing the pledge; it was therefore announced that the correspondents would wait upon Friends at their own homes for the purpose of receiving their names.

Meetings were held at Shields on the 24th, and Sunderland on the 25th, at which resolutions of a similar character were agreed to. James Backhouse of York kindly attended both meetings. Edward Backhouse, Jun., Joseph Special, Thomas Robson, Henry Binns, and Dearman Robson, took part in the meeting; and Joseph Special and Edward C. Robson were appointed correspondents for Sunderland.

William Brown, Joseph Procter, Matthew Robson, John R. Procter, Robert Foster, and William Brown, Jun., took part in the meeting at Shields; Charles Brown and John R. Procter were appointed correspondents.

It is intended shortly to hold meetings at Stockton, Middlesbro', and other places in the Quarterly Meeting.

SINCERITY.—Sincerity signifies a simplicity of mind and manners in our conversation and carriage one towards another; singleness of heart, discovering itself in a constant plainness and honest openness of behaviour, free from all insidious devices, and little tricks and fetches of craft and cunning: from all false appearances, and deceitful disguises of ourselves in word or action; or yet more plainly, it is to speak as we think, and do what we pretend and profess, to perform and make good what we promise; and, in a word, really to be what we would seem and appear to be.

AGENTS IN LONDON.

Jacob Post, Islington.
William Gray, at 50, Eastcheap.
P. I. Butler, 29, Liverpool Street, City.
E. D. Hayward, 190, Great Dover Road, Borough.

THE BRITISH FRIEND.

GLASGOW, 7th Month, 1st, 1850.

Notices of Ministers Travelling.—Jonathan and Rachel Priestman had a meeting with Friends of Taunton on the 14th ultimo, on their way into the Monthly Meeting for the Middle Division of Somerset; and on the 18th and 19th they attended the Quarterly Meeting held at Bridgewater.

James Jones was also at the Quarterly Meeting at Bridgewater. He attended the funeral of Thomas Clark, at the same place, on the 21st: and, on the 23d, was expected to be with Friends at Street and Glastonbury.

Martha Thornhill, of Ackworth, was at Lancashire Quarterly Meeting, held at Lancaster, on the 20th ultimo, on her return home from her recent religious engagement.

The Yearly Meeting.—We unintentionally omitted in our last, to notice the visit of James Jones to the Women's Meeting. He was accompanied by Edward Pease and Peter Bedford. See account of the Women's Yearly Meeting.

Minute on Grave-Stones.—We have received a number of communications on this subject, but it seems very undesirable to disturb the conclusion come to by the Yearly Meeting. Unquestionably, it is an innovation on the long-continued practice of the Society; but the *permission* seems so well guarded, that we trust the apprehensions entertained by many Friends may prove groundless. Indeed, it seems to us that Friends will have themselves to blame, should they allow any deviation from the form prescribed. During the discussion, we very much approved the Friend's view who said, he wished Friends not to look downwards to the poor perishable remains of mortality; but to look upwards to the Eternal City, where we all hoped to centre at last. As regards the identifying of particular graves, we wish it to be distinctly understood, that with the Episcopalian notion that the same body will rise again, we have no sympathy whatever; and we hope that any view of this sort may never receive countenance in our religious Society. The right of property in individual graves was very properly and generally discountenanced. An article, signed "W.," in another column, will be read with interest by many, in connection with this subject.

Committee to visit the Quarterly Meetings.—We have but little to communicate in reference to the subdivisions of this body, having, as yet, only been informed of the members to visit the Quarterly Meeting of Lancashire—viz., Josiah Forster, Samuel Fox, John Allen, Isaac Robson, Joseph Bevan Braithwaite, and Joseph Rowntree. The numerous inquiries made on the subject, indicate the lively interest felt by Friends in the country respecting the visit. It will afford us pleasure to gratify our readers with further information, and this we hope to be possessed of in time for next publication.

Exclusion of Weapons of War from the Great Exhibition of 1851.—The friends of peace and international brotherhood seem disposed to avail themselves of the standing which the peace cause has attained, and to promote, directly and indirectly, the progress of "the good time coming," when

> "The pen shall supersede the sword,
> And Right, not Might, shall be the lord."

The Liverpool Peace Society has presented an address to the Prince Consort, embodying a "respectful and sincere vote of thanks," for his admirable speech at the Mansion House, which they characterize as containing a "sententious embodiment of the principles, the aims, and the objects of peace societies." At the annual meeting of the London Peace Society, a resolution was passed "deprecating the admission, among the peaceful products of industry, of such inventions and instruments as are designed and constructed only for the destruction of human life, as being utterly at variance with the whole spirit and tendency of the enterprise." And the number of the *Art Journal* for the past month, which we give in another column, contains an argumentative letter on the same subject. The writer, after quoting the words of the Prince, assumes (and a very safe assumption it must be acknowledged to be) that were the end and aim of the coming exhibition not "the unity of mankind," but their disunity, the admission of weapons of war would be specially appropriate; that, "in a temple expressly dedicated to the demon of discord, the sword, and the tomahawk, the spear, the musket, and the bayonet, bombshells, cannons, and scalping knives, would hold a meet companionship. The presiding genius of the the temple would shed over them 'his selectest influence.'" And the writer proceeds to argue (with what show of reason we leave to the judgment of our readers) "that, in an exhibition, the design of which is the peace, and amity, and unity, of nations, the admission of weapons of war would be singularly inappropriate; as incongruous as, in the supposititious disunity exhibition, would be the display of the calumet or the flag of truce, or the dove and its olive leaf, or other similar emblem; or those implements of peace, the ploughshare and the pruning hook, into which the word of prophecy has declared that the sword and the spear shall one day be transmuted." Although these facts may not be interpreted into any rapid spread of the extreme peace principle, yet they are indicative of a coming change, and, at any rate, of an increased willingness on the part of the public to listen to arguments as to the unlawfulness of war, and the inviolability of human life.

The Temperance Movement.—In our last we were unavoidably precluded from noticing this subject as we intended. We now give place to the following account of the proceedings:—

At a Meeting of Friends desirous of bringing the Temperance Question more prominently before the view of the members of our Society generally, held at

the White Hart, Bishopsgate Street, the 29th of 5th Month, 1850—

It was agreed to recommend to Friends generally, to institute local associations among our members, for promoting the entire disuse of intoxicating liquors as a beverage. And with a view to aid the efforts of such associations, that a Committee of Correspondence be appointed, to consist of the following, with power to add to their number, viz.:—

James Backhouse, York.	Jonathan Priestman, Newcastle.
Joseph Spence, do.	John Cadbury, Birmingham.
Robert Jowitt, Leeds.	Samuel Bowly, Gloucester.
Edward Smith, Sheffield.	

It is recommended to the Committee of Correspondence, to take a very early opportunity of considering the propriety of issuing an address to Friends on the Temperance Question, and also, that they be prepared to recommend to the local associations suitable tracts for distribution on the subject. Samuel Bowly,
Clerk to the Meeting.

The subject of Funds being adverted to, it was considered best that the local associations should provide their own funds; and if they invited any Friends from a distance to assist them in the accomplishment of their object, they should offer to pay their travelling expenses.

A subscription was commenced by some of the Friends present, to defray the expenses which might be incurred by the Corresponding Committee in printing, &c. &c.

It was left to the members of the said Committee to choose a Friend as Clerk, and the appointment of whom would probably decide the locality in which the Committee would meet, and conduct its operations.

Friends will, no doubt, be informed, when these arrangements are completed.

The Yearly Meeting of Women Friends held its First Sitting on Fourth-day, 22d of 5th Month, 1850. The attendance was large, and a great majority of young Friends; who, we trust, will individually be able to say it was good for them to have been there. After a time of solemn quiet, a Friend was engaged at some length in supplication; referring, in a touching manner, to those who had been removed from amongst us since last year, and who, she reverently believed, had joined the church above—even "of the first-born, whose names are written in heaven," &c. Another Friend appeared in Testimony, standing up with these words of the Psalmist, "As the eyes of a servant are towards the hands of his master, and as the eyes of a maiden unto the hands of her mistress;" so might our eyes wait on the Lord our God, and be willing that our spirits should be baptized by Him, and made strong by His power, &c. Soon after, another Friend appeared in supplication, desiring that our eyes might be truly anointed to see, and our ears opened to hear, that we might be able to distinguish the true from the many false voices which are to be heard in the world at the present day.

The opening Minute was then read; also the Minute of 1775, directing that our Meetings for business be only attended by those who are in membership; and if any were present who had forfeited their right, they were requested to withdraw.

The names of the representatives being called over, they all answered except two; one being absent from indisposition, and the other necessarily so from this sitting.

A Friend stood up with this query, "What, can ye not watch with me one hour?" These were the words of Jesus to his disciples, when he returned to them after a time of great agony and suffering. In his absence, he left them to watch; but, instead of watching, he found them sleeping for sorrow, and in a lethargic state. But he said unto them, "The spirit is willing, but the flesh is weak." She trusted the great forbearance manifested by the Saviour on that occasion, might encourage us to draw near and wait upon Him; and be willing to suffer with, and for Him, &c.

The queries were read, and the answers for some time proceeded with; after which, the Epistle from Ireland was read, and, we believe, produced a savoury effect on the Meeting. The certificates of James Jones were also read. The answers to the queries were further gone into, as far as Cumberland and Northumberland.

A Friend was afterwards engaged in religious communication, alluding, in a very affecting manner, to those dear Friends who had, in the inscrutable will of Providence, been removed during last year, and who had stood as mothers in the church; and she greatly desired that the young might be willing to bend their necks to the yoke of their Saviour, that so the daughters might come up and fill the places of their mothers, &c.

At the close of the First Sitting, the Large Committee met to consider of suitable Friends for Clerk and Assistants; when it was concluded again to propose Catharine Backhouse as Clerk; and the Assistants were Sophia Pease, Sarah Robson, and Esther Seebohm. A very general feeling of unity and sympathy was expressed on behalf of these Friends, hoping they might be strengthened day after day, for the work to which they were appointed. One Friend felt it on her mind to say, that whether Clerk or Assistants, she trusted they would be concerned to wait and seek for strength from above; and as they were engaged to do this, they would be both a comfort and a strength to the Meeting.

The Minute of the Committee was directed to be taken to the Yearly Meeting; on which Friends separated, until again appointed to meet by direction of the Yearly Meeting.

Second Sitting, Fourth-day Afternoon.—The Minute of the Large Committee on the Clerks being acceptable, the Friends named were appointed. The answers to the queries were again proceeded with. Considerable deficiency appeared regarding the attendance of afternoon and week-day Meetings; also those for Discipline, when held at a distance. An Epistle from New York was read, also one from New England.

A Friend said she felt a little concern to rest on her mind regarding small Meetings where no overseers were appointed; and, in some cases, they did not appear to be duly under the care of their Monthly Meetings. She trusted a lively care would be felt in this respect, by those who were in such stations in Monthly Meetings; and if they were appointed to these offices by the Holy Ghost, they would indeed feel a lively

concern for those who were thus situated, to help and encourage them, &c.

A Minute respecting JOSEPH HUNTLY of Reading, a minister deceased, was read; and a Friend was briefly engaged in Testimony, beginning with these words of the royal Prophet, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Third Sitting, Fifth-day Morning, 23d.—A Friend appeared shortly in supplication; after which, the reading of the answers was concluded, and a Committee was appointed to bring in the summary to the next sitting. From the many exceptions in the answers at this time, particularly regarding plainness of speech, behaviour, and apparel, and also some exceptions in relation to music, much tender and suitable counsel was handed to the young people; encouraging them to be willing early to dedicate their hearts to the Lord their God; even giving the morning of their days to His service, that so they might grow up in the Truth, and thus be prepared to take the places of those who had been as nursing mothers in the church in their day and generation. One Friend said, that, as regarded music, she could feel for her dear younger sisters in this respect, as she herself had been fond of it when young; not that she was allowed to follow after it by her watchful parents, but often took the opportunity when associating with others; but on one of these occasions, a Friend gently dropped a reproof which sunk deep into her heart, "Rejoice not before thou hast gained the victory." These words had such an effect on her mind, that she afterwards lost all taste and ear for music; and she therefore hoped that Friends might be fully alive to this subject, and embrace all opportunities to endeavour to keep the young in the right way, which was ever the path of true peace.

Remarks were again made in reference to those Meetings which had no overseer appointed over them. One Friend thought, if there was that dedication of heart sought after among those belonging to Meetings thus circumstanced, there would be some of the little ones in them raised up and fitted to fill the office of overseer. There appeared to be in some Quarterly Meetings as many as eight small Meetings, and in some five, without any Friends in the station of overseer; and she thought this certainly bespoke a very low state of things in our highly-privileged Society. An Epistle from Ohio was read; also a Minute respecting JOSEPH ALLEN, of Great Dunmow, a minister deceased. Much was said at this time regarding what some called our "minor testimonies;" and the belief was expressed, that whatsoever was necessary to the upholding of Truth, and the right order of the Society, could not be justly called minor things. One Friend remarked, that our early Friends had not considered them "minor testimonies" when they suffered for upholding them; and themselves were taken away from all that was near and dear to them on earth, and were confined in filthy prisons, in noisome dungeons, &c.

Fourth Sitting, Fifth-day, Afternoon.—After a short time of silence, a Testimony for AMELIA BROWN was read; also one for THOMAS BROWN, both ministering Friends deceased, after which a Friend stood up with these words of the Psalmist, "Deep calleth unto deep." She said she had been led into much near and deep feeling with some of her dear sisters, who, like herself, had come up to attend this Yearly Meeting under much discouragement and trial, sorely oppressed because of the enemy; and remarked thereon for some time. Some more reading finished this sitting; it having been previously intimated by the Clerk, that the Meeting Houses in London would be open in the morning for worship.

Second Sitting of the Large Committee.—SOPHIA ALEXANDER was continued as Clerk; and MARY TANNER and ELIZA BARCLAY were appointed Assistants. Some of the Epistles were again read, and Sub-Committees appointed to take charge of preparing replies.

Fifth Sitting, Sixth-day Afternoon, 24th.—The summary of the Answers were brought in and read twice. The state of Society, as therein exhibited, brought many Friends under great exercise of mind, especially for the younger portion of the body; as well as excited a lively concern for those in more advanced life, who hold stations in the church; that they might, by their consistent walk in life, influence and encourage their younger sisters to an early dedication of heart and soul to the Lord, &c. One Friend said she had felt her mind greatly exercised while she sat and heard the exceptions from the different Quarterly Meetings; that although the young were liable to many temptations, she thought much might be done by parents and guardians to stem the current of youthful propensities, and the desire to be like those in the world She considered the attending of lectures, and other places, where not unfrequently music was introduced, gave often a relish to many to pursue it further. The introduction of pictures into many of our houses had often caused her much sorrow of heart; for if we were the simple people we professed to the world to be, such things would find no place in our houses; and if we gave up to the convictions of the pure witness within, the pictures would be taken down from our walls, and the statues removed from their pedestals, and our furniture, personal attire, &c., would be more simple. Another Friend said she had felt greatly relieved by the remarks already made, but did not feel quite easy without relieving her own mind; and after dwelling at some length on the necessity of a strict adherence to the teachings of the inward monitor, said it remained still to be a truth that "strait is the gate, and narrow is the way, that leadeth unto life;" that some might think there was not much in this little thing or in the other little thing; and that, while thinking they were walking in the narrow way, they imperceptibly entered into the broad way, taking the pleasures of life with them; without duly considering, that the narrow path will admit of nothing more than what was necessary, while the broad took in all. She said she had been brought instructively to remember how it was with Nehemiah in his day, when he went up to Jerusalem and saw it in ruins, and the walls of the city broken down. He did not sit down and mourn over it, but began to build up and repair

the breaches which had been made, taking other Jews with him to the work, &c. This sitting finished with reading the Testimony for LYDIA NEWMAN, which produced a solemn feeling in the Meeting.

Third Sitting of the Large Committee, Seventh-day Morning, 25th.—Heard the remaining Epistles read, and appointed suitable Friends to take charge of them.

Epistles had been received and read from all the Yearly Meetings except Indiana; but a Sub-Committee was appointed to consider whether anything should be sent or not to Indiana, as way might open.

Some difficulty was felt to find Friends willing to allow their names to be put down for these services; and a good deal was said by way of encouragement, that Friends should allow their names to go down in the simplicity, to sit with these Committees; for even if nothing arose in their minds, it might be that their silent exercise would be helpful to themselves as well as to other members of the Committee. One Friend instructively remarked, that in a well-ordered house all had their proper allotments; and it was not usual for servants to provide for the master, but the master gave to them to prepare for the household. So was it in the household of faith. Our Lord was careful for all that waited on Him, and would give them their portion of meat in due season. Another Friend followed with the Scripture quotation—"In quietness and in confidence shall be your strength." If Friends were only willing to enter the quiet habitation, they would feel their strength and their confidence increased in Him, who is good to all who wait for Him, &c.

Sixth Sitting, Second-day Morning, 27th.—After the opening Minute was read, the Clerk made some remarks in reference to the constituent members of the Large Committee, and others who generally attend. These remarks were occasioned by her having been misunderstood on a former occasion, as to the attendance of the Large Committee. She had not intended to discourage any Friend from attending who might feel constrained to do so, but simply meant to say that she thought room should be left for the constituent members, and the vacant seats filled up by others. And she further thought, if the upper seats were occupied by those Friends who ought to fill them, instead of sitting down at the bottom of the Meeting, as they frequently did, there would be sufficient room for all; and our young Friends would not be so often discouraged as they were from attending these Committee Meetings, not liking to take the seats at the upper end of the house.

A Friend, under religious concern, said she thought it would be well, before the business of the Meeting proceeded further, to lay before her dear sisters a concern which had rested on her mind before she left home, to pay a visit to the Men's Meeting. When she had felt the tender drawings of her heavenly Father to this service, she had tried to put it away from her, but she had felt it again and again revived in her mind during the different sittings of this Yearly Meeting. Several Friends having expressed their sympathy and desire for her encouragement, she was accordingly set at liberty. Two Friends in the station of Elder were appointed to accompany her.

A Testimony respecting ELIZABETH DUDLEY, also a Minute for ELIZABETH WILLIAMS, were read, after which a Friend stood up and adverted very beautifully to the language of the Saviour—"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children," &c. A Testimony concerning DYKES ALEXANDER was next read, also the general Advices, and some of the school Reports, which finished the business of this sitting. The Meeting adjourned to Third-day at ten o'clock.

Fourth Sitting of the Large Committee, Second-day Afternoon.—Heard some of the Foreign Epistles read, which had been brought in from the Sub-Committees; with little alteration they passed the Meeting, and fair copies were directed to be drawn up and taken to the Yearly Meeting.

Seventh Sitting, Third-day Morning, 28th.—After a short time of silence, a Friend briefly supplicated. A Testimony was read respecting ANN ALEXANDER. It was truly instructive to hear of her willing and early devotedness of heart to the Lord. A Friend rose up with the words, "Prepare to meet thy God;" and in a very impressive manner addressed the young on the great necessity of choosing the Lord for their portion in the time of health and strength, &c.

At this time a visit from the Men's Meeting was paid by William Matthews, accompanied by two Elders. After a time of sweet silence, he stood up with these words, "Out of the mouth of two or three witnesses shall every word be established." Much was said to encourage us to keep near to the fountain of Divine good. There might, he said, be many present who might never be called to declare the unsearchable riches of Christ; but they, nevertheless, ought to be preachers of righteousness in their daily walk and conversation in the world; then would they be like the golden pipes in the sanctuary, through which the holy oil ran, &c. It was a very weighty communication, and we trust it will long remain fresh in the minds of those who were favoured to hear it.

Three of the Foreign Epistles were read and approved of, and were ordered to be brought to the last sitting of the Meeting for date and signature.

Fifth Sitting of the Large Committee, Third-day Afternoon, was but a short one. Epistles were brought in and read, and after having undergone some few alterations, were approved of.

Eighth Sitting, Fourth-day Afternoon, 29th.—A very instructive Testimony for Andrew Pearson was read. One Friend related a few interesting particulars respecting him. About the time of his joining our Society, when he became concerned to look after serious things, the inconsistency of some of the professors of religion almost turned him to infidelity; but the power and love of God so wrought upon his soul, that he was constrained to walk in the way of the cross. He had not been favoured with the advantages which many of the young people enjoyed in the present day; but he was ever ready to give the word of comfort and counsel with affection and simplicity; and it was thought his memory will long be precious to many minds.

Some of the Epistles were brought in at this sitting, and read and approved of. A Friend rose and said that she had thought from sitting to sitting, while she sat in silent solicitude, that the exercise of her mind would have devolved on some other Friend, abler and better qualified than herself; but she felt a little debt resting on her mind, which was due to her dear sisters, which, if she did not discharge, it would be like robbing the Meeting. It seemed to her that there were some present, though their exterior did not show it, who wore the clothing of sackcloth; and it appeared to the eye of her mind that there were those also who were seeking happiness where they would never find it, even among the things of this world. She had been reminded of the language of one of old, "Hitherto shalt thou come, and here shall thy proud waves be stayed." It had felt to her as if many of these had stepped to their utmost bounds, and were now standing as on a precipice; and not only so, but had drawn their dear children after them. It further appeared to her as though they already saw that their beautiful things were corroded, their comfortable garments moth eaten, and their pleasant pictures, if not quite destroyed, greatly marred, &c. The reading of the School Reports was finished at this sitting; and they gave a very pleasant account, both as regards the health of the children, and their progress in education.

Ninth Sitting, Fifth-day Morning, 30th.—Several very interesting communications from America were read. It was truly instructive to hear of the Christian care manifested by Friends for the native Indians.

The Minutes of last Yearly Meeting were read; also some Minutes of the Meeting for Sufferings. Portions of these were highly interesting; but, perhaps, that which possessed the greatest interest was the report of the progress of our dear friend William Forster, in his Anti-Slavery Mission to the courts of the different European Sovereigns. It was encouraging to hear how cordially he and his companions were everywhere received. The sitting concluded with reading some more communications from America; among which was one soliciting some assistance towards the support of a school established in the State of Michigan, for imparting a guarded education to the youth belonging to our Society. Some extracts were also read from Benjamin Seebohm's journal on this subject.

At the close, a Friend had a short testimony from the words of the Psalmist: "Pay thy vows unto the Most High"—those thou vowedst unto the Lord when trouble was upon thee. So pathetic and so applicable was this short communication, that we believe there were few present in whom it did not produce a tendering feeling; for who amongst us has not been in trouble of some description or another?

Last Sitting of the Large Committee, Fifth-day Afternoon.—The Epistle to the Counties was read, and, with a few alterations, passed the Meeting. Very little other business came before this sitting, and the Clerk trusted that Friends separated under a sweet feeling of unity.

Tenth Sitting, Sixth-day Morning, 31st. — The reading of the Epistle for the Counties and the foreign Epistles was finished at this sitting, including one for Indiana. A Friend said she had a few words of tender counsel to the young, that they might be careful in committing to writing what was only intended for their own instruction, &c. Shortly after, another Friend was engaged in a very lively testimony from these words: "For the oppression of the poor, and the sighing of the needy, now will I arise;" and send help out of Zion, &c. She adverted, in an instructive manner, to the early times of the Society; how the Lord had brought us up from among the heathen, and by the strength of His own right hand, planted us a noble vine, so that our branches spread over the land. He had hedged us about, but strangers that had passed by plucked at us, and our hedge was broken down, &c. But "for the oppression of the poor, and for the sighing of the needy, the Lord would arise." At this time, a Friend came on a visit from the Men's Meeting—James Jones—accompanied by two Elders. After some time of silence, he rose, and said he had felt a concern on his mind to come amongst us before we separated. He delivered a long and weighty communication, chiefly bearing on a faithful and upright support of the various branches of our Christian profession. He said that much depended upon parents properly instructing their children in this respect. He was often grieved to see how children were dressed up by their parents, even before they knew what dress meant; and when parents do such things, how do they suppose their children are to act a consistent part after they grow up? He reminded us of the saying of one of old, "Train up a child in the way he should go, and when he is old he will not depart from it." He said he may depart from it for a season, but a mother's counsel and instruction would rise up in his mind, and witness against him, when not a word was spoken. Thus had he felt it to be with himself, when he had wandered far aside, and turned his back upon all parental and youthful instruction. Such a communication as we this day were favoured with, will not, it is hoped, be suffered to pass away as a tale that hath been told, and not any more to be remembered; but will lastingly impress the minds of those who had the privilege of hearing it, and especially of those who have the training of the youthful mind.

Eleventh Sitting, Sixth-day Afternoon.—Some very interesting papers were read respecting Friends abroad, who correspond with this Yearly Meeting. An Epistle from the Friends in Norway was especially interesting and valuable. Several Friends in the ministry were engaged to offer brief but solemn communications, chiefly to the young. Others had to impart counsel to those more advanced in years. One Friend said that, ever since the first sitting, her mind had been impressed with a sense of the importance of a proper observance of the pause before meals. She was afraid, sometimes from its shortness, that there was a danger of its becoming quite a formal thing; instead of our hearts being turned in reverent thankfulness unto Him who is the good Giver of all we enjoy. Some Friends were engaged in supplication, one near the close of the sitting; and the Clerk read the concluding minute, to

the effect reported in the account of the Men's Yearly Meeting, that we had been enabled to transact our business in sisterly condescension and love, trusting to be favoured to meet again next year.

FREE-LABOUR PRODUCE.—Towards the conclusion of the Yearly Meeting, a Meeting of Women Friends was held, to promote the use of Free Produce. We subjoin with pleasure the following minute of the proceedings:—

At a Meeting of Women Friends, held at Devonshire House, 31st of 5th Month, 1850.—The object of this Meeting is chiefly to consider the best means of promoting the use of Free-Labour Produce; and in order to obtain a very general and united effort, it is concluded to make a list of such individuals as are willing to use their influence in their respective localities.

1. That they form themselves into small local Committees, to obtain Subscriptions for the purchase of Tracts.

2. That they shall correspond with the London Committee, No. 4, White Hart Court, Gracechurch Street.

3. That they endeavour, as much as possible, to promote the use of Free-Labour Articles; but that their efforts be now particularly directed to obtaining a preference for articles manufactured from Free-grown Cotton.

4. That, in furtherance of this object, they will use their influence with one or more Drapers and Grocers who would supply the above articles.

(Signed, on behalf of the Meeting,)
(Copy) MARY S. LLOYD.

MINUTES OF THE YEARLY MEETING, 1850.

1. THE subject of paying a general visit, in Christian love, to the several Quarterly, Monthly, and other Meetings of Friends in Great Britain, has been again under the weighty and deliberate consideration of this Meeting; and believing that the time is now fully come for the performance of such a visit, it concludes to set apart a Committee for the purpose. The following Friends are appointed to the service, and we desire to commend them to the grace of God for the prosecution of this labour of love, as Truth may open the way. They are desired to make report of their progress therein to the next Yearly Meeting. [Then follow the names.]

As Minute No. 2 relates to the Anti-Slavery mission of WILLIAM FORSTER, it may be proper that it should be prefaced by the Yearly Meeting's Minute of 1849:

"The disposal of an address to Sovereigns, and those in authority in the nations of Europe, and in other parts of the world where the Christian religion is professed, has obtained the solid consideration of this Meeting, in the course of which our dear friend William Forster has, in a feeling manner, mentioned his willingness, under a sense of religious duty, and of the weightiness of the engagement, to be the bearer of the said address. The proposal of our beloved friend, who is a minister of the gospel well esteemed by us, has had our very serious attention, and cordial unity having been felt and expressed with him in this service, he is left at liberty and encouraged to proceed in the arduous undertaking, as the Lord may open the way; and this Meeting commends our dear friend to His preservation and care, and to the kind consideration of all those amongst whom he may come; and may it please the Almighty to bless the presentation and circulation of this address to the advancement of the great end in view—the promotion of righteousness in the earth."

2. Report is received from the Meeting for Sufferings of the attention paid by the said Meeting to the minute of this Meeting of last year, respecting the presentation of the address to Sovereigns, and those in authority, on the subject of the Slave Trade and Slavery; together with a detailed narrative of the proceedings of our dear friend William Forster, and those who have successively accompanied him in the prosecution of the said service; by which it appears that the said address has already been presented at the courts of Holland, Belgium, Hanover, Sweden, Denmark, Prussia, Saxony, Austria, Bavaria, Wurtemburg, Baden, Switzerland, and Sardinia, and has also been extensively distributed and circulated in those countries, and in many of the provinces dependent upon them. The said Report and narrative are very satisfactory to this Meeting, and we desire to record our thankfulness to the Lord for the way which has been made for thus carrying out the religious concern of the Society. The subject is referred to the further care and attention of the Meeting for Sufferings, and to the continued interest and sympathy of Friends generally.

3. This Meeting has entered into a serious and deliberate consideration of the minutes of 1717 and 1766, under the head "Grave Stones, &c.," in the *Rules of Discipline;* and it is renewedly of the judgment, that our religious Society has a sound Christian testimony to bear against the erection of monuments, as well as against all inscriptions of a eulogistic character over the graves of deceased Friends. Nevertheless, this Meeting is of the opinion, that to place over a grave a plain flat stone, laid horizontally, the inscription on which is confined to a simple record of the name and age of the individual interred underneath, together with the date of the decease, is no violation of such testimony; the object in this instance being simply that of defining the position of the grave, with a view to the satisfaction of surviving relatives, and the preventing of its premature re-opening. Monthly Meetings are, therefore, left at liberty to adopt the use of such stones in any of the Burial Grounds under their care; it being distinctly understood, that in all cases they are to be provided and put down under the direction of the Monthly Meeting, and not by private individuals: so that, in each particular Burial Ground, such an entire uniformity may be preserved in respect to the materials, size, and form of the stones, as well as in the mode of placing them, as may effectually guard against any distinction being made in that place where "the rich and poor meet together."

4. This Meeting is informed that difficulty has, in some cases, arisen from the restriction contained in the 14th rule, under the head "Arbitration," in the *Rules of Discipline*, requiring the mutual consent of both parties, in any dispute about property in which legal difficulties obviously present themselves, before any legal proceeding is resorted to; and whilst it considers such mutual consent to be very desirable wherever it can be obtained, yet where it cannot, this Meeting agrees that any one of the said parties, with the approbation of the Committee, or of all the Committees (as the case may be), of the district or districts wherein the several parties reside, may submit such dispute to the decision of a court of law (or equity) without such mutual consent.

5. The draft of an Epistle has been brought in from the Committee on Epistles, addressed to the younger members of this Yearly Meeting. It is commended to the cordial acceptance of our dear younger brethren and sisters; and with a view to its obtaining their

individual serious attention, this Meeting encourages Quarterly or Monthly Meetings, as the way may open, to make appointments of judicious Friends to hand it to them; believing that, in doing so, opportunities would often arise for manifesting to our younger friends the religious and affectionate interest of their elder brethren in their best welfare. (Copy)

JAMES BOWDEN.

SECOND ANNUAL REPORT OF THE FRIENDS' FIRST-DAY SCHOOL, MANCHESTER, 1850.

THE Committee of Management of the Friends' First-day School, in reviewing the proceedings of the past year, feel pleasure in being able to congratulate their friends on the present condition of the School. The number of scholars now in the School is as large as the rooms will accommodate. The average attendance for the year has been, in the morning, of boys, 75, and girls, 40; in the afternoon, boys, 102; girls, 75. The total number of children admitted into the School, since it was opened in Fourth Month 1848, is 359 boys, and 236 girls.

The invitation given in the last Report to our young Friends to offer themselves as Teachers, has been freely responded to, and the number of Teachers at present on the list is 34. The supply in the Boys' School is adequate to the present requirements; but, owing to some of the female Teachers having recently left Manchester, there is at present a want of some additional help in the Girls' School; and the Committee renew their invitation for the kind co-operation of our female Friends in this respect.

The children are still brought to our First-day morning meetings, under the care of their respective Teachers, and their conduct, on the whole, has been very orderly. The Committee trust that the serious impressions therein received, will induce in them a desire to continue the practice of regular attendance at a place of worship; which, in a religious point of view, may be most important to them in after life.

The number of Bibles and Testaments given to the children as rewards, during the past year, has been 70; making a total, in the two years the School has been in existence, of 192. A considerable desire exists among the children to avail themselves of this privilege, the benefit of which has, it is hoped, been felt in their families, many of whom were without a copy of the Bible, and the Committee believe this to be a valuable means of circulating the Holy Scriptures.

The children were entertained for three afternoons, during the week called Whitsun-week last year, by excursions into the country; on one of the days, at some miles distance, by railway. The Committee acknowledge the kindness of Friends who rendered assistance in various ways at that time.

During the past year, the Conference of Teachers connected with the First-day School Association was held in Manchester, and proved a very interesting occasion; it was pleasant to have the company of many who were engaged in similar labour with ourselves, and instructive to compare the practices of the different Schools. The Committee believe the result of this Conference to have been particularly helpful to their own School, not only in the more efficient working of it, but in exciting a deeper interest in the minds of Friends generally in the cause of First-day School instruction.

One subject which engaged the attention of the Conference was that of visiting the children at their own homes. Some of the Teachers have given increased attention to this subject; and, the Committee believe, with beneficial results. A knowledge is hereby gained of the various circumstances by which the children are surrounded, and an insight given into individual character, which may be extremely useful in imparting instruction, and the Committee feel desirous of encouraging those who have not yet given up any time to this occupation, to consider whether their influence over the Scholars would not be increased, if they thus occasionally evinced an interest in their welfare.

The Committee trust that the good effects resulting from the establishment of the School are not confined to the scholars alone, but that the association of those engaged in their tuition has also been beneficial: many are thus brought together who would otherwise be almost strangers to each other. The increased interest manifested by the Teachers in their occupation is cheering to the Committee, and they desire that the feeling of the responsibility devolving upon them may increase also: that so, by entering upon their duties in the right spirit, they may to some extent participate in the promise, "He that watereth shall be watered also himself." Signed, on behalf of the Committee,

GEORGE SATTERTHWAITE, *Sec.*

Manchester, 5th Month, 8th, 1850.

REPORT OF THE BLOOMFIELD RETREAT COMMITTEE TO THE GENERAL MEETING, 1850.

THE following is a statement of the patients under treatment during the year ending 31st of 3d Month, 1850:—

	Male.	Female.	Total.
In the House, 31st of 3d Month, 1849,	9	13	22
Admitted during the year, ...	5	2	7
	14	15	29
Discharged cured, ...	3	3	6
Remaining, 31st of 3d Month, 1850,	11	12	23

The Committee feel pleasure in being able to state, that of the six cases reported as "cured," they continue to receive satisfactory accounts; five of them were of recent affection, and the sixth had, many years since, been an inmate of the house. Of the seven cases admitted, four remain with us. One of these is much improved, and another, admitted since the commencement of the present year, is in a forward state of recovery.

The new building, alluded to in last year's report, has been completed; and, in addition, there have been several alterations made on the premises, which contribute materially to their efficiency and the comfort of the inmates. The cost of these improvements has been defrayed without undue pressure on the funds, a result mainly attributable to the close and judicious system of economy carried out in the current expenditure; and it may be safely added, that this economy has not been attained at the expense of any real comfort of the family.

It continues to be the desire of the Committee, and in this desire they are earnestly co-operated with by the Physician and Superintendents, to provide and place at the disposal of the patients such means as may contribute to promote a healthy exercise of their mental powers; and in the course of the past year the manifest benefit arising from out-door employment, and the steady improvement in the order and discipline of the house, which has kept pace with the introduction of means to amuse and employ, have been very gratifying.

The Committee has frequently reported that a number of cases in the house may be considered quite hopeless, as regards recovery; but they think it may be satisfactory to those interested in the Institution to observe, by the following table, that, whilst during the past ten years 43 patients have been admitted, 19

have been discharged cured, and 5 so much improved as to be able to return to their friends:—

Year.	Admitted.	Discharged. Cured.	Much improved.
1841	5	2	0
1842	1	1	0
1843	5	1	1
1844	4	1	0
1845	1	2	1
1846	4	1	1
1847	6	0	0
1848	4	3	1
1849	6	2	1
1850	7	6	0
	43	19	5

Allusion was made last year to the appointment of John and Margaret Moss, as Superintendent and Matron. It is but justice to these officers to state that the favourable anticipations of the Committee respecting them have been fully realized, and that they continue to serve the Institution with much zeal and efficiency.

The usual Annual Report of the Physician has been laid before the Committee; upon which there is but little to remark to the General Meeting, except that the inmates have been generally favoured with health throughout the year.

Signed, on behalf of the Committee,

SAMUEL BEWLEY, Jun.

Bloomfield, 24th of 4th Month, 1850.

Correspondence.

TITHE RENT CHARGE.

To the EDITORS *of* THE BRITISH FRIEND.

DEAR FRIENDS,—A correspondent in "The Friend" of this month, under the signature "T. C.," appears to think the point in dispute in relation to tithe rent charge may easily be settled, if a satisfactory answer can be given to two queries. The first query amounts to this, Is the rent charge in question "property?" I answer, unhesitatingly, it is; but, as a landowner, I claim it as my inheritance, and cannot concede it to the parson. For what right has the legislature to take away any portion of my estate, and give it to another, without my consent, or without rendering me an equivalent; and in the latter case, only when required for the public good? It is a fallacy to say my estate was purchased for less money because it was burdened with tithe; for I deny that tithe is, or ever was, a charge or lien upon the land. It is a tax on the *occupier*, and not on the owner; it is a charge on the *produce* of the land, and not on the land itself. Well, the parson says, an equivalent for the tithe is rendered or offered by him in spiritual services. But I disclaim such services; they are of no value to me, and are, therefore, an imposition. They are not "property," and, therefore, not an equivalent. Legislators have no authority to make laws which infringe the rights of conscience; and if the people cannot obey, they must be willing to suffer.

The second question, if I understand it right, amounts to this, Is there any difference betwixt paying rent for the occupation of glebe land in the possession of the parson, who holds it by virtue of his office, and paying tithe rent charge? I answer, a great deal. The parson in possession, whether by right or by wrong, is the ostensible owner; and no tenant, on taking land, thinks it needful to scrutinize his landlord's title; and the glebe being in the market for sale, for one year, or for several years, and being a lawful commodity, I would say, with Paul, in effect, "What ye find in the market, that buy, asking no questions for conscience' sake." Tithe rent charge is a mere substitute for tithe, though more firmly secured on the land, yet without an equivalent; and if the first imposition be wrong, the substitute cannot be right.

Fifth Month, 21*st*, 1850. C. H. M.

UNIFORMITY IN MODE OF DATING.

To the EDITORS *of* THE BRITISH FRIEND.

RESPECTED FRIENDS,—It is not an unfrequent practice with Friends, who employ the *number* instead of the *name* of the month, to write the date short, which would be a simple and convenient method in some cases, if uniformity were observed. This, however, is not the case; for while, for example, 9/ 5/ 50 would, with some, be intended to mean 9th of 5th Month, 1850; it would, with others, be intended 9th Month, 5th, 1850. This important difference is obviously very inconvenient, and renders the date altogether uncertain.

It is the custom in Government, and other offices where this style is used, to place the day first (which, indeed, seems the more rational plan); so that 9/ 5/ 50 is with them open to no doubt, but always means 9th of 5th Month, 1850; and if Friends would observe the same uniformity, and always place the day first, this method, where it is used, would be quite as certain in fixing the date, as the more formal mode of writing it at length.

Your inserting these remarks in your Journal, may be of use, and would oblige your friend, G. P.

PROPOSED ESTABLISHMENT OF A FRIENDS' AGRICULTURAL COLLEGE.

To the EDITORS *of* THE BRITISH FRIEND.

DEAR FRIENDS,—My object in addressing you at present, is to lay before you and your readers a project which has long appeared to me to be one of the desiderata of the day in our Society, namely, the establishment of a Friends' Agricultural College. The present time appears to me, for many reasons, the right juncture for such an undertaking. It cannot be doubted that the spirit of Mammon has made vast inroads within our borders, and many are the mourners who clearly see and lament it, comparing it even to the "abomination of desolation standing in the holy place." The spirit of the world, the engrossing pursuit of business, the love of money, and the untiring struggle for wealth, as though it were the passport, instead of the dangerous foe, to peace in this world, and joy in the next, are all at variance with the first principles of our beloved Society; and whilst such influences are widely at work, we cannot marvel that the cry is raised: "Why hast thou, then, broken down her hedges, so that all they that pass by do waste her?" Other causes may have contributed to make our Society what it is, instead of what it ought to be; but to this, which I cannot but regard as a principal cause, my attention has been more particularly directed, and I have greatly desired, that, if it were possible, there might be something of a return to that truthfulness and simplicity of life and manners which characterized the early "Followers of the Light."

It is affecting, in casting the eye over many parts of our land, to find how the ancient dwellings of our fathers have been deserted; the lonely places where they lived in communion with nature and with God, and where they walked in a consistent practice of the simple self-denying principles they professed, are now forsaken, and it may truly be said, that "the places that once knew them now know them no more" On the other hand, our great towns have become the centres of attraction; and there, amid the dangerous atmosphere of vice, and a contaminating contact with the world, do our young people live, and, drawn along by

the current of money making and getting, too often not only despise the privileges of our religious Society, but overlook entirely the interests of that immortal part, which it is the real object of this life to prepare for eternity. When we consider the engrossing nature of the pursuits of commerce, its concomitants of a close contact with the world of business, and the contagious effects of a constant association with those who have no higher end in view than the acquisition of wealth, and to make a distinguished figure on the little stage of life, we cannot but shudder at the thought of our young people being exposed to so much risk; and some amongst us feel that we are not justified in placing them in the way of such strong temptation, however sincerely we may, at the same time, desire their preservation from falling into the snare.

An earnest and solemn view of these things, together with a clear conviction of the incompatibility of this spirit of Mammon worship, and of a life of worldly ease and luxury with the genuine doctrines and practices of Friends, have led me to look towards the occupations of agriculture as more in harmony with the simplicity and truthfulness of our principles; and to desire that these occupations, which were so congenial to the tastes and habits of our early Friends, might increasingly claim, not only the attention of the young people of the present day, but also that of parents, who, in setting forward their children for the race of life, have more in view for them the consistency of that course with the "prize of our high calling," than their chance of success in gaining those temporal rewards that "perish with the using," and bring with them no solid peace nor joy.

It has often been objected to the simplicity of an agricultural life, that its natural and necessary accompaniments are rusticity and dullness of mind and manners, and that those engaged in them are equally "buried in the earth" with those who mix more with the world. I acknowledge that there is some ground for such objections if we look only behind and around us, at what has in some cases existed, instead of going to the root of the matter, and, seeing what its possibilities are, look forward hopefully to the future. No great amount of penetration is needed, clearly to see that there is nothing in these pursuits essentially inimical to true mental refinement, or to the highest intellectual elevation, however opposed they may be to those conventional forms, and that unmeaning and burdensome etiquette which are the real barbarisms of what is called "polite society" in the present day. Indeed, so far from rusticity and neglect of mental culture being necessary attendants upon the science and business of farming, it has been already abundantly proved, that success in the one is not incompatible with the other; and that great mental refinement, and large scientific attainments may be, and ought to be, combined with this most natural, healthful, and important vocation. The views which I have been led to take upon this subject, are, I believe, shared by many; and such I would invite to the earnest consideration of how far the establishment of a Friends' Agricultural College is a practical and desirable object.

Granted, then, that the business of farming is eminently suited to our profession as Friends, and that many are desirous that their young people should acquire a theoretical and practical knowledge of its details; the difficulty at present arises, where they can obtain situations favourable to the attainment of such knowledge. Doubtless there are many Friends, with whom guarded situations for young men wishing to be farmers might be obtained; but, in the position of common apprentices, their time would necessarily be almost wholly taken up in the ordinary manual labour of a farm, and but little left for the study of those branches of science which are now brought to bear with such success upon the operations of agriculture. In this way, and also through their unavoidable association with the common farm labourers, the dreaded effect of rusticity would be too likely to ensue, or otherwise an entire distaste for the occupation; and, whilst the narrow details of the individual farm where they were engaged might be understood, the general and broad principles, and the constantly occurring improvements in the science of agriculture, would be entirely unknown and neglected. Feeling these difficulties, the idea of a regular establishment, which should combine the advantages of real practical labour, with the acquirement of solid information, and all necessary scientific knowledge, with the yet higher ones of a guarded home, pervaded by the spirit of our profession, and where our principles should be both studied and observed, has presented itself to my mind again and again, until at length, thoroughly convinced of its utility and practicability, I have determined to lay it before those, who, like myself, have the interests of the young people by whom we are surrounded, and of the Society of which they must be the future supporters, warmly at heart.

The desirableness, then, of such an institution being supposed, we must next inquire as to the most efficient means of setting it on foot. Those which have presented themselves to me, are either individual enterprize, or, in case no one should be found willing to undertake such a responsibility, that the joint-stock system should be adopted. In either case, after a due consideration of the whole scheme, the first object would be the purchase of an estate, the erection of buildings, in all respects suitable for the purpose, and the appointment of a well-qualified superintendent, who, to a practical and scientific acquaintance with agriculture, should combine a true value for the principles of our Society, and a general habit of mind fitted for a post of such importance and responsibility. It may be left for future consideration whether the different branches of agriculture, or rather those arts and sciences, such as chemistry, mechanics, and animal and vegetable physiology, which are now brought to bear upon it, should not be taught by different individuals; this, of course, must depend on the extent of the establishment, and other circumstances. A certain age, say fifteen or sixteen, should be fixed; under which none should be received, as it would be desirable that a certain amount of bodily strength, and a good school education, should have been already acquired; the period of the stay at the institution to be regulated by circumstances, and left to the inclination of those concerned. A regular daily period of labour should be allotted, and certain hours for the study of all branches of knowledge bearing upon the subject in hand; allowing also a period for necessary relaxation, and that opportunity for retirement, which, in all communities especially, is so necessary and refreshing to the youthful pilgrim seting out on his heavenward journey.

Having thus given a slight sketch of a subject which has long occupied the attention of my mind, and in which I feel a deep, practical, and individual interest; with a clear understanding, I trust, that in such an undertaking it is of the first and most solemn importance that the one thing needful be kept uppermost—the whole begun and carried on in the fear of the Lord, with a single-hearted view to the maintenance of the Truth in its purity and simplicity, and to the temporal and eternal well-being of those who must ere long take the places which we shall be called upon to vacate, I leave the subject to the consideration of those for whom it may have an interest. And, hoping that if similar views to mine are entertained by any other Friend, they may be communicated through the medium of your pages, I remain, with love, your friend, A. B. C.

REPRESENTATIONS OF AMERICAN SLAVERY.

For THE BRITISH FRIEND.

WHEN Clarkson laboured, fifty years ago, for the suppression of the English slave trade, few of the publications against the traffic, which then appeared, made so powerful an impression on the popular sentiment of the nation as the engraved representation of a slave vessel, exhibiting the manner in which the unhappy victims were packed for the middle passage. The conception was at once formed, through the eyes to the *heart*, of their sufferings, without the slower, and, we may say, more imperfect deductions of reason and reflection.

We are gratified to learn, that a pictorial mode of information as truthful, and we wish it to be as effectual as that by Clarkson, is now exhibited, by a generous and enterprising American, named Irwin.

A panorama of the slave trade, and American slavery, is now in course of exhibition in Leicester Square, London, from drawings made by himself on the spot, representing scenes and personal incidents of which he was the sorrowful witness. The pictures form a series of views, and are accompanied by descriptive relations of the events they depict, of affecting interest to the feeling mind. One of these views represents the mansion of the great Washington, the father of American independence, in a state of ruinous decay; and near by is seen his tomb, utterly neglected—unfenced, and open to the beasts of the field. The estate is possessed by a descendant of the same name; the land is exhausted by slave culture, and yet the American people yearly pay their vows to liberty, by processions, drums, and banners, ringing of bells, and church-going.

Another scene represents his private visit to a negro, who, having several times endeavoured to gain his freedom, had been punished with having heavy irons put upon his legs. They had eaten into the flesh, and he was dying of the sores. The interview takes place in a cane brake, to avoid the notice of the master, when the sympathy and prayer of the *missionary* Irwin strengthened his sinking spirits to meet his end in a few days afterwards. We must mention one more:—A slave and his wife are on their exodus from the South towards Canada, their land of promise; but, exhausted by fatigue, exposure, and hunger, the woman lies down to die.

From the forest tree,
A branch reached he,
And he stirred up the solid soil;
And he laboured in haste,
Lest his strength should waste,
Ere he finished his gloomy toil.
With his famine-shrunk hands
He scooped the sands,
And he laid her beneath the sod;
While his spirit flew,
Through the boundless blue,
In sighs to the white man's God.'

There are other scenes which might be mentioned, but we hope that many readers of *The British Friend* will see them for themselves.

W—
W—.

EXCLUSION OF WEAPONS OF WAR FROM THE GREAT EXHIBITION OF 1851.

(*From the* ART JOURNAL, *June* 1850.)

THE GREAT EXHIBITION: WEAPONS OF WARFARE.

RESPECTED FRIEND,—Wouldst thou kindly spare me the needful space for a practical hint to those who will have the arrangement of the great exhibition?

From one end of the kingdom to the other, and, I doubt not, throughout the whole civilized world, this vast "exhibition of the industry of all nations" has been welcomed as a real international boon. In fact, all parties—prince, peer, prelate, and peasant—point to this industrial jubilee as a great "practical Peace Congress." They hail it as calculated to animate the visitors with more friendly feelings towards each other, and thus promote, in a collateral, but most effectual manner, the brotherhood of nations—as bringing together into harmonious concord the various nations of the world, and withdrawing the attention from that feeling of international jealousy which leads to sanguinary wars—as a means of promoting that intercommunication of knowledge which will increase our respective powers of adding to the comfort of our fellow-creatures—as a plan of industrial and inventive competition which may, at least for a time, engage all nations to abandon the struggle of warfare for a peaceful and civilizing emulation in the works of industry and art. And I think I am safe in assuming that the *art* of war is less accordant with the "end and aim" of the Art Journal than is the *art* of peace.

But it is not needful, by further extracts, to show that the elements of international discord have "neither part nor lot in this matter;" and are to hold no place in this amicable exhibition of amicable international rivalry. I must, however, make two brief quotations from the admirable speech of the Prince Albert. A contemporary journal referring to this, and to the various speeches throughout the country, has well observed: —"Many of them are such decidedly peace speeches, that they might have been delivered at the annual meeting of the Peace Society, bating an occasional sarcasm, which the orators think it decorous and genteel to drop in passing upon the principles and labours of that institution. No such sneering allusions, however, fell from the lips of Prince Albert, in the beautiful speech which he delivered at the Mansion House, at the dinner recently given by the first Magistrate of the city of London, to the Mayors of the principal towns in the United Kingdom." The Prince observes:—"Nobody who has paid any attention to the particular features of our present era, will doubt for a moment that we are living at a period of most wonderful transition, which tends rapidly to accomplish that great end to which indeed all history points—*the realization of the unity of mankind;* not a unity which breaks down the limits, and levels the peculiar characteristics of the different nations of the earth, but rather a unity, the result and product of those very national varieties and antagonistic qualities." And again:—"I confidently hope that the first impression which the view of this vast collection will produce upon the spectator, will be that of deep thankfulness to the Almighty for the blessings which he has bestowed upon us already here below; and the second, the conviction that they can only be realized in proportion to the help which we are prepared to render to each other; therefore only by peace, love, and ready assistance, not only between individuals, but between the nations of the earth."

It will, doubtless, be universally admitted that, in a temple expressly dedicated to the demon of discord, the sword, and the tomahawk, the spear, the musket, and the bayonet, bombshells, cannons, and scalping knives would hold a meet companionship. The presiding genius of the temple would shed over them "his selectest influence" And, were the "end and aim" of this coming exhibition, not the unity, be the *disunity* of mankind, the admission of implements of war would be specially appropriate. Now, to some minds (would that they were more in number) it is equally apparent that in an exhibition, the design of which is the peace, and amity, and unity of nations, the admission of weapons of war will be singularly inappropriate; as incongruous as in the supposititious *disunity* Exhibition would be the display of the calumet, or the flag of truce, or the dove and its olive leaf, or other similar

emblem; or those implements of peace, the ploughshare and the pruning hook, into which the word of prophecy has declared that the sword and the spear shall one day be transmuted.

I therefore venture to suggest, with a solemnity due to the occasion, and in words, I hope, of befitting deference, but with the emphasis of a full conviction of the propriety and congruity of the proposal, that *no weapon of international warfare shall be admitted* into the coming Exhibition, one great aim of which is allowed to be the promotion of international union, brotherhood, and peace. Such an exclusion would indeed gladden the hearts of thousands, who rejoice in believing that the number does increase of those who have a growing faith in the power of moral force; and in the subduing efficacy of Christian principle. It has recently been declared, by no mean political authority, that opinions are stronger than armies: and statesmen, men of renown, have not concealed their conviction that the venerable classic adage, *Si vis pacem, para bellum*, is more renowned for its antiquity than for its political sapiency.

Earnestly desiring that these convictions may more and more prevail on the earth; and that the nations professing Christianity may, in the exercise of "peace, love, and ready assistance to each other," give evidence of their faith by their works, and thus hasten forward the sure progress of that blissful era, when, in the anticipatory language of the poet:—

"The warrior's name would be a name abhorred;
And every nation that should lift again
Its hand against a brother, on its forehead
Would bear for evermore the curse of Cain;"

I am, thy sincere friend,

5th Month, 1850. M. C. J.

GRAVE STONES.

For THE BRITISH FRIEND.

JOHN CHURCHMAN very clearly exhibits the peculiar views of Friends on this subject. We quote an instance. It appears that while John Churchman and John Browning were travelling near Chesapeake Bay, their attention was drawn to some posts, near which stood a tobacco house, in which George Fox preached; being the first meeting he held in that place. Great love and veneration for the memory of George Fox, induced John Browning to turn aside and ride to them. After sitting a while in solemn silence, he returned more quickly than he went. John inquired of him what he saw among those old posts. His answer was significant and severe:—"'I would not have missed of what I saw for five pounds; for I saw the ROOT and GROUNDS of idolatry. Before I went, I thought perhaps I might have felt some secret virtue in the place where George Fox had stood and preached, whom I believe to have been a good man; but whilst I stood there, I was secretly informed that if George was a good man, he was in heaven, and not there; and virtue is not to be communicated by dead things, whether posts, earth, or curious pictures, but by the power of God, who is the fountain of living virtue.' A lesson which, if rightly learned, would wean from the worship of images and adoration of relics."—*Journal*, p. 66; Dublin, 1781.

John Churchman refers again to this worthy man, John Browning, and it has especial reference to "Grave Stones." His widow gave J. C. his dying request:—"'When I am dead, bury me by my father and mother, in the graveyard belonging to our family; and thou knowest I put a large grave stone at my father's grave, and there is one ready for my mother's grave, which I did not put there, because I began to think they were more for grandeur than service. I sent for them from England (not at the request of my father), they are mine; and now I have a full testimony against such formal tokens of respect; therefore, when I am buried, inform them what my will is, and desire their help to take the grave stone from my father's grave, and carry it out of the yard, that it may be brought home; and lay one in one hearth, and the other in the other hearth of this new house;'* which she promised him to observe, and [she] told me she had complied therewith."—*Ibid.*, pp. 68, 69. W.

Poetry.

LINES ADDRESSED TO A SISTER,

On her bringing home a Cowslip from between the graves of Isaac and Mary Pennington, in the Burial Ground adjoining Jordans Meeting House, near High Wycombe.

Was there ought sacred in the ground
Where erst thy feet have trod?
Did marble monuments around,
By artist's aid, the praise resound
Of those beneath its sod?

Did costly urn or vases tell
Of might, or fame, or worthy deed?
Inform thee of each narrow cell;
Each tenant there; so wisely, well—
Recounting all his meed?

It was not so; but thou didst there
Read certain names engraven deep—
Names needing not the sculptor's care;
Their living works their praise declare;
Their friends their records keep.

On memory's page, from sire to son,
Their names' safe resting place is found;
And how, when each the race had run,
And all concerns on earth were done,
They slumbered in that ground.

That ground in which this flow'ret bloomed,
A simple flower, I heed it not,
Save only that 'tis hence assumed,
It seems to speak of those entombed,
Who must not be forgot.

But chief for those it grew between,
Be this poor record kept;
An early flower, of modest mein;
Aptest similitude is seen
Of those that near it slept.

The holy man! his partner too!
Partners of more than earthly ties;
If hence reminded, we review
Their paths, and thus the right pursue,
This cowslip is a prize. G.

NEARER TO THEE.

Nearer, my God, to thee—
Nearer to thee!
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to thee—
Nearer to thee!

Though like a wanderer—
The sun gone down,
Darkness comes over me,
My rest a stone:
Yet in my dreams I'd be
Nearer, my God, to thee—
Nearer to thee!

There let the way appear
Steps unto heaven;
All that thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to thee—
Nearer to thee!

---

* "He had built a new brick house, and the hearths [were] not fully laid."

Then with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to thee—
Nearer to thee!

Or if, on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly—
Still all my song shall be,
Nearer, my God, to thee—
Nearer to thee! SARAH ADAMS.

ON THE SHORTNESS OF TIME.

[In the following admonitions upon the right use of time it will be perceived that the poem is written on the text prefixed, and that the first line of each stanza is borrowed from it.]

"Behold, alas! our days we spend;
How vain they be, how soon they end."

BEHOLD,
How short a span
Was long enough of old
To measure out the life of man:
In those well-temper'd days, the time was then
Survey'd, cast up, and found but threescore years and ten.

ALAS!
And what is that?
They come, and slide, and pass,
Before my pen can tell thee what.
The posts of Time are swift, which having run
Their seven short stages o'er, their short-liv'd task is done.

OUR DAYS
Begun, we lend
To sleep, to antic plays
And toys, until the first stage end;
Twelve waning moons, twice five times told, we give
To unrecover'd life; we rather breathe than live!

WE SPEND
A ten years' breath
Before we apprehend
What 'tis to live, or fear a death;
Our childish dreams are fill'd with painted joys,
Which please our sense a while, and waking prove but toys.

HOW VAIN
And wretched is
Poor man, that doth remain
A slave to such a state as this!
His days are short at longest, few at most;
They are but bad at best; yet lavish'd out, or lost.

THEY BE
The secret springs
That make our minutes flee
On wheels more swift than eagle's wings!
Our life's a clock, and every gasp of breath
Breathes forth a warning grief, till Time shall strike a death.

HOW SOON
Our new-born light
Attains to full-ag'd noon!
And this, how soon to gray-hair'd night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee so fast.

THEY END
When scarce begun;
And ere we apprehend
That we begin to live, our life is done.
Man, count thy days, and if they fly too fast
For thy dull thoughts to count, count every day thy last.

SOW THY SEED.

Sow thy seed, there is need, never be weary,
Morning and evening withhold not thine hand;
By the side of all waters let Faith and Hope cheer thee,
Where the blessing may rest is not thine to command.

Do thy best, leave the rest, while the day serveth,—
Night will assuredly overtake noon;
Work with thy brother while he thine arm nerveth,
Without him, or *for* him, if holding back soon.

On the earth, must have birth,—though to mere reason,
Unequal the contest with evil may prove,
When of trial and conflict endured the dark season,—
All that shall blossom and bear fruit above:

As the grain, oft in pain, doubt, care, and sadness,
The husbandman needs must commit to the soil,
Long to struggle with darkness and death, if in gladness
He may hope e'er to reap the new harvest from toil.

All brave men, labour then,—once having yielded
The hand to the plough, look not back on the past;
In the inward and onward, Faith, day by day, wielded,
Only can win the true substance at last.

Sow thy seed, there is need, never mind sorrow,
Disappointment is not what it seems to thee now;
Tears, if but touched by one heavenly ray, borrow
A glory that spans all,—the bright promised bow! B.

A CHURCH.

A BAND of faithful men,
Met for God's worship in an upper room,
Or canopied by midnight starry dome,
On hillside or lone glen,
To hear the counsels of His holy Word,
Pledged to each other, and their common Lord.

These, few as they may be,
Compose a church, such as, in pristine age,
Defied the tyrant's zeal, the bigot's rage;
For where but two or three,
Whatever place, in faith's communion meet,
There, with Christ's presence, is a church complete.

E. P. F.

Reviews.

LIFE AND DEATH IN IRELAND, as witnessed in 1849. By SPENCER T. HALL. Manchester: J. T. PARKES. London: SIMPKIN, MARSHALL, and Co. Pp. 90.

THERE is much useful information in this Work, besides interesting descriptions of what the Author witnessed in his rambles and cabin calls.

HYMNS AND MEDITATIONS. By A. L. W. London: C. GILPIN. 1849. Pp. 49.

THE subjects of these Hymns are chiefly texts from Scripture; the versification is, for the most part, good, and may be read to edification.

PEACE LYRICS. By H. G. ADAMS. London: C. GILPIN. Manchester: W. IRWIN. Newcastle: T. P. BURKAS. 1850. Pp. 62.

CONTAINING many stirring sentiments worthy of the widest diffusion.

THE WORKING MAN'S FRIEND AND FAMILY INSTRUCTOR. London: JOHN CASSELL, 335, Strand.

WE regret not having been able earlier to notice this little weekly periodical. It is so cheap—only a penny a number—and contains so much for the money of truly valuable information for the special use of the working classes, that we cannot but hope they may extensively avail themselves of such a "Friend" and "Instructor."

Those having to employ any description of operatives, could not better consult their own interest, than by encouraging the circulation of *The Working Man's Friend.* We are aware there are many honourable exceptions; but as a class, and we have had very considerable opportunities for observation, the operatives stand greatly in need of elevation in their language, habits, and ideas; for there is no connection between handicraft, or even the most laborious occupations, with vulgarity, intemperance, and the debasing tendencies by which it is accompanied.

THE DOMESTIC ECONOMIST; and Adviser in every Branch of the Family Establishment. London: W. S. Orr and Co., Amen Corner, Paternoster Row.

Like the preceding, this is another very useful periodical, of a somewhat higher class, and for a wider sphere. It contains much that every one would be the better for knowing, as well as much that is essential for family comfort, and compatible with economy.

A MEMOIR of the LIFE, TRAVELS, and GOSPEL LABOURS of GEORGE FOX, an eminent Minister of the Society of Friends. London: Edward Marsh, 84, Houndsditch. 1850. 8vo, Pp. 390.

This is the most portable Memoir of "our honourable Elder" we remember to have met with. It is a reprint from the American edition, and, withal, is very neatly got up. Such a volume is remarkably suited for putting into the hands of inquiring persons; as well as admirably adapted for presenting to youth. The introduction extends to 80 pages, and contains many excellent observations, which have afforded us great pleasure in the perusal. We have, therefore, much satisfaction in recommending this Work to the notice of Friends generally, and trust it will become extensively known and appreciated.

A TRIBUTE TO THE MEMORY OF THOMAS MAW. By his Widow. London: C. Gilpin. 1850. Pp. 51.

This dear Friend was highly esteemed and valued in the circle of his acquaintance. He was in the station of Elder, and appears to have been not more remarkable for the soundness of his judgment than for amiability of manners. The extracts from his letters and papers have afforded us especial pleasure; his views, in relation both to Christian doctrine and practice, savouring much of the good old way trodden by our primitive Friends. On this ground, we can but wish the Memoir may meet with general perusal and acceptance in the Society.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.—Report of the Proceedings at a Conference of First-day School Teachers, held at Manchester, on the 24th, 25th, and 26th of 12th Month, 1849. Bristol: James Ackland, Dolphin Street.

We recommend this Pamphlet to all those who feel an interest in the success of Friends' First-day Schools. We have been much interested in its perusal, and it is pleasing to observe, amid the general desire for promoting the efficiency of these Schools, the care which appears to prevail among the Teachers, that they may be conducted in accordance with the consistent upholding of those gospel doctrines in which, as a Christian people, Friends have ever most surely believed.

How to Disarm an Enemy.—It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of these little creatures, when they have occasion to hive bees, or to take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution, and opposition, from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, and patience; and the most spiteful enemy will be disappointed in his endeavours to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or what is far better, the honey with which he comes in contact will neutralize his gall; the coals of forgiving love will dissolve his hatred, and the good returned for evil will overcome evil with good.—*Golden Rule.*

Births.

Third Month, 1850.

7th. Mary, wife of Richard Boyes, of Bradford Moor, grocer, a son; who was named Richard.

Fifth Month, 1850.

1st. At Belfast, Rebecca, wife of George O'Brien, a son; who was named William.

20th. Mary Ann, wife of Daniel Tuke, of Horton Road, Bradford, Yorkshire, grocer, a daughter; who was named Sarah.

25th. Sarah, wife of Benjamin Dickinson, of Rheban, county Kildare, a daughter.

Sixth Month, 1850.

21st. At Rake Lane, West Derby, near Liverpool, Elizabeth, wife of James Haworth Midgley, a daughter; who was named Mary Ann.

Marriages.

Fourth Month, 1850.

18th. At Ballitore, county Kildare, Ireland, William Wright, of the township of Pickering, York county, Canada West, to Mary Wright, of Carlow.

Fifth Month, 1850.

13th. At Paddock, near Huddersfield, Edward Pennock, of Scarborough, to Elizabeth, only daughter of Richard and Margaret Wormall, of Mould Green, near Huddersfield.

Sixth Month, 1850.

5th. At Carlow, John Hodgkin, of Bruce Grove, Tottenham, county of Middlesex, to Elizabeth, daughter of the late Joshua Haughton, of Knockarda, county Carlow.

18th. At Bristol, Samuel John White, son of the late William White, of Waterford, to Marianne, third daughter of the late Samuel Harwood, of Barton Hill, near Bristol.

... At Milverton, John Henry Payne, son of Jonathan Payne, of Taunton, to Sarah, eldest daughter of Walter Palmer, of Long Sutton, Somerset.

20th. At Worcester, Richard D. Catchpool, of Reading, to Sarah, daughter of the late John Bradley, jun., of Worcester.

25th. At Bristol, James, eldest son of John and Eliza Tyler, of Reading, to Ellen, eldest daughter of Charles Gurney, of Bristol.

Deaths.

Fourth Month, 1850.

25th. At the house of her son-in-law, Edward Mould, of Gildersome, aged 70, Ellen Green, widow of the late David Green, of Leeds.

Fifth Month, 1850.

4th. Deborah Reynolds, of Rochester, aged 75.

10th. Samuel Jones, Singleton Street, London, aged 39.

12th. At the house of her nephew, James Shannon, Ballygunner, near Waterford, aged about 88, Sarah Tackaberry, widow of the late William Tackaberry.

20th. At Southtown, near Yarmouth, in her 78th year, Ann Fuller, relict of the late John Fuller.

23d. At Lisburn, Joseph Black, aged 22.

This promising young man was teacher at Friends' Provincial School, near Lisburn. After the duties of the day were over, he went to batne with another young Friend, and was drowned. His untimely death is much regretted by all who knew him.

30th. At Somerton, aged about eight months, Louisa, daughter of Edward and Susan Mary Welsh.

Sixth Month, 1850.

1st. John Allison, of Durham.

... At Bristol, Sarah Allen, aged 77.

3d. At Cheltenham, John Hull, late of Uxbridge, in his 56th year.

9th. At Folkstone, Kent, aged 76, Elizabeth Jacobs, relict of the late Jacob Jacobs, of that place.

16th. Near Bridgewater, Thomas Clark, aged 91; a minister.

Contemplate the great scenes of nature, and accustom yourselves to connect them with the perfections of God. All vast and immeasurable objects are fitted to impress the soul with awe. The mountain, which rises above the neighbouring hills, and hides its head in the sky; the sounding, unfathomed, boundless deep; the expanse of heaven, where, above, and around, no limit checks the wondering eye; these objects fill and elevate the mind — they produce a solemn frame of spirit, which accords with the sentiment of religion.

TO CORRESPONDENTS.

T.W., jun.—Obliged by his communication, but too late for use last month. He will find a portion of it in this No.

J.E.; J.R.; and I.W.—Their communications are under consideration.

R.H.—His papers shall have attention, and that as early as possible.

E.D.H.—Too late.

J.T.—His communication was anticipated, as he would see in our report of the Yearly Meeting.

A Friend in Jamaica is referred to our standing notice to Contributors.

J.P.—We regret to say his packet has not yet come to hand.

F.A.C.—His letter is in type, and will appear next month.

Received this month—Alphonso Barbo: or, The Punishment of Death; Irwin's Edition of Barclay's Apology; Memoirs of Richard and Elizabeth Shackleton; Madden's Island of Cuba; Life of George Noscoe; Walkest thou Charitably; An Apology for the Pledge; Adams' Peace Lyrics; Hints on Temper; Wesleyan Review, No. 2; The Prisoner's Friend, for 3d, 4th, and 5th Months; Post Magazine, of 11th ult.; Darlington and Stockton Times, of 18th; Weekly News, of 25th; Weekly Chronicle, of 26th; Christian Times, of 24th; Carlisle Journal, of 30th; Working Man's Friend, Supplementary Number, for 5th Month; Fifteenth Report of Belfast Society for Preventing Cruelty to Animals; Report of Visitors of Lunatic Asylum for North and East Ridings of Yorkshire; Report, &c. of Aborigines' Protection Society; Colonial Intelligencer, No. 26; two copies Darlington and Stockton Times of the 22d ult.; Circular of Peace Congress Committee; and Thurnam on Insanity.

Also, G.W.T., per J.S.L.; S.B.; J.H.; R.C.; G.P.; H.B.; R.B.; W.B.; J.E.; W.L.G.; J.H.; M.M.; W.M'N.; F.M.; J.B.; W.W.; A.W.; B.W.; G.D.; S.H.; J.M.; H.C; J.F.; E.G.; W.H.B.; R.J.; E.W.; G.S.; E.B.; R.W.; S.M. and Co.; H.H.; W.N.; J.S.; J.T.; T.B.; and W.G.

☞ Many articles delayed from press of matter.

To Contributors.—No Communication of any kind is ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

To Agents.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands two days before the end of each month.

SPECIAL NOTICE

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

Scale of Advertising Charges.

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A further allowance on *continued* Advertisements, in proportion to the number of insertions.

Parties remitting direct, may do so by Post-office Order, or in Postage Stamps.

Advertisements.

FRIENDS' EDUCATIONAL SOCIETY.

A MEETING of the FRIENDS of this ASSOCIATION is intended to be held at ACKWORTH, on Sixth-day, the 5th of 7th Month, at Nine o'clock in the Forenoon.

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.

THE THIRD ANNUAL MEETING of the above ASSOCIATION is intended to be held at Ackworth, on Fifth-day evening, the 1th of 7th Month, 1850.

(*For the Committee,*) J. S. FRY, *Sec.*

Bristol, 6th Month, 1850.

PARTIAL BOARD and LODGING for a Young MAN or Two in a Friend's family, about half an hour's walk from the City.

Address, J.A.C., Hannah Cottage's, 4, Commercial Road, Peckham.

A SITUATION WANTED as COMPANION to an INVALID or ELDERLY FRIEND, or as HOUSEKEEPER.

Apply to A. H., 54, Broomfields, Deptford, Kent.

A FRIEND who is engaged in Superintending the Domestic Affairs of a Family, and Teaching the younger Children, wishes to undertake a similar SITUATION.

Address, E. Y., care of W. and R. Smeal, Gallowgate, Glasgow.

WANTED, by a Young Woman, who has just completed her Apprenticeship in one of our Public Schools, a SITUATION as TEACHER, either in a School or Private Family.

For information, apply to Charles Barnard, Brookfield, near Wigton.

APARTMENTS, or LODGING, and Partial or Entire BOARD, in a Friend's Family, in Islington, two miles from the City and several professional institutions, and convenient for omnibuses.

Address, R. H., 37, Theberton Street, Islington.

TO WHOLESALE DRYSALTERS, GROCERS, OIL AND TALLOW MERCHANTS, &c.

WANTED, by a Young Married Man accustomed to Travelling, Age Twenty-four, an ENGAGEMENT, with either of the above, or TRAVELLER, or GENERAL WAREHOUSEMAN and CLERK.

For Reference, &c., address, William Metcalfe, 22, Stanley Street, Cheetham, Manchester.

JANE, BARBARA, and ELIZABETH PROCTER'S BOARDING SCHOOL, DARLINGTON, for the DAUGHTERS of FRIENDS.

Terms:—Fifty Guineas per annum.

Forty Guineas for those under twelve years of age.

This includes the usual English Education, the French and German Languages, Drawing, the use of Books, Drawing Materials, Stationery, and Washing.

Latin, Greek, and Italian, Four Guineas each per annum.

Efficient masters are engaged. French taught conversationally and grammatically by a resident in the family, who has lived several years in Paris.

Vacations—Six weeks in summer, and three weeks in winter. Three months' notice required previous to the removal of a Pupil.

The School to be RE-OPENED 8th Month, 2d.

NO EXTRAS.

Darlington, 6th Month, 25th, 1850.

JOHN SHEPHERD, Trunk, Portmanteau, and Carpet Bag Manufacturer, Cabinet-Maker and Furnishing Undertaker, 90, Bishopsgate Street Within, London. *Established 71 years.*

Ladies' Portmanteaus and Dress Trunks, with Trays; Mahogany and Leather Writing Desks, &c. Patentee and Manufacturer of Brass and Iron Bedsteads. The original inventor of the Improved Derby Chair, so essential to invalids.

INTERMENTS conducted with attention and punctuality, and at prices considerably less than that usually charged for Friends' Funerals.

Orders to be sent to 90, Bishopsgate Street Within.

WINDERMERE.

FRIENDS visiting Windermere are respectfully invited to inspect the beautiful Collection of Minerals in the possession of Joseph Wood, Temperance Hotel, Bowness; who has, also, several first-rate Boats to Let. For parties, this mode of conveyance is the most economical, and possesses the advantage of having an experienced guide, well able to give the best information of the locality. Collectors of Ferns and Shells can have the situations pointed out where the most rare ones are found. A Boat will leave Bowness Bay every First-day morning, at Nine o'clock, for the landing to Colthouse Meeting.

JAMES BAKER, Linen and Woollen Draper, Parliament Street, York, is in immediate WANT of a Clever Active YOUTH, as an APPRENTICE.

TO WOOLLEN DRAPERS AND OUTFITTERS.

TO be DISPOSED of, in a good Market Town in the West of England, a BUSINESS in the above line, capable of great improvement. The Stock, which is small, and mostly in good condition, to be taken at a Valuation. The Premises are capacious, and at a Mod rate Rent.

Further particulars may be had of Silvanus Stephens, Bridport.

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THE chief obstacle to the general adoption of Life Assurance is, *the fear of not being able to keep up the* contributions, and the objection that although the depositor may live to old age, he can never obtain the money himself.

To meet these difficulties, the following plan has been adopted; by which any sum, from £25 to £2000, may be secured, payable at once, in case of death, or at any future period, if alive:—

For £100, at Death, or at Age 60, if alive.

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21	2 5 0	27	2 16 0	31	3 5 2	44	6 4 6
22	2 7 0	28	2 18 2	35	3 17 4	55	6 11 9

Prospectuses and Reports sent free to any address.

Theodore Compton, *Secretary.*

SCOTTISH INSTITUTION, EDINBURGH.

HANNAH and MARIA HEATH are desirous of obtaining from Six to Ten BOARDERS (the Daughters of Friends), who may be attending the Scottish Institution during the ensuing Session.

N.B.—Particulars may be obtained, and Prospectuses of the Institution, by reference to the following Friends:—Sarah Thomas Southall, Birmingham; Sarah John Wigham, Salisbury Road, Edinburgh; Mary J. Grace, Queen Square, Bristol; Mary C. Sturge, Birmingham; Eliza Backhouse, Greenside House Edinburgh; Edmund Robinson, Warrington; or of H. and M. Heath, 19, West Circus Place, Edinburgh.

BAYLEY HALL, HERTFORD.

PREPARATORY SCHOOL for the SONS of FRIENDS, conducted by M. A. Bayes and Daughters.

Terms:—

Board and Instruction in the usual Branches of a Liberal English Education—

Under Nine Years of Age, . . . 25 Guineas per Annum.
Above that Age, ... 30 „ „

Extras:—

Latin, French, German, and Drawing. . . . } each 2 Guineas per Annum.
Washing, ... from 2 to 3 Guineas per Annum.

Each Pupil is requested to bring six Towels, a Dessert and Tea Spoon.

A Vacation of Four Weeks in the Winter, and of Five Weeks in the Summer.

A Quarter's notice is required previous to the removal of a Pupil.

The present Vacation will terminate on the 23d of 7th Month.

SCHOOL AT BEVERLEY LODGE, COLCHESTER.

EDMUND W. WATTS informs his friends that this SCHOOL will RE-OPEN on the 29th of 7th Month.

There are VACANCIES for Two or Three Pupils.

JANE ODDIE and DAUGHTER inform their Friends that their SCHOOL, which has now closed for the Summer Vacation, will RE-OPEN on the 1st of 8th Month, 1850.

For Board and Instruction in the usual Branches of an English Education and Needlework:—

Boarders above Nine Years of Age, 30 Guineas per Annum.
Weekly „ „ 26 „ „
Boarders under Nine Years of Age, 25 „ „
Weekly „ „ 22 „ „
French and Drawing, each, . . . 2 „ „
Washing, ... 3 „ „

The Languages and Drawing, by Masters, on the usual terms.

A Vacation of Six Weeks in Summer and Two in Winter.

6th Month, 20th 1850.
Sea Bank Avenue, North Egremont, near Liverpool.

MARY MASON'S BOARDING SCHOOL for the DAUGHTERS of FRIENDS, Southend House, Croydon.

Terms:—

Pupils above Twelve years of Age, 35 Guineas per annum.
Pupils under Twelve years of Age, 30 „ „ „

The Course of Instruction comprises the usual branches of a Liberal Education, including Natural Philosophy, and Natural History in its various departments.

Drawing and Languages taught, by approved Masters, on the usual terms.

URBAN LODGE, OXFORD STREET, CHELTENHAM.

PREPARATORY BOARDING SCHOOL for the SONS of FRIENDS, conducted by Hannah Maria Matthews, with efficient assistance in the Educational department.

H. M. M. gratefully acknowledges the kind encouragement and approbation she has hitherto received; and informs Friends that she has removed to the above desirable and commodious premises, in order to accommodate the increasing number of her pupils.

The situation is open and salubrious, and every requisite is afforded for the health and recreation of the children.

Terms—24 Guineas per annum. Washing, 2 Guineas per annum.

Latin, French, and Drawing, each 2 Guineas extra.

The School will re-open on the 29th instant.

EDUCATIONAL ESTABLISHMENT

FOR THE DAUGHTERS OF FRIENDS,

UPPER CLAPTON, MIDDLESEX.

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CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. VIII. GLASGOW, 8TH MONTH, 1ST, 1850. VOL. VIII.

WEALTH CONSIDERED IN RELATION TO CHRISTIAN PRINCIPLE.

(*Continued from page* 162.)

Those who are disposed to be honest with their fellow-men, and to their God, have, then, the faculty of reason to guide them—a light which, under Providence, will clearly show them many important duties; and if they will not act up to this light, how can they lay claim to a superior light? But we have, for our further instruction, the Scriptures of truth; by which we are informed of the position which we occupy, and of the principles which ought to regulate our conduct. They teach us, that any disparity which may be permitted in our outward circumstances, is not on account of our degrees of importance in the Divine sight, but that we should exercise our various capabilities as stewards of the Creator's bounties—that we should love our fellow-creatures as ourselves, and do to them as we would wish, if the circumstances were reversed, to be done unto us. With these unequivocal instructions, certainly all are without excuse; and our Saviour has declared, that he that rejecteth him, and receiveth not his words, shall, in the last day, be judged by the word that he hath spoken.[1]

Also, we are informed by the apostle Paul, that "the manifestation of the Spirit is given to every man to profit withal."[2] It behoves us, then, to see that we *do* profit by the measure of grace bestowed, whether it appear as an operative principle in the heart, or more directly, as an enlightener of the understanding.

Notwithstanding that this heavenly visitant may, in infinite condescension, be manifested as a reprover in the hearts of the children of disobedience; notwithstanding that, under peculiar individual circumstances, it may assume its more obviously supernatural character as a Divine Instructor; we have no right to lay claim to such manifestations, so long as we continue in a state of negligence with respect to *obvious* duties. Those individuals who, so far from embracing, with grateful alacrity, the privileges conferred upon them, entertain a degree of unwillingness to close in with the opportunities of usefulness which lie before them, cannot expect an increase of light bestowed, or even the long continuance with them of that degree of clearness of perception to which they have attained; and although they may, by the force of education, and the fears of an hereafter, manage to keep in a state of sensitiveness the faculty of conscience, on the same principle as that which prevails in the exercise of our other natural faculties, and may even mistake this sensitiveness for an evidence that they are still alive, in a spiritual sense, they may find, in the end, that they have deceived themselves in a matter of vital importance;[3] that they have built their house upon the sand, which fails them in the day of trial;[4] that, for their neglect of obvious duties, they have been permitted to bring upon themselves strong delusion, believing a lie.[5] How prone, indeed, is man to commit this fatal error! How often do those who imagine themselves wise, become insnared in their own craftiness![6] Whilst they believe their understanding to be sound, and their deductions incontrovertible, they reason upon false premises; and thus their rational faculties, instead of enlightening them, do but strengthen them in error. Their spiritual eye becomes dim. They cease to perceive that high standard which Christianity holds up to its true disciples. Looking to their fellow-professors as a pattern, they make void the laws of God through the notions and traditions of men. Worldly ambition is allowed a place in their heart. An accumulation of temporal things appears to them so essential, that, for the sake of these, they withhold themselves from fulfilling the duties of their stewardship towards the poor and needy; sparing only a comparatively small portion of their possessions, instead of holding all they have at the service of God, for the good of the human family. Thus, aiming to serve two masters, they forfeit their acceptance with the only one worthy of their allegiance.

The lesson of perfection was hard to the rich young man, who inquired of Jesus what he should do to inherit eternal life. He was willing to persuade himself that he had fulfilled the requisition of the commandment, to love our neighbour as ourselves. But when the Saviour applied it to his case, in reference to his wealth, "he went away sorrowful, for he had great possessions."[7] The consequent declarations of our Saviour claim our weighty and impartial consideration: "How hardly shall they that have riches enter into

[1] John xii. 48. [2] 1 Cor. xii. 7. [3] Prov. xiv. 12. [4] Matt. vii. 26. [5] 2 Thess. ii. 10—12. [6] 1 Cor. iii. 19. [7] Matt. xix. 22.

the kingdom of heaven!"[8] This seems to indicate the difficulty which such experience in making the required sacrifice. Yet the requirement appears to be imperative; for although it may, in peculiar cases, be allowable for individuals possessed of a considerable amount of property, to retain it under their own power as *stewards* of the gifts of God; yet, if they are unfaithful to the fact that they are *but* as stewards—if they regard the property as their own, and keep it for their own use and security, and for the security of their families, to uphold them in a station above the common lot of man, it is evident that they are out of the faith. These, then, come under the imputation of personally rich, and surely a stronger denunciation against such, than that of the Saviour himself, cannot be given. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven."[9] So clear and explicit was this last declaration, that the disciples were astonished beyond measure, and began to query, not (as some would) the truth of the assertion, but the possibility of making the requisite sacrifice—"Who, then, can be saved?" But their Divine Instructor directed them to that grace which is able to regenerate the affections, and cause those things to be possible, which to man, in his natural state, are impossible. "The things," said He, "which are impossible with men, are possible with God."[1] The language of our Saviour on this instructive occasion appears to be unequivocal; harmonizing, as it does, with other passages of Scripture bearing on the same subject. What is more strongly reprobated by Christ and his apostles than the love of riches? "Lay not up for yourselves treasures on earth;"[2] "The love of money is the root of all evil;"[3] "Sell that ye have, and give alms;"[4] are amongst the passages which at once present themselves to my mind. Paul declares that a covetous man is an idolater, and that he hath *no* inheritance in the kingdom of Christ and of God.[5] Yet man, led into disbelief by his own corrupt propensities, would fain persuade himself that it is not so intended. Thus many a high professor of religion wanders on the barren mountains of unbelief, deceiving both himself and others. Having persisted in one reservation, his religious progress is at a stand; or rather, he has degenerated into a state of lifeless formality, drawing nigh to God with his mouth, or in profession, whilst his heart goeth after his covetousness. Continued reservation of duty is continued disobedience; whether in many points, or in only one. It sears the conscience, and blinds the understanding; not only to a perception of the truth, but even to a sense of danger.

It will not avail the advocates for individual wealth to adduce examples of eminent men in the early ages of the world. It should be borne in mind, that the property of these individuals was generally of such a nature as to require extensive industrial establishments, and thus to confer on the possessors the authority and responsibilities of public characters; administering to the necessities of the people, and, by their superior wisdom, promoting the general order. In the rude ages to which we are adverting, some such means of organizing societies appears to have been needful; and it was conferring a benefit on the human race to turn the unimpropriated tracts of land to good account; by rearing, on an extensive scale, such animals as would be generally useful. We do not find that these eminent patriarchs gave way to selfish indulgences, or that they considered themselves exempted, by their possessions, from the common duties of life. Indeed, with respect to those men who are held up as worthy of our imitation, it is manifest that they felt their responsibility, as public agents, rather than as proprietors of what they possessed. How far it may be lawful for individuals to retain in their own power any great amount of property embarked in enterprises of public utility, I do not presume to determine. To their own master they must stand or fall. But if they look to such men as the above for their exemplars, let them honestly put to themselves the inquiry, Whether, even with the superior light of the gospel day, they come up to the standard? Take, for instance, the exemplary Job—of the workings of whose mind, perhaps, a more circumstantial record is preserved, than of any other of these individuals. With what consciousness of rectitude did he even imprecate a judgment upon himself; *if he had dared to regard, and to use as his own*, the possessions of which he appeared, in the sight of men, to be the lawful proprietor! *if he had withheld the poor from their desire, or caused the eyes of the widow to fail; if he had eaten his morsel alone, and the fatherless had not eaten thereof; if he had seen any perish for want of clothing, or any poor without covering:* for, as he alleges, destruction from God was a terror to him, and, by reason of His highness, he durst not endure. *To make gold his hope, or to rejoice because his wealth was great, he regarded as blasphemy against the Most High.* His intuitive perception of the evil of personal wealth induced him to look upon it in an awful light; and he evidently entertained a full conviction that it was inconsistent with true religion, and offensive in the sight of God; therefore did he exercise himself, with the most anxious solicitude, to fulfil the duties devolving upon him, as a father to the poor, and as a prince among the people.[6]

But with regard to any instance adduced from the Old Testament, it may be remarked, that the Mosaic law prohibited the receiving of usury or interest among the Israelites; not as a type or shadow, but purely on moral grounds, to prevent the oppression of persons in straitened circumstances.[7] Now this prohibition, if thoroughly carried out, would cut off the means of living in a state of affluence without being personally engaged in business. To have made wealth available to its possessors, they must themselves have occupied that wealth; for the letting of property at a certain rent, as compensation for the principal invested, would

[8] Luke xviii. 24. [9] Matt. xix. 24; Mark x. 25; Luke xviii. 25.
[1] Luke xviii. 27. [2] Matt. vi. 19. [3] 1 Tim. vi. 10.
[4] Luke xii. 33. [5] Eph. v. 5.

[6] Job xxxi. That Abraham also stood in the place of a parent to those persons over whom his property gave him authority, may be inferred from the testimony of him given by God himself, "For I know Abraham, that he will command his children and his household after him," &c. (Gen. xviii. 19.) Some idea of the extent of what was termed his household may be inferred from the account of his arming, on one occasion, 318 of his servants "born in his own house" (Gen. xiv. 14.)
[7] Lev. xxv. 36, 37; Deut. xxii. 19, 20.

be virtually receiving interest for that principal, and could not, therefore, be in accordance with the object which the law was intended to promote. Now, we are taught to believe, that not one jot or tittle of the moral law was designed to fail or become inoperative, in consequence of the introduction of Christianity, excepting only so far as the spirituality of the latter would influence its disciples to fulfil the requisitions of the former, on principles emanating from Divine grace in the heart. Hence, whereas Moses gave sundry specific directions with regard to the duties of individuals towards each other, these duties, under the gospel dispensation, are included in the comprehensive requisition, to love our neighbour as ourselves. The virtual application of this law of love appears to have been enjoined by John the Baptist, when, in answer to the people's inquiry, What they should do? he replied, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."[8] This, we may remember, was preliminary to the introduction of the gospel dispensation; and may we not fairly infer that it is an essential preliminary to true spirituality in the hearts of Christian believers of the present day?

Moreover, we have no right to look to the example of any man, however high his profession, and however estimable his character in many respects may be, if that example has a tendency to lead us into disobedience to the law of God. How do *we* know the workings of another man's conscience? How do we know that the individual to whom we are looking is not actuated by motives the very reverse of what would influence us in making him our exemplar? Possibly we may be seeking to promote our own aggrandizement, or, in some way or other, our own private views—may be gratifying our selfish propensities—aspiring to some unhallowed object, whilst *he* may be pursuing the path of duty with feelings of the utmost self-renunciation. Possibly the seemingly inconsistent part of his conduct may be permitted to appear to us in a partial light, for the purpose of testing our allegiance to *Him* whom, in a religious sense, we are taught exclusively to serve. "Call no man your father upon the earth, for one is your Father, which is in heaven; neither be ye called masters, for one is your Master, even Christ."[9] This clear and emphatic language must, I think, be decisive to every true Christian. We are not to be judged of another man's conscience.[1] Each one must examine his own foundation—must be fully persuaded in his own mind.[2]

Regarding ourselves then as stewards over the gifts of Providence, it is not unreasonable to suppose that there may, very properly, be considerable disparity in the amount of our temporal possessions, according to the line of service which each of us, respectively, is designed to occupy. The determination of our individual position in society requires a guide superior to our natural faculties; and the religious professor who refuses to test his proceedings by true Christian principle, and to submit to the convictions which, immediately, or instrumentally, may be made upon his conscience, will probably find, with increasing years, an increasing attachment to those things to which he has sacrificed his principles, whilst his religion will become more a matter of formality and less one of affection. Is not such an one deliberately walking out of the true faith, and consequently yielding himself a servant to unrighteousness? For how can that be of faith which is of man's own choosing, in opposition to the expressed will of God? and if it is not of faith, we are assured it is sin.[3]

Anxiety to place our children in comfortable circumstances will not justify our endeavours to make for them greater provision than is consistent with Christian moderation. It is our duty to walk not by sight, but by living practical faith;[4] and that faith would lead us to observe the proper medium, without desiring for our children a degree of elevation which Providence has not designed them to occupy. And let it not be forgotten, that exemption from the necessity to labour for subsistence is not the natural state of man; and, therefore, without special Divine ordination, it cannot be either commendable or profitable. To cherish regard for the welfare of our near relatives is certainly a duty; but, like other natural endowments, this regard must be made subservient to Christian principle. Of itself it is not a redeeming quality, and it may be possessed by persons who are in a state of alienation from God. Look at the character of the rich man, as portrayed in the parable by our Saviour. Though he had been neglectful of the wants of the poor, he is represented, even "in hell," as interceding for his near relatives.[5] The character given of this unhappy being is doubtless recorded for our instruction; and should teach us not to rely on our own merit, in consideration of any amiable qualities with which we may be naturally favoured. These are gifts of Providence, for which we are accountable. They can be appropriated to good purposes, or perverted to evil ones. Nothing less, on our part, than obedience to Divine grace operating in the heart—and surely nothing less than submission to the manifested will of God (so far as we have the means of knowing what that will is), as recorded for our instruction—will render us acceptable in his sight.

Are there any who have continued for years in the profession of Christianity, but have not realized that spirituality which we have reason to believe ought to be realized by a life of faith? Let such look well to their foundation, and to their former steppings. Possibly they may have neglected those duties which, resting on the essential principles of true religion, required no specific instructions to point them out. Possibly they may not have been faithful in the unrighteous mammon, and therefore have no claim to be intrusted with the true riches.[6] Possibly they may not have been sincerely endeavouring to dedicate all their endowments, and all their possessions, to the line of service which lay before them[7]—may not have looked with a single eye to the glory of God, and the welfare of their fellow-man; but, setting at nought the Divine prohibitions respecting the love of the world and the accumulation of wealth, have been aiming at their

[8] Luke iii. 11.
[9] Matt. xxiii. 9, 10. [1] 1 Cor. x. 29. [2] Rom. xiv. 5.
[3] Rom. xiv. 23. [4] 2 Cor. v. 7. [5] Luke xvi. 27.
[6] Luke xvi. 11. [7] Luke xiv. 33.

own aggrandizement. Whatever it may be which has hitherto hindered their progress, it is time to cast away every weight and every sin, however specious or apparently trivial, which may have beset them. Lukewarmness is offensive in the Divine sight,[8] and (spiritually) "he becometh poor that dealeth with a slack hand."[9] Although it is by grace that we are saved, and man of himself has nothing of which to boast; yet, to cherish in ourselves love to God and love to our fellow-man, is our bounden duty; and these principles must be productive of their legitimate fruits, or they will wither as a lifeless branch.[1] Possibly, by our efforts to preserve them alive in our own way, we may effect a compromise with our conscience, but we cannot effect one with God. We must earnestly, submissively, and perseveringly contend for salvation. We must strive, not in a desultory manner, but intensely, as if in a race, and fearful that we should not be the first at the goal. "So run that ye may obtain."[2]

SINCERITAS.

THE CHRISTIAN MINISTRY.

WE quote the following from the *Wiltshire Independent* of the 11th ult. Such occurrences afford striking evidence of the disadvantage of that dependence on the teachings of men, which deprives Christian professors of the opportunity of performing the great and indispensable duty of Divine worship, even *one* day in seven:—

"At Redcliffe Church, Bristol, on Sunday week, no minister appeared to perform the Divine service appropriated for that morning. After waiting for the attendance of the minister for a long time, the congregation separated, without having heard any service."

On reading the above, I felt sad that the absence of one fellow-mortal only should induce a congregation apparently to forego the duty, and to deprive themselves of the privilege, of worshipping their Maker, and thus, in conduct, saying, No priest, no prayer. Is there not cause to believe there must be something wrong in a system which thus produces the liability of having our attention placed more on the creature than on the Creator, on an occasion which concerns *all men individually?* and it behoves us to be very careful that we do not reject, or in any wise offer indignity to, the Head of his own Church, Christ Jesus, by unduly depending on man. The ancient injunction is, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. ii. 22. I desire that I may not be misunderstood by introducing this portion of Holy Scripture, as wishing to undervalue a pure, living gospel ministry. It is far otherwise. I view *this* ministry as a real blessing to the church, administered, not in the prescribed forms of man's contrivance, but under the renewed and sacred influence of required duty. Had the reflecting part of the assembly in question cherished feelings of secret devotion, as conveyed in the language of the Psalmist, "My soul, wait thou only upon God, for my expectation is from him," Ps. lxii. 5; and had they breathed unto the Father of mercies for the strengthening influence of his Holy Spirit, they might have separated under the assurance that acceptable worship could be performed without the intervention of man; thus experiencing the truth of the declaration of the Saviour to the woman of Samaria—"God is a Spirit, and they that worship him must worship him in spirit and in truth," John iv. 24; and thus they might have been refreshed even from the presence of the Lord himself, who will not give his glory to another, neither his praise to graven images. It is worthy of remembrance, that whilst man looketh on the outward appearance, the Lord looketh on the heart; and what a great blessing it is when we are brought into that state spoken of by the apostle to the Athenians, in which we are engaged to "seek the Lord, if haply we might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being," Acts xvii. 27, 28.

In conclusion, I would express my solicitude that the different denominations of professing Christians may not be satisfied with rendering lip service only to the "bounteous Giver of all good," both temporal and spiritual, but rather that all, of every name, may happily experience the benediction of the apostle—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ," 2 Thess. iii. 5.

W. G.

LIFE AND WRITINGS OF MAIMONIDES.

(*Continued from page* 134.)

THE reader who takes any interest in the following extracts from the יד החזקה (*Yad Hachazakah*), who wishes to arrive at a just appreciation of their value, and of the labours and character of their celebrated author, will cast himself back to the period at which they were written; and will endeavour to realize the circumstances of the age, together with the difficulties and dangers with which the preservation and pursuits of science and literature were at that time surrounded.

Before the invention of printing, books were scarce, bulky, and expensive; and those of reference especially inconvenient. From these, and other causes closely connected with the effects of desolating conquests, and particularly of those which assumed the character of religious wars, literature had decayed towards the latter part of the twelfth century, the period of the composition of this work, until its last dying embers were flickering only in a few convents and monasteries; or with here and there a remarkable man, whose name has been handed down as the possessor and preserver of a single copy or a precious fragment of some of our most valuable relics.

The Jews, among whom there was a remarkable succession of learned men, were almost the sole depositories of their sacred literature, as well as of the science and philosophy of that dark period; and to their deep and almost superstitiously scrupulous attachment to the former, are we instrumentally indebted for the preservation of the pure record of ancient Divine revelation. Even among them, "scattered and peeled" over the face of the earth as they were, the language of their Sacred Scriptures had long ceased to be vernacular; and the knowledge of their own laws, and of the immense mass of commentaries, which the learning and industry of their great doctors had accumulated, was vague and distorted, and inaccessible to the common mind.

It was at this period that Maimonides wrote, at the court of a foreign country, under a Mahometan conqueror and potentate, when that power seemed likely to overwhelm the civilization and literature, if not the religions of Europe. This first of his works is written in Rabbinical Hebrew, adapted to the changes of circumstances and ideas that had been introduced, and with the contractions of words and sentences that were then current. The remarkable qualification of Mai-

[8] Rev. iii. 16.
[1] John xv. 2.
[9] Prov. x. 4.
[2] 1 Cor. ix. 24.

monides was his extraordinary knowledge of Scripture, and the application thereof to the illustration and support of every part of his writings; which is always the reference and meaning of the constantly occurring phrase, "As it is said." His views and motives in undertaking this great work, which he seems to have looked upon as his high mission, will appear in the following epitome of the

INTRODUCTION,

Comprising a brief history of the compilation of the Jewish Mishna, and of the origin of the "Yad Hachazakah."*

"All the commandments which were given to Moses on Sinai were given in explanation; as it is said, 'And I will give thee tables of stone, and a law, and commandments,' Ex. xxiv. 12. This law is the written law, and the commandment is its explanation. And he commanded us to carry out the law according to the commandment; and it is this commandment which is called the oral law. Moses, our teacher, wrote all the law in his own handwriting before he died; and he gave a copy to every tribe, and one copy he placed in the ark for a witness; as it is said, 'Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee,' Deut. xxxi. 26. But the commandment, which is the explanation of the law, was not written, but was commanded to the elders, and to Joshua, and to all the rest of Israel; as it is said, 'What thing soever I command you, observe to do it,' Deut. xii. 32; and on this account it was called the oral law. Notwithstanding the oral law was not written, Moses our teacher taught all of it to the seventy elders, and to Eleazar, and to Phinehas, and to Joshua. These three received it from Moses; and Joshua his disciple taught it, and commanded by it. Joshua taught it all the days of his life orally, and many elders received it from him."

[Maimonides here details in full the names of those by whom the oral law is said to have been handed down from generation to generation, and which he traces regularly through Eli, Samuel, David, Elijah, Elisha, Isaiah, Daniel, the twelve minor prophets, and the rabbis that succeeded them, until the time of Rabbi Judah, who lived in the second century of the Christian era; and who is always called by Jewish writers, on account of his great distinction, רבינו הקדוש, *Rabenu Hakadosh*, "*Our holy Rabbi.*"]

"Our holy Rabbi compiled the Mishna; for from the days of Moses our teacher to our holy Rabbi, no one had made any compilation, but it had been taught publicly, along with the law, by word of mouth; and through all generations the head of the assembly of the elders, or the prophet of the time, wrote for himself what he remembered of the traditions he had heard from his teachers, and taught it orally in public; and thus each one wrote for himself, according to his ability to expound the law and the traditions which he had heard. * * * And this was the state of things until the time of our holy Rabbi, who collected all the traditions, and all the rules, and all the explanations, and all the commentaries which had been handed down from Moses our teacher, and which the elders had taught in every generation with the law, and from them all he compiled the book of the Mishna. * * * And why did our holy Rabbi do this, and not leave the matter as it was? Because he saw that the disciples were decreasing and disappearing; that fresh troubles were constantly occurring; and that the kingdoms of those who served stars and planets had spread in the world, and were becoming powerful; and that Israel was being rolled about and reduced to extremities. He made this compilation to place it in the hand of all, that it might be learnt with facility and not forgotten."

[Another detailed list is here given of the authors and titles of a multitude of books, written in explanation of the Laws and the Mishna, during the following centuries down to the time of Maimonides, together with a genealogical table up to Moses. He then proceeds:—]

"Now in this day, which is the eighth year after a hundred and a thousand since the destruction of the temple, and the four thousand nine hundred and thirty-seventh of the creation of the world, troubles have come with additional weight, and the hour is perilous for all, and the wisdom of our wise men is lost, and the understanding of our intelligent men is hidden, whereby the explanations of the traditions, and the answers which the sages compiled, have become difficult in our days, and but a very small number understand their meanings in a proper manner; and in order that it may not be necessary to read all the works that have been written, since they require extensive knowledge, and an intelligent mind, and much time, to learn from them the right way in things forbidden and allowed, and the rest of the precepts of the law, what they are —I, Moses the son of Maimon, the Spaniard, aroused myself; for I have leaned upon the Rock—blessed be He—and I have reflected on all these books, and have seen fit to compile the pure matters from all of them, concerning what is forbidden and what is allowed, what is unclean and what is clean, with the rest of the precepts of the law, in pure language and brief manner; so that the whole of the oral law might be learnt by heart by all, without perplexity and without hinderance. That one may not say, It is so and so; and another, It is so and so; but that the pure matters may be settled in the right way, which will be made plain from all the compilations and explanations that exist, from the days of our holy Rabbi till the present time; * * * that this work should be a collection of the whole oral law, containing the customs, decrees, and regulations which have existed from the days of Moses our teacher. * * * For this reason I have called this work משנה תורה (*Mishneh Torah—The Repetition of the Law*). Thus a man should read the written law first, and then he should read this, that from it he may learn the whole of the oral law; and there need be no necessity to read any other book besides them.

"I have thought it best to divide this work into sections, according to their bearing; and I have divided each section into chapters, according to their bearing; and every chapter I have divided into little paragraphs, in order that they may be committed to memory. These sections have each an individual bearing. Some of them relate to one commandment only, and concerning that commandment there may be many traditions, but their tendency is one. And some of them relate to many commandments, though those commandments will all of them have one tendency. On this account the work was divided according to the bearing, and not according to the number of the commandments, as will be explained to him who reads in it."

E. A. B.

6th Month, 19th, 1850.

* The tone and characteristics of the original are endeavoured to be faithfully preserved in the translation.

AFFLICTIONS, if we make a discreet use of them, are messengers of love from heaven to invite us thither.

THOSE who submit to the control of human laws, do well; but he who does the same thing from a regard to the principle of Truth in himself, does better; because it would not be different with him, if no such law existed.—*Dillwyn.*

ON ENGLISH GRAMMAR.

For THE BRITISH FRIEND.

No. II.

MY former essay treated of the various kinds of words, and gave their several definitions. We have now to treat of their application.

The object of all language is to ask a question or to answer one; to state a fact, make a request, or issue a command.

I have extended the definition of the purport of language to meet the views of others, not my own. "To ask a question or to answer one" seems to me to embrace all that is requisite, and that into this definition all the rest naturally resolve.

In the New Testament the expression is often used, "And he answered them," when no question was asked; the desire to be informed, however, being implied, and thus constructively "asking the question." And thus, every statement, from that of the simplest fact to that of the most elaborate relation, must be considered as "answering a question."

Again, from the same authority, we may adduce extracts for the illustration of the subject. "Declare unto us the parable of the tares of the field," say the disciples to their Master; and again we are told, "He answered and said unto them." The object of the language addressed to him, though attributed by us to the imperative mood, being unmistakeably that of "asking a question."

Thus the purpose of all language resolves itself into the two great divisions of "asking a question" or of "answering one;" and while the latter embraces the whole range of narrative, from the bare assertion of a fact to the ample relation of the historian, so the other embraces every form of requisition, from that of humble entreaty to that of imperative command—from the pious ejaculation, "Give us this day our daily bread," to the inhuman cry of "Crucify him, crucify him."

Were I therefore to argue from probabilities, I would assign to language, in its origin, only two moods—the indicative and the interrogative; nor, though facts may not appear to bear out my *a priori* reasoning to its full extent, am I altogether convinced of its incorrectness, when it is apparent how easily the imperative, constructively at least, resolves itself into an interrogative mood.

The Hebrew, the Greek, and the Latin, indeed, employ the indicative to "ask a question," as well as to "answer one." But do they do so? do they "ask a question?" They *do not.*

In oral language, the tone of the voice alone can designate the question where the indicative is employed; and a mark of interrogaton where the language is written.

Thus, the question, so called, put by Pilate to our Lord, was not, as we have translated it, "*Art thou* the King of the Jews," but, "*Thou art* the King of the Jews;" no doubt put interrogatively, but still translated incorrectly. As the question and answer stand in our translation, the latter is what it should not have been suffered to appear—a falsehood.

Here, again, we see the superiority of our own beautiful and philosophic language over those of antiquity. In English there can be no mistaking between a question and an answer. "Art thou the King of the Jews" could not be construed into an assertion; nor, "Thou art the King of the Jews," into an interrogatory. Even the note of interrogation itself is superfluous in our admirably constructed language, and is no doubt an impertinence grafted on it from the necessary practice of less perfect tongues.

The Spanish, and some other modern languages, follow the Latin and Greek, partially at least, in the use of the indicative for interrogation, without any change of form to indicate it in speaking. In writing, however, the Spanish indicates the question, not only by the usual mark at the end, but by another preceding it. As I have before observed, the English requires none.

That classification which I would, from analogy, assign to the moods of verbs in the original language, is thus realized in our own. The interrogative is with us a distinct mood altogether from the indicative; different in principle, different in formation; yet so simple, that no exertion of memory seems necessary to retain the distinction; it is uniform, and so natural, that it is not easy to believe that in any language it could have ever been otherwise, did not our acquaintance with them prove the reverse.

Indeed I am almost tempted to conclude, that the imperative mood of every language is an abridgement of the interrogative. I have adduced some proofs tending to this conclusion; and, as the emotions of the mind which gave rise to the interjection, interrupt the regular formation of the indicative, so the earnestness of entreaty, or the petulance of authority, has interrupted that of the interrogative, and converted, by abridging it, into that which we term the imperative mood.

For the purpose of either "asking a question" or "answering one," several words are requisite. Those words so formed are termed a sentence. Sentences are of two kinds—simple and compound. A simple sentence consists of one single proposition; a compound sentence of more than one.

These, again, appear to me to admit of a distinction. The simple sentence may be either absolute or modified. "I proceed to London," is a simple and absolute sentence; but, "I proceed to London, I expect, to-morrow," appears to me a simple sentence, though a modified one.

I would, therefore, be inclined to extend the limitation assigned by Murray to the simple sentence, of having only one subject and one finite verb, and allow that sentence to be simple which united several verbs in the same noun, or several nouns in the same action. Is not the following a simple sentence—"The Duke of A—— is about to plant, drain, and otherwise improve his extensive estates in the Highlands?" or this, "Thomas, William, Henry, and George, have arranged to proceed together to the Continent?" The simplicity of the proposition remaining in both cases, the simplicity of the sentence appears to me to remain.

A sentence containing but one actor, and expressive of but one action, should be enunciated without any pause.

In written language, which is the representative of oral, such sentence should appear without any punctuation.

Where more actors than one in the sentence, or more actions, though with but one actor, they should be enclosed by commas, so as to reduce the sentence to its simplest form, by bringing the noun into immediate communication with its verb.

All parenthetical or explanatory matter should be similarly cut off from the essential portion of the sentence. Attention to this principle will give facility in expressing the most complex sentence with clearness.

A combination of sentences must be governed in their punctuation by the nature of their connection with, or dependence on each other.

The province of grammar is assumed not to extend beyond the formation of the sentence.

The connection of sentences is assigned generally to the office of logic.

I believe, however, it will be found that the mode of

combining, as well as constructing sentences, cannot very safely be taken out of the hands of the former, and that a neglect of grammatical precision in this respect may lead to the most illogical conclusions, and subject to the imputation of fallacy, an art that ought to be as certain in its deductions as those of mathematical truth itself.

We shall now proceed to fill up this general sketch by entering on the consideration of the several parts of speech we have assigned to the English language, and in assigning them to the English, I would say, assign them to all.

On the Article.—I have excluded the article as a distinct part of speech or class of words; I shall offer a few reasons for my doing so.

On the general principles which I have adopted, no separate class of words can exist in any one language that is not common to all. But the Latin has no article. The Greek has but one; and this one is called the definite article, answering to our *the*.

So here is a "class of words" of which the Latin knows nothing, and of which the Greek offers but one solitary specimen. Now let us see how this specimen answers its character of defining. I turn to the New Testament, Matt. i. 1, "*The* book of *the* generation of Jesus Christ, *the* son of David, *the* son of Abraham." How have we this in the Greek? "Ὁ Βίβλος," &c.? By no means; but "Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ." Not an article used in the whole verse, in which we have four.

Let us now turn to the Hebrew. In Daniel iii. 25, we have in the Hebrew בר־אלהין—(*Bar-Elohin*). In the authorized version we translate this, "*the* Son of God;" other translators make it "*a* Son of the gods"—a very different signification.

Here again, in precision of expression, we see the superiority of our own tongue over both the Greek and the Hebrew, and precision of expression is one step towards correctness of thought.

But though the Hebrew and Greek were clear and exact in the appropriation of the article, so called, and though it were adopted by the Latin, I should equally deny it a place as a separate class of words. Take Murray's definition of it—"An article is a word prefixed to substantives to point them out, and to show how far their signification extends." And what does this do more than "qualify the noun," which is the definition I have given of its office.

A, an, any, are probably the same word in their origin that they often are in signification. *Many, some, few*, are words of similar character. If the former be articles so, must the latter; and if *the* be a definitive article, I do not see how we can refuse to put *this* and *that* in the same class of words.

The illustration of the articles, as given by Murray, and, as I believe, borrowed from Lowth, for I write from Murray, appears to me unworthy of them. It is not the difference between saying, "Thou art *the* man," and, "Thou art *a* man," that constituted the difference of their effects, but the context to which the *the* referred. Let us separate them from the context, and we shall find the difference not so considerable as represented. Let us suppose David covering his sin in his bosom, and pleasing himself with the idea that it was concealed. In such circumstances, should Nathan address him at once—"Thou art *a* man of hypocrisy, adultery, and blood," would the charge be materially aggravated by exchanging the indefinite for the definite article? I should think not.

But my present purpose is, not to dispute their relative merits, but to place them both in that class of words to which they properly do belong—the adjective or adnoun.

R. H.

MEMOIR OF WILLIAM RICKMAN.

(*Continued from page 168.*)

Rochester, 12*th Month*, 10*th*, 1815.—It is pleasant [to hear] that thou art recovering, and to believe that [thy illness] though afflicting, has been a profitable dispensation, tending to humble the mind. I fully believe the gracious design of the Father of mercies, in all his chastisements, is to bring his children nearer unto himself, who is infinite in purity and holiness, "Whom the Lord loveth, he chasteneth;" and it matters not in what way he lays his hand upon them, so that his chastening has the desired effect, weaning us from everything of self, and strengthening our faith in his arm of omnipotence, and our love to him and his cause. This, I trust, has been thy favoured experience under thy late affliction. The state of my mind, of late, has been far from joyous; I have often had to mourn on my own account—grovelling as it were in the earth now in advanced age, with but little strength to rise above it. O! that those who are young, and those who have attained to the meridian of life, may duly consider, and, whilst favoured with health of body and strength of mind, devote their all to the best of causes; that so, if permitted to see many days, they may be comforted in looking back on a well spent life, and reap in measure the happy effects thereof here in time, in a peaceful, serene old age. Alas! too few are sufficiently mindful of these things. The world and the things of the world appear to engross by far the greater part of their time and attention, notwithstanding, as thou remarkest, the abundant labour that has been bestowed upon us. But it is not for us to look too much at these things, but labour to do the best we can, and leave the effect to Him who orders all things after the counsel of his own will, and will reward all according to their works. He is graciously pleased at times to renew the extension of his unmerited goodness in our solemn assemblies, as well as in more private opportunities, and thereby to revive the drooping mind.

Rochester, 2*d Month*, 22*d*, 1816.—Thou seest we are mercifully cared for, poor and unworthy as we are of the labours of love bestowed upon us. O! that these continued labours may not prove ineffectual, but be a means of weaning us more and more from the things of time, and quickening our desires after the one thing needful.

8*th Month*, 21*st*, 1816.—As thou hast expressed a desire to know how I fared in my late journey,* I am free to say, with, I trust, a degree of humble thankfulness to the Author of all good, that although I left home poor and empty, not knowing of any outward companion, either by sea or land, yet not without a degree of faith that the needful would be supplied, if favoured to keep near that power which alone can supply all our need. And so I found it, even beyond what I had any reason to expect; insomuch that my return to my family and friends was in the enjoyment of peace, and under a sense of Divine favour, graciously extended for my preservation thus far, both outwardly and inwardly, by sea and by land. I was cordially received at Guernsey by our Friends and friendly people, of whom there is a considerable number. They steadily attend our meetings, a sincere, honest-hearted people, to whom I felt my heart nearly united, both in meetings and in going from house to house; several of them could neither speak nor understand much English.

Rochester, 2*d Month*, 18*th*, 1818.—I seem to have but little wherewith to pay my debts in the epistolary way. The state of my mind, for some time past, has been such as to make silence more desirable than the

* To the Western Counties and Channel Islands.

exercise of my pen in this way, therefore I have written no more than I could well help. With respect to the weighty concern* alluded to in thine, having, as thou observest, cast my burden on the church, I have felt, and continue to feel, comfortably relieved by having thus far done what I fully believed to be required of me; and I have been comforted in the persuasion, that Friends of our Monthly Meeting, in the several opportunities which have since occurred for considering the important subject, have been suitably impressed therewith, and have honestly endeavoured to come to a right decision. The result has been the appointment of a few Friends to prepare a certificate. How it may turn in the succeeding stages, remains uncertain; and I hope I am preserved from much, if any anxiety as to the event, be it as it may. It is pleasant to find that I have the sympathy of my friends at and near home, as well as of some further off; though I do not expect nor even desire to receive many testimonials thereof, in the present stage of the concern. One, however, I have received, which was a cordial to my mind, coming, as it did, altogether unexpected.

4th Month, 5th, 1818.—Having at times felt an inclination to pay one more visit to my relations and friends in Sussex, and to attend their Quarterly Meeting, and feeling a degree of faith comparable to a grain of mustard seed, although accompanied with many fears, I ventured to leave home. I know not when I have derived more comfort from the society of my friends, than on this occasion, which was after a season of deep conflict. I have hereby been convinced that through all which I have of late experienced, I have been favoured to retain one mark of discipleship —that of love to the brethren. I do sincerely desire that everything, as respects myself, may be brought to the true light. The Quarterly Meeting at Brighton was large and much favoured; the Monthly Meeting, held the day following, was a solemn season.

New York, *1st Month, 30th*, 1819.—It is a comfort to me to find, that under the many discouragements which have fallen to thy lot, on account of the low state of things in our poor little quarter, thy mind is preserved in humble trust and confidence in that Divine arm of power, which, though unseen, works in the hearts of his obedient children, to the honour and exaltation of his great name; and this I trust will continue to be the experience of the faithful, as faith and patience are happily abode in. I may tell thee, my dear friend, that I have not been without my dippings and provings, since my lot has been cast in this land, particularly of late, having now been for about five weeks engaged in the arduous service of visiting the families of Friends in this large city. I have had sittings in about 150 families, and it is probable there are 100 more to visit. I sincerely desire that the little flock and family in our quarter may be strengthened and encouraged to hold on their way, remembering that "the foundation standeth sure."

Pine Grove, West Jersey, *5th Month, 8th*, 1819. —I wish to notice that part of thy letter which relates to the low state of things in our poor little quarter. Although at this distance from you, and closely occupied with what falls to my lot in passing along through this land, accompanied with many fears, under a sense of my own great weakness, I say, notwithstanding these things, I have felt my mind drawn into sympathy and fellow-feeling with the few rightly concerned in your Monthly Meeting and in ours; and though I may agree with thee that the little prospect there seems to be of a revival is discouraging, yet as the few burden bearers are made willing to suffer and grow up in humility and singleness of heart to do the best they can under existing circumstances, these will not fail to receive the sweet reward of peace, be the event what it may; and after a long and dark night—it is said the darkest part of the night is a little before the dawn of day—light may spring up, even in poor Kent, and that by ways and means of which we, poor short-sighted creatures, know but little. Let us then live in hope. It was pleasant to hear that ——— was added to our little select meeting; I hope rightly so. May she —may I and all who are engaged in the awful work of the ministry—be preserved in deep humility, careful to minister in the ability which God alone gives; then will the church be edified, and the mourners in our Zion comforted. I had nearly 170 sittings in the families of Friends at New York, and, although very sensible of my own weakness, was favoured to get through without feeling much if any condemnation.

Alexandria, *seven miles from Washington, 10th Month, 2d*, 1819.—I have met with some trials, both mental and corporeal, but through all have been mercifully preserved hitherto; and though often greatly fatigued, my health has in general been good; it is so at this time, and my mind, though poor, is for the most part peaceful, having no cause to believe but that I am in my proper allotment. And although I trust I am sensible it is little that I can do, who am one of the least, if not the most unworthy that ever crossed the mighty ocean on this service, which I have in much simplicity and great weakness been engaged in, yet I have a comfortable hope that what I have already experienced, and what may be yet to come, in the accomplishment thereof, will tend to my own refinement and purification, and thus to a preparation for my final change; and if so, I shall have cause to be humbly thankful to the Great Preserver of men, who has hitherto supported me, and enabled me to go through it thus far. I attended the meetings here yesterday, and had cause to mourn on account of the great departure from that simplicity, which was so conspicuous in our highly-favoured society in the morning of our day, and which has been preserved by a faithful remnant down to the present time. I was enabled to relieve my mind, and felt the reward of peace.

Nine Partners, *3d Month, 5th*, 1820.—The journey into Canada to attend the Half Year's Meeting there, has been attended with some trying circumstances both to body and mind; yet my companion Joseph Everingham, and myself, have had cause to acknowledge, that we have been helped beyond our expectation, or what our friends could reasonably expect, my age considered, and the difficulty of travelling, from the great abundance of snow, far exceeding what has been usual in this country, said to be as much as from five to seven feet deep on a level in some places. I have several times, whilst riding on the road, comfortably remembered those excellent lines of Addison—

> "How are thy servants blessed, O Lord!
> How sure is their defence!
> Eternal wisdom is their guide,
> Their help Omnipotence."

Dover, *1st Month, 21st*, 1826.—I am thankful that we have been enabled to get on thus far satisfactorily to ourselves, and I am willing to hope it has been so to our friends. Great things it is not for us to expect; but low as things are, we have had renewed cause to believe, in going from place to place, and from house to house, that a gracious visitation is again extended to divers amongst us; and may it prove availing, saith my soul. May the dear youth in particular, be preserved in humility, in watchfulness unto prayer, faithfully given up unto all the Lord's acquirings; and then I am encouraged to believe that there are of this class who will be brought forward in the Lord's time, and

* Religious visit to America.

be made instrumental in advancing the cause of truth and righteousness.

From W. R. to A. R.—2d Month, 20th, 1826.—I sensibly and painfully feel my own imperfections, and I trust am at times humbled under them, and see the necessity of going down as into the washing pool, in order that I may be cleansed from the defilements of flesh and spirit. The Lord's fire is yet in Zion, and his furnace in Jerusalem; and he is graciously pleased thereby, to purge the sons of Levi, those who are employed about the altar, and at times engaged in handling the holy things. I desire not only to pass through the furnace again and again, but also to remain therein until all the dross and tin, with the reprobate silver, are purged away by the spirit of judgment and of burning. I hope I am not speaking of things too high for me, or of what I have not had, through infinite mercy and goodness, some experience, and am even now in some measure sensible of; and should this be continued, and the furnace become heated still more than it has been wont to be, I desire to be preserved in patience to bear it the appointed time; assuredly believing it is all in mercy, adorable mercy and loving kindness, and graciously intended for the redemption of that part which is to live for ever; that so I may be enabled to sing of mercy and of judgment, and to say with the royal Psalmist, "Thy rod and thy staff, they comfort me." And truly were it not for the "rod," I had not experienced the "staff," but had long since been numbered with the dead, instead of being preserved to this time, a monument of the Lord's mercy, and enabled at times to declare unto others what the Lord hath done for my soul. And O! how I long, my dear ———, that amidst the various laudable engagements with which thou art occupied, thou mayest above all be concerned to know this great work of the soul's salvation, through sanctification of the Spirit, to be going forward. It is of a humbling nature, and, as it is submitted to, qualifies for every service, civil and religious, which may be called for at our hands. So wilt thou become useful in thy day and generation, and at the winding up of time here, through the merits of our dear Redeemer, and the sanctifying operation of the Holy Spirit, be prepared for an inheritance with the saints in light. That we may meet there, never more to separate, is the fervent breathing of my spirit.

Jersey, *7th Month, 26th*, 1826.—We were detained, owing to unfavourable wind, and had thus an opportunity of attending the Meeting once more on Fourth-day. It was well attended, some not in membership coming three miles, who had reason to expect that we were gone. It proved the most comfortable meeting we had on the island. I was truly thankful that I was favoured to be there, and I can but think it was in the ordering of best wisdom, although the detention was trying to nature; indeed, I think I may say, that I never was more sensible of the preserving, sustaining hand of Divine Providence, helping my infirmities and affording fresh supplies, thereby enabling me to go through the arduous service before me, and leading through untrodden paths in going from house to house, than in this visit thus far. I have enjoyed a good state of health, and greater kindness I think I never experienced, or greater reluctance on the part of our Friends to part with us. But this I desire not to impute to anything in me, a poor weak creature, but to Him who is perfect in goodness.

Liverpool, *1st Month, 9th*, 1827.—When the morning came, which was the time proposed for our sailing for Dublin, I felt very uneasy at the prospect of going then. My kind hostess, F. Thompson, did not perceive much cause for discouragement, but advised my attending to my own feelings. My companion, accordingly, went to the captain of the steam-packet, to put off our going. The wind, which was ahead, increased much during the day, and F. T. said she thought I felt what was coming, as well as what was [present]. I have been thus particular, believing the impression which I was favoured to feel was in mercy to me, a poor feeble creature, from a higher source than my own natural feelings.*

Dublin, *1st Month, 22d*, 1827.—When this day's work is accomplished, we shall have been occupied one week in visiting families—an arduous engagement. We have been favoured to perform about fifty-six visits, which is, I conclude, about one-third of the whole number. Arduous as the work has appeared, certainly we have no cause to complain; merciful help has hitherto been afforded, so that, if the question were asked, Has there been any lack? it might be answered in the negative. I hope I do not say this boastingly, but under a grateful sense of Divine goodness, manifested to a poor, weak, unworthy instrument.

Caher Abbey, near Clonmell, *4th Month, 20th*, 1827.—As I had expressed a desire of seeing the young Friends together, a meeting was appointed for that purpose. As the time drew near, I felt very low, but was mercifully helped, and enabled to hand forth, in my small way, what appeared to be required. The meeting was fully attended by the youth of both sexes, of whom there is a large number, and ended comfortably, for which, and all other mercies, I desire to be duly thankful.

Caher Abbey, *4th Month, 27th*, 1827.—An appointed meeting at Limerick was well attended by Friends, of whom there appeared to be a considerable increase in number since I was there before (now nearly eighteen years ago), and, I think, in religious weight likewise. J. M. H. told me that it had become a general practice among Friends of Limerick, who are nearly all in business, to shut up their shops in order to attend their week-day meetings; and it does not appear that any loss has resulted from the practice, nor do I believe ever will, when it is adopted in a right mind, and accompanied with a consistent conduct in other respects. I believe Truth would lead to this sacrifice, if fully yielded to and obeyed, in a far more general way than is seen at present. The late Samuel Alexander, who was a large shopkeeper, first set the example. He was a valuable Friend, much beloved, and has left a good savour behind him.

From W. R. to A. R.—5th Month, 1829.—I think I can truly say, I was never desirous of seeking great things, or this world's riches for ourselves, or our children; and most assuredly we have had overwhelming proofs of the baneful effects thereof in our Society, both as to parents and children; [the latter] brought up, in many instances, in idleness and effeminacy, puffed up in their minds above the simplicity that is in the Truth, and unfit for the common useful occupations of life, unmindful of the Divine precept of the great Master, "Seek first the kingdom of heaven, and all things needful will be added thereunto." This holy injunction does not, however, militate against a prudent and industrious care, under the Divine blessing, to provide for the comfortable support of these bodies. "We have hitherto been so bountifully and mercifully provided for, that it would surely be ungrateful to mistrust or fear improperly." I quote this passage from thy note, because it is cause of rejoicing to my heart, and likewise affords instruction. Another part of thy note I am willing to advert to, which is, that a fear has operated forcibly on thy mind, of not doing all thou ought to do for the children, viewing the responsibility which is attached to thy station as awfully important.

* See W. R.'s religious visit to Friends in Ireland in 1827; *British Friend*, vol. viii. p. 107.

Herein I think I can unite with thee; and although I can freely acknowledge my own short-comings in this particular, yet this ought not to discourage [us from using] our honest endeavours to do the best we can for the real substantial good of the dear children committed to our care; and, in order to promote this, I know of no better way—seeing that of ourselves we are poor weak creatures, not able to keep alive our own souls—than to seek more and more fervently to live near the Divine principle of truth in our own minds, from day to day; that so, living, moving, and acting under the influence thereof, it may have a leavening effect on their minds, and reach the Divine witness [there]. I believe this is more wanting in the generality of schools than outward learning.

4th Month, 1st, 1834.—Some of my friends here seem unwilling to trust me to go far from home, without some one younger than myself to accompany me. It manifests their tender care of a nearly worn-out old man, who, although increasingly sensible of his own utter incapacity, in his own strength, of administering anything that is good to his friends, by mixing with them, is yet desirous of receiving a little additional strength by so doing. This he has ofttimes been favoured to experience, in the society of his friends, not having wholly lost the previous badge of discipleship, the love of the brethren. And O that this may more and more abound amongst us! This can only be by our abiding in the light, as testified by the apostle John; then shall we have fellowship one with another, and witness the blood, which is the life of the blessed Redeemer, cleansing from all sin.

8th Month, 29th, 1834.—I recollect, my dear friend, that thou gave me some reason to expect thou might be at our next Monthly Meeting; when, or before which, we should be pleased to see thee. I am aware [this visit to us] would take thee from thy own Monthly Meeting; but this, I believe, is allowable for such as thee and me, when a liberty is felt so to do, a liberty which Truth gives at times to its humble followers; and we can only be in one right place at a time. And, further, I think it is good and profitable for us, these low times, to attend to any little impression on our minds which we have reason to believe arises from something better than our own poor selves, pointing to a visit to our Friends in a neighbouring Monthly or Quarterly Meeting. By attending hereto, additional strength is ofttimes afforded, and love, pure love, to the brethren being the motive, the saying of the wise man is verified, both as respects visitors and visited—"As iron sharpeneth iron, so doth a man the countenance of his friend." I have often found it so, when I have gone from home very poor. And this reminds me of what dear J. K. once said to me on seeing me come into their select Quarterly Meeting, viz., "Here's William come to get a morsel of bread"—he was not mistaken, nor was I disappointed; but was much favoured with that in my own mind, which was far better than words. I had no thought of running on thus when I began, but if it should afford thee any encouragement, I shall not regret it. Shouldst thou decline going into Essex, I cannot say how it may be with me, as my children do not readily consent to my going by myself, knowing that I am a poor thing, nearly worn out. This I am sensible of myself, but am willing to make use of what little bodily strength I have in a good cause, and herein I feel strength renewed at times, beyond my own expectation, may I not say in humility, even as the eagle's.

(To be continued.)

To the Omnipotent, it is a little thing to save; but it is a great thing for us really to be willing to be saved.—*Dillwyn.*

FIRST ANNUAL REPORT OF FRIENDS' SCHOOLS, SPITALFIELDS, LONDON.

FOR THE YEAR ENDING 4TH OF 3D MONTH, 1850.

In presenting our first Annual Report, we have very gratefully to acknowledge the kind support and encouragement received from our friends since the establishment of the schools; and would express the hope that a judicious application of the pecuniary means placed at our disposal, and the exertions of those who have personally assisted in the schools, have already been instrumental in producing no small amount of good amongst the children who attend them.

In the statement of the accounts, it will be observed that a considerable outlay has been incurred in adapting the premises to our purpose; but when their size and the accommodation they afford are considered, they are held at a very moderate rental. It is not improbable that ere long an offer of purchase may be made us, when we hope a further appeal to the kindness of our friends will be liberally responded to.

The girls' school was established at the commencement of the present year, and is under the management of women Friends. It is held every First-day morning from nine to half-past ten o'clock.

The boys' Fifth-day evening school was opened about the same time. The boys in this school are taught mental arithmetic, geography, and other useful branches of education, to which it would be undesirable to devote any portion of First-day. Although the time has yet been short, we are gratified to be able to report a marked progress in the attainments of some of the boys, who manifest considerable interest in the instruction they receive. The lending library, of which the boys are eager to avail themselves, affords a rational and profitable mode of employment for some of their leisure hours. We hope to be favoured with further contributions of books to increase its usefulness.

We annex reports of the average attendance of boys at the First-day school during the past year, and also that at the Fifth-day evening and girls' First-day morning schools, since their commencement. It will be observed that there is a very considerable increase in the attendance of boys on First-day. This result we attribute to the establishment of the Fifth-day evening school, and especially to a more general system of visiting absentees at their own homes.

We therefore earnestly appeal to our young men Friends residing in the metropolis, to volunteer their co-operation with those already engaged in the work. The satisfaction experienced from being instrumental in effecting even a small portion of good, and the many objects of interest arising from intercourse with the intelligent, though neglected, class of children attending the schools, will, we believe, abundantly compensate for the small sacrifice with which this assistance would be accompanied.

The following is extracted from the report of the committee recently appointed to examine into the state of the schools:—"The good attendance of the teachers of the boys' school—the interest manifested by them in their undertaking—the order maintained in the school room—and the increased number of boys who attend—are very encouraging circumstances. The state of the evening school is equally satisfactory. A similar report may be made of the girls' school, which offers a pleasing and encouraging prospect for the future, both as regards the interest manifested by the young women who conduct it, and the number of girls in attendance."

As before remarked, we believe that the schools have been productive of good to the children who attend them, and desire that as their teachers endeavour

rightly to discharge this labour of love, they also may receive much benefit, and their efforts from year to year be abundantly and increasingly blessed.

Signed in and on behalf of a meeting of London Friends' First-day School Association, held 10th of 6th Month, 1850, ALFRED H. DYMOND.

GLOUCESTER FRIENDS' FIRST-DAY SCHOOL.

AT a General Meeting of the Subscribers and Visitors of the Friends' First-day School, Gloucester, for Poor Children, held the 15th of 3d Month, 1850,

The Report of the Committee, together with the Treasurer's Account, having been read,—Resolved, that the same be adopted, and that a sufficient number be printed and circulated among the Subscribers, and that the following Committee and Teachers be appointed for the present year, with power to add to their number:—Samuel Bowly, Jesse Sessions, Thomas Gates Darton, Edwin Sturge, William Henry Barrett, Richard Brown, Alfred Brown, Charles Brown, John Sully, John Bowden, and George F. Fox.

FOURTH REPORT OF THE COMMITTEE OF THE FRIENDS' FIRST-DAY SCHOOL, TO THE SUBSCRIBERS—1850.

The Committee regret that, from various causes, their Report should have been delayed so much beyond the period appointed by the Rules. This irregularity, however, does not extend to the management of the School intrusted to their oversight, which has been regularly continued and attended to during the past year.

The average attendance has scarcely varied at all from that given in our last Report, being, for the First-day Morning School, 30; and for the Afternoon, 44; while that of the Week-day Evening School has been 32.

The Clothing Club, of which mention was made in our last, has been continued very satisfactorily. The contributions from the children during the year amounted to £8, 8*s.* 4*d.*, and (with the addition of £1, 7*s.* 2*d.*, made on the same principle as before) clothes to the amount of £9, 18*s.* 6*d.* were distributed, greatly to the satisfaction of the children and their parents; and at a season of more than average inclemency, the effects of their gatherings were most beneficial, and encouraging to habits of providence.

The Committee must regret that, at present, the number of Teachers is much too small in proportion to the average attendance of Scholars, so that a greater burden is laid upon the few that attend than they can bear with satisfaction and comfort to themselves, or with benefit to the School; and, unless some means are taken to repair the deficiency, it is to be feared that the progress of the Scholars in learning and moral discipline will be seriously checked. It is, therefore, earnestly hoped that those interested in the School will turn their attention to this point, which is most important to its success.

The Treasurer's Report also loudly calls for the continued and increased support of those who wish well to this humble effort to benefit the children of our poorer neighbours. Here, as elsewhere, it may be truly said, that while the fields are white with a plenteous harvest, the labourers are few.

The Committee would earnestly plead for an increased subscription list, not merely to remove the balance against the School, but to give them a more certain income; that they may carry out those very necessary improvements in furtherance of the children's welfare, which they have been aiming at for some time. Any of the Teachers will gladly receive subscriptions, as well as the Finance Secretary. G. F. FOX.

GENERAL MEETING FOR WIGTON SCHOOL.

THE General Meeting of this Institution took place at Wigton, on the 27th of Sixth Month last, and was thought to be better attended than on some former occasions.

From the School Committee's Report, we are glad to find that, throughout the past year, the general health of the children has been good.

The number of children, on the boys' side, is steadily on the increase; that on the girls' side is smaller than usual, but this seems satisfactorily accounted for, from the frequent changes that have recently taken place in the management of this department of the Institution. The present arrangement, however, seems to work well; and its good effects are already apparent. There are, at present, twenty-seven boys and eighteen girls in the School; and four boys and six girls are stated to be on the list for admission. The Committee express their confidence in the good management of the officers of the Institution.

Committees were appointed, as usual, to examine the children in the various branches of school instruction, and into the state of the household department. These Committees reported the result of their labours to an adjournment of the Meeting, held the following afternoon. The Report of the Boys' Committee was, on the whole, very satisfactory. The great improvement in their writing, since last year, was the theme of general remark; and their proficiency in the other branches of their education was quite as great as could reasonably be looked for. Want of distinct articulation, and proper observance of the pauses in reading, were the chief defects pointed out by the Committee.

Considering the peculiarly disadvantageous circumstances under which the girls have recently been placed, the Report of their Examining Committee was such as to reflect credit on their Teachers.'

The Scriptural Examination of both boys and girls appeared to give general satisfaction to Friends; evincing that their Teachers are fully alive to the importance of the subject, as a branch of school education; and also of pointing out to the minds of the children, the sources from whence are derived those peculiar doctrines and practices which distinguish our Society from the rest of the Christian community.

This interesting Institution has, we believe, been a blessing to many of the present generation; and we look forward to its future operations with the hope of its yet more extended usefulness.

THE HOLY SCRIPTURES AND THE WORD.—In the Letters of the late Jonathan Hutchinson, the following excellent observations occur in a letter to Peter Bedford, dated 8th Month, 15th, 1834:—"I still decidedly think there is a plain difference between the Sacred Writings, highly as I value them, and the Spirit that gave them forth, and but for which they never would have been; I am therefore solicitous, perhaps almost to tenacity, that what appears to me to be an important and proper distinction should be preserved. And further, as there are so many appropriate appellations by which the Holy Scriptures may be designated, without the least disparagement of their excellence and superiority to all other writings, it would be a matter of deep regret, if, by assuming a title which *they nowhere claim for themselves*, a single mind should be diverted from a due seeking after, and attention unto, that inspeaking Word nigh in the heart, which is able to save the soul."—Page 356.

"'Tis Grace alone, we by experience find,
Imparts instruction to the attentive mind;
Convicts of error, and reproves for sin—
And what these are, it manifests within."

Knowles.

AGENTS IN LONDON.

JACOB POST, Islington.
WILLIAM GRAY, at 50, Eastcheap.
P. I. BUTLER, 29, Liverpool Street, City.
E. D. HAYWARD, 190, Great Dover Road, Borough.

THE BRITISH FRIEND.

GLASGOW, 8TH MONTH, 1ST, 1850.

NOTICES OF MINISTERS TRAVELLING.—CHRISTIANA A. PRICE was liberated, some time ago, by the Monthly Meeting for the south division of Wales, to visit the families of Friends, and some not in membership, in three of its particular meetings; with liberty, should way open, to extend the visit to the two remaining meetings, one lying between seventy and eighty miles westward, and the other forty-eight miles eastward of her abode.

JONATHAN and RACHEL PRIESTMAN of Newcastle, having accomplished their religious engagement in the south, have now returned home.

HENRY CALLAWAY of London, having been liberated by Devonshire-house Monthly Meeting, is now engaged in paying a religious visit to Friends in Devonshire and Cornwall.

GROVER KEMP, of Brighton, was liberated by his Monthly Meeting, on the 19th ult., to visit the meetings composing the Monthly Meeting of Dorking, Horsham, and Guildford; to sit with Friends in their families in Westminster Monthly Meeting; to attend the Quarterly Meeting of London and Middlesex; to hold meetings in the vicinity of Wapping and Ratcliff; also to visit the meetings composing the Quarterly Meeting of Essex, and the families of Friends in Chelmsford particular meeting; and for some other service.

SARAH SQUIRE had a Public meeting at Reading, on the 14th ult.; and attended the General Meeting of Hereford, Worcester, and Wales, held at Newport, Monmouthshire, on the 18th.

JAMES JONES has been engaged, since our last notice, in prosecuting his religious service, as follows:—On the 28th of Sixth Month, we find him at Neath; on the 29th, at Swansea, with the intention to be at Bristol on First-day following, the 30th. On the 1st ult., he was at Reading; at Chichester, on the 5th, where he appeared to be suffering from bodily indisposition; and our latest account left him at Liverpool Meeting, on the morning of Fifth-day, the 25th; from which place he was expected to sail for America, on Seventh-day, the 27th.

We intimated the liberation, some months back, of SAMUEL CAPPER of Bristol, to hold Public meetings, chiefly among the labouring classes, in the villages around Salisbury Plain. In this engagement he has been for some time occupied; having had as companions, from time to time, ROBERT CHARLTON, SAMUEL LURY, and RICHARD FRY. There lie before us several numbers of *The Hampshire Independent*, from which it appears he has had many meetings with the Tent in the district above named; which are described as having been, in some instances, numerously attended; as many as 800, 1000, 1200, 1500, 1600, and, in one instance, upwards of 2000 persons being present; whose deportment, it is stated, was in every place of the most decorous and orderly character. We may enumerate a few of the places where the meetings were held, viz., Devizes, Potterne, Bishop's Cannings, All-Cannings, Urchfoot, Market Lavington, Great Cheverell, Pewsey, Manningford Common, Willsford, Cuttenham farm, Woodborough, Upaven, Everleigh, Longstreet, Durrington, Amesbury, Shrewton, Tilshead, Chilterne, Heytesbury, Conford, Wylie, Stapleford, a second meeting at Shrewton, Bratton, Warminster, Westbury, &c. At almost every place, the Friends met with kindness and attention from the principal inhabitants, and were eagerly listened to by the poor. At Willsford, an instance of priestly intolerance and opposition occurred. The Friends had hired the use of a field; upon learning this, the clergyman of the parish went to the person to whom it belonged, and threatened him with deprivation of employment, and the loss of custom, if he would not forfeit his word and refuse the use of the ground. Frightened at the threats held out, the poor man gave way, and refused to fulfil the agreement he had made, preferring to oblige the clergyman, rather than to keep his word. In this strait, the Friends were offered a field at Cuttenham farm, a short distance off. This they gladly accepted, and that which the Willsford clergyman had done his best to keep from the people—the declaration of the Truth—was made to them there, the priest's power being insufficient to keep his parishioners away, although it sufficed to coerce one of them into a violation of truth and the breach of a contract. When this conduct became known, two respectable individuals of the parish, W. P. Hayward, and H. Hayward, indignant at such unfairness and unchristian interference, expressed their regret at what their clergyman had done, and said they would willingly have given the use of a field had they known it in time; one of them remarking it was high time that some of the clergy were stirred up and made more useful. Great surprise was manifested at Friends preaching without pay, or without making a collection, which was generally expected. It may be added, that hundreds attended these meetings who never enter a place of public worship.—*Abridged from the Wiltshire Independent.*

NEW ENGLAND YEARLY MEETING.—The Yearly Meeting of New England (the smaller body) convened at Newport, Rhode Island, on Second-day morning, the 17th of Sixth Month; and continued in session, by adjournments, until the evening of Fourth-day the 19th.

The public Meetings for Worship, on First-day the 16th, were attended by many who were not members; and were experienced to be times of refreshment to those who were concerned to wait on the Lord alone for the renewal of their strength.

In the time of silence, on Second-day morning, preceding the opening of the Meeting for Business, a concern was felt, and vocally expressed, that all present might be gathered inward in spirit, so that a little of the covering of the wing of Ancient Goodness might be felt during the transaction of the business for which they had come together. This concern appeared to prevail among the members throughout the sittings;

so that the aged servants, who had long borne the burden in the heat of the day, were strengthened still to trust in the arm of Him whose name is a strong tower, into which the righteous runneth and findeth safety; and the middle-aged and younger Friends were encouraged to hold fast their integrity, under the renewed evidence, from sitting to sitting, that He whose presence is the crown and diadem of our assemblies, be they large or small, was still mindful of his people.

As no Epistles were received from any of the other Yearly Meetings, and none were at this time issued by the Meeting, the amount of business was smaller than usual. The various concerns that came before Friends were solidly considered and disposed of, under a lively exercise for the welfare and honour of Truth, and with true harmony and unfeigned love of the brethren.

The principal concern on the minds of Friends at this time, appeared to be a desire that they might be enabled faithfully to maintain their standing *in the life of Truth*, which is more powerful than any empty profession; that thus no dishonour might be brought on that precious cause which they had espoused, and endeavoured to maintain, through much suffering.

Four of the eight Quarterly Meetings of New England were represented in this Meeting. Much concern was felt on account of the other four—the most eastern quarters—which have not hitherto united in sending representatives to this body. No way opened for taking any step in relation to them at this time; and the subject was left to rest on the minds of Friends for the present year.

The Meeting closed on Fourth-day evening, under a solemn covering; in which the hearts of many were contrited, feeling that they had been baptized together into one Spirit, and made to partake of one cup. Thanksgiving and praise were poured forth for the mercies extended to them; and supplication ascended for continued support, by Him who still "knoweth them that are His."

A Meeting for Worship was held on Fifth-day morning, attended by most of the Friends who had convened during the week, and by a considerable number of persons from the town and neighbourhood.

Ackworth School, General Meeting.—The proceedings were commenced as usual on 4th day, the 3d of 7th Month, at ten o'clock, by a meeting for worship; at which the attendance of representatives and visitors was numerous, but not quite equal to that of last year. Counsel was largely and affectionately handed to those especially who have undertaken, or are about to undertake the charge of children; and the shepherds and shepherdesses were encouraged to lead their flocks to the great Shepherd of the fold. Supplication also was offered up, that the work of their hands might be established. At the conclusion of the meeting, after the children had retired, and before the men and women separated, Joseph Rowntree introduced, at some length, the subject of the improvement of the girls' wing; and the country committee having sent in a report recommending the prosecution of the undertaking, if the remainder of the funds could be raised, the meeting, after a little discussion, agreed to the proposal. (The sum required is £2000, of which £1000 has been subscribed by one individual. A subscription paper was laid in the Clerk's office, and upwards of £500 raised before we left Ackworth.) The usual routine business was next transacted; Joseph Thorp being appointed Clerk, and Thomas Norton, junior, Assistant.

On 5th day afternoon, the examination of the children having been concluded, the general report, which described the progress of the children on the whole as satisfactory, was approved of. The minutes of the last general meeting were then read. The subject of allowing the children to commence their vacation a week earlier than at present, in order that it might correspond in point of time with that of other schools, was then discussed; but the alteration at present did not appear to be practicable, and the subject was dismissed. The question respecting the instruction of the children in French and German, either instead of, or in addition to Latin, was then brought forward. After a free expression of opinion, the decision was deferred to another General Meeting. Women Friends were then admitted, and their report received and read; after which the children entered, and the proceedings concluded with a meeting for worship, according to usual practice.

The following Circular has been issued since the General Meeting was held:—

Ackworth School, 7th Month 5th, 1850.

Esteemed Friend,—At the General Meeting for Ackworth School, held yesterday, the attention of Friends was directed, by a Minute of the late Yearly Meeting in London, to the Girls' Apartments, or West Wing of the building, with special reference to the insufficient number of school rooms and the want of more breathing space in the lodging rooms. The loss and inconvenience to teachers and children in having to employ, as school rooms, the dining room, play room, &c., were fully admitted, both as regards the injurious effect of this double occupation of the rooms on the habits of the pupils and on the ventilation of the apartments. The amount of space in the girls' lodging rooms was also found to be insufficient for the number of children occupying them, being considerably less for each child than is deemed desirable for the maintenance of health.

The desirableness of obtaining additional school rooms for the girls, and of raising the roof of the west wing of the building, as was done on the boys' side, had been felt by the Committees, and recorded by them on their Minutes; but after the large expenditure which the liberality of Friends had so recently enabled them to make on the boys' side, they felt reluctant to ask for further subscriptions, while the amount of debt owing by the Institution forbade the idea of effecting these objects out of the ordinary income.

The General Meeting was, however, unwilling that the girls should be longer deprived of those benefits which the boys now enjoy, and which experience has proved to be so advantageous; and it therefore determined to submit the proposal of effecting these improvements to the judgment and decision of the Society. The estimated cost of raising the roof and obtaining the additional school rooms, &c., is about £2000; and on this amount being subscribed, the Committee are authorized immediately to take the necessary steps for the execution of the work.

Annexed is a list of the sums already offered; and, on behalf of the Committee, I shall be obliged by an *early* reply, informing me of thy views and wishes. If the amount subscribed should exceed, as it is hoped it may, the sum required for the completion of the proposed works, the surplus is to be applied, under the direction of a future General Meeting, to the further

improvement of the premises, or to the liquidation of the debt. Thy assured friend,

THOMAS PUMPHREY.

SUBSCRIPTIONS OFFERED.

	£ s. d.		£ s. d.
Samuel Gurney, Upton	1000 0 0	Elizabeth Proctor, Selby	20 0 0
William, Henry, and Thomas Harvey	50 0 0	Jonathan Hutchinson, Do.	10 0 0
Joseph J. Lister, Upton	30 0 0	Joseph Thorp, Halifax	10 0 0
William W. Hewitson, Leeds	25 0 0	Joseph Rowntree, York	20 0 0
A Friend, per Stanley Pumphrey	100 0 0	Edward Smith, Sheffield	20 0 0
Edward Pease, Darlington	50 0 0	Josiah Forster, Tottenham	10 0 0
John Harris, Ditto	10 0 0	John Tatham, Settle	5 0 0
John Crosfield, Ambleside	10 0 0	George Thomas, Bristol	20 0 0
A Friend, per J. Crosfield	10 0 0	J. G. Barclay, London	25 0 0
Ditto, Ditto	5 0 0	Jonathan Burtt, Gunby	5 0 0
Henry Crosfield, Liverpool	5 0 0	Frederick Alexander, Ipswich	10 0 0
James Crosfield, Ditto	5 0 0	Joseph Crosfield, Liverpool	5 0 0
Sarah H. Goad, Ulverstone	5 0 0	Joseph Walker, Leeds	5 0 0
Thomas Pease, Leeds	10 0 0	Robert Crosland, Bradford	5 0 0
Carolina Norton, London	10 0 0	Thomas Walker, Springfield Mount, Leeds	5 0 0
Stanley Pumphrey, Worcester	10 0 0	Robert Walker, Ditto	5 0 0
John Pease, Darlington	10 0 0	Josiah Thompson, Liverpool	5 0 0
Joseph Pease, Ditto	10 0 0	Robert Jowitt, Leeds	5 0 0

FRIENDS' PROVIDENT INSTITUTION.—The Annual Meeting of this Institution was held in the Meeting house at Ackworth, on Fourth-day evening, the 3d of Seventh Month; JOSIAH FORSTER in the chair. The attendance was somewhat larger than usual.

The Secretary, BENJAMIN ECROYD, read the Report presented by the Directors, a copy of which will be found in our advertising columns. It gave great satisfaction, and was ordered to be printed and circulated as usual.

A minute of the Board of Directors was laid before the Meeting, inviting the assurers, who are, in fact, the only shareholders, to appoint two or three of their number (not being Directors) to make an investigation into the accounts and the general management of the Institution. David Harris Smith and John Priestman of Bradford appeared, by appointment of the Board, to explain the circumstances under which the minute was adopted. They stated that the Directors were aware that the proposition was of an unusual character, and was capable of being misunderstood or misrepresented; but, looking at the painful disclosures which had recently been made in different parts of the country, with reference to some public Institutions, they considered that it was due to the members that they should have the fullest opportunity of satisfying themselves of the real position of the Institution. It was not that the Directors were at all dubious on the point, for they had the utmost confidence, and not the slightest misgiving, as to the entire correctness of the accounts, as presented to the Meeting.

Inquiries were made as to the extent of inspection adopted by the Board; to which it was replied, that a statement of the receipts and payments, of the amount of investments, and of the balances in the hands of the Treasurer, the Secretary, and the Agents, was laid before the Board every month; and that it not unfrequently happened, that the whole amount of arrears due from Agents did not exceed a few shillings; that the list of securities was carefully read over and considered once in three months, by a standing Committee appointed for the purpose; and that the Auditors compared each individual account in the balance sheet with the ledger. Much satisfaction was expressed with this statement; and particularly with the information given, in answer to an inquiry, that not a sixpence had been lost by investments, either in principal or interest.

One of the members present then drew up and proposed a resolution, which was unanimously adopted, and of which the following is a copy:—"The minute of the Board of Directors, of the 28th ult., inviting the appointment of a Committee to examine the accounts, having been read, this Meeting fully appreciates the motives of the Directors in bringing forward the proposition; but feeling entire confidence in the accuracy of the accounts, as presented to this Meeting, and in the whole management of the affairs of the Institution, it is unanimously of opinion that it is not necessary or desirable to act upon it."

FRIENDS' FIRST-DAY SCHOOL ASSOCIATION.—The Third Annual Meeting of the above Association was held in the Meeting house at Ackworth, on Fifth-day evening, the 4th of Seventh Month, and was numerously attended by men and women Friends, including Teachers from the various Schools.

The minutes of the last Meeting having been gone through, the Secretary read the Report from the Central Committee, which contained a detail of the proceedings of the Association during the past year; including a summary of the discussions and minutes of the Conference of Teachers, held at Manchester last winter. The Treasurer's account was also read.

EDWARD PEASE approved of the adoption of the Report, and hoped it would be circulated amongst Friends; as he thought it would be generally interesting, and contained many just sentiments.

HENRY TUKE said, he had listened to the Report with much pleasure. In reference to that part of it in which allusion is made to the right imparting of Scripture instruction, he had been reminded of what he had read in the *Memoirs of Elizabeth Fry;* who, in adverting to her efforts in early life in teaching the poor, observed, that she had adopted the practice of not entering upon any explanation of Scripture to the children, unless she felt some right assistance in so doing. H. T. added, that he had been pleased to hear, in a casual way, an acknowledgment of the benefit of the School lately established in the village of Ackworth, particularly to the class of young men for whom it was intended.

THOMAS PEASE expressed his entire approval of the Report, and his hope that it would be extensively circulated, and be the means of leading to efforts of the description alluded to, in places in which they have not yet been made by Friends.

JOSIAH FORSTER said, that he had read with much interest and satisfaction the Reports printed by the Association, especially referring to the detailed account of the proceedings of the Conference, held at Manchester during last winter. Though he had not taken any conspicuous part in the proceedings of this Society, yet he had felt no small interest in it. He referred to the decision of the Conference on the subject of the Hymn Book; and said he was glad to remark the anxiety felt by his younger friends to provide themselves with a selection of unobjectionable character. He could easily understand the nature of the difficulties which would be encountered in such an undertaking; and though he was at first inclined to feel some disappointment at the result, yet he believed that the caution which had been exercised was a wise one. Before concluding, he wished

to make a remark, not to be considered at all of a discouraging tendency, and which he had no doubt would be received in the same love with which it was expressed. It was the desire he had that his young friends might not be led, by the warmth of their feelings, to speak or write upon the sacred truths of religion in a manner at all beyond their present experience.

Joseph Rowntree had listened with interest to the Report of the Committee, especially that part relating to the proceedings of the Conference. He thought that the deliberations of that meeting had been conducted with rather singular discretion. He was not less satisfied with what had been left undecided, than with those points upon which a clear judgment had been come to. There was a danger in all federal bodies, of the action of the individual parts being fettered; and he thought it was always better, when practicable, for such bodies to enunciate principles, rather than to prescribe exact lines of conduct. In the present instance, the circumstances of the Schools, both as to scholars and teachers, varied so considerably, that much must be left to their separate decision. And, in reference to the publication of the Hymn Book, he was satisfied with the conclusion arrived at; as he thought it was not desirable that such a work should be published under the authority of the Association, which would then be made responsible for the opinions and expressions contained in it. He, however, thought it would be well for some Friend, or Friends, to publish the work on their own responsibility; and it could then be adopted by those Teachers who considered it adapted to their purposes.

John Pease acknowledged that, some years ago, he had seen numerous difficulties to stand in the way of Friends in undertaking First-day Schools. He had thought that the degree of excitement under which Schools of this kind were usually conducted, by other bodies of Christians, was somewhat incompatible with the views of our Society. He also believed that the manner in which Friends conduct their meetings for worship, was such as to render the mental exercise greater in attending them, than is experienced by members of other denominations in attending their places of worship, for it was easier to listen to another than to labour for ourselves; and the necessity of this exercise had appeared to him as tending to disqualify Friends from the performance of the duties connected with these Schools. Independently of these considerations, he regarded the institution of one day of cessation from labour as a gracious provision for the rest of man, both temporally and spiritually. He could, however, now confess, that the difficulties of which he had spoken had been, in a very great degree, removed, by the late experience of Friends in many places. They had found it quite practicable to carry on these Schools without any extraneous excitement, a result which he attributed partly to the superior education possessed by many of the young members of our Society. Some of these, who had been engaged in the work, had also acknowledged to him that they found that peace and satisfaction in their labours which rewarded them for any fatigues involved in them. J. P., in allusion to that part of the Report in which the visiting of the scholars at their own homes is recommended, said, that, except services of a directly religious character, he knew of scarcely any engagement more likely to be profitable to the minds of his young friends than that of acquainting themselves with the condition of their poorer neighbours, and endeavouring to enter into sympathy with them. He concluded by expressing his concurrence in the Report of the Committee.

Alfred H. Dymond (London) alluded to the beneficial effect of these Schools in bringing into contact young Friends, who might otherwise have remained strangers to each other; which had been particularly experienced in the meeting to which he belonged. He also expressed it as his opinion, that the mode in which Friends conduct their First-day Schools is preferable to that adopted by many other bodies; of which he had been made sensible in visits which he had paid to various Schools.

Henry Stone (Worcester) made an inquiry as to the extent to which children in Friends' First-day Schools are brought to meeting; to which the Secretary replied, that they were brought to meeting, in smaller or greater numbers, in five or six places; and that, in the School with which he had most acquaintance, those scholars only were brought who were not believed to have been in the habit of attending other places of worship.

James Backhouse said, that the practice of bringing children to meeting could hardly fail to be beneficial. The mere act of causing a number of children to sit still for some time continuously, was no slight exercise of discipline, independently of any more important benefits which might follow. He took the opportunity of repeating what he had expressed on previous occasions, that he hoped his younger friends would not be discouraged at not receiving much assistance in these undertakings from elder Friends, whose other engagements often prevented their attention to such duties.

John Newby adverted to the different circumstances under which Friends' Schools are conducted, which rendered it inexpedient to lay down general rules on many points.

Isaac Brown (Flounder's Institution) made inquiries on the statistics of the Schools connected with the Association, and hoped that some particulars of that kind would be added to the Report when printed. He remembered that a good deal of interest had been excited on that part of the subject last year.

The appointment of the Committee for the ensuing year having taken place, the next Meeting was fixed to be held at Ackworth, at the same period of next year, Thomas Pumphrey remarking, that he regarded with satisfaction the attendance at the General Meeting, of the young Friends who were assembled in connection with the business of the First-day Schools.

Friends' Educational Society. — On Sixth-day morning, the 5th of 7th Month, the meeting of the Friends' Educational Society was held, at which the attendance was very numerous. The first paper was read by Thomas Pumphrey. It was prepared by William Thistlethwaite, who was not present. It treated of the subject of National Education, and described, at great length, the various ramifications of the Prussian system. The essay was not considered strictly appropriate to the business or objects of the association; and several Friends expressed their doubts of the excellence of the Prussian system. The next essay was read by John Newby. It was in the shape of a report on the subject of school examinations, and the best mode

of conducting them. It was considered an admirable essay, and called forth remarks from different Friends, with much expression of approval. The concluding essay was read by John Ford. It was a review of the past transactions of the Educational Association, containing a luminous recapitulation of the subjects of the various essays, which have been read before the Association since its first establishment, and was a very interesting document.

The coming Peace Congress at Frankfort.—We have devoted a large portion of our space to a detail of the proceedings preparatory to the approaching Congress. Our readers, we feel assured, will be gratified with the perusal of the extracts from the letters of Henry Richard to William Stokes. They evince much labour, great diligence, and encouraging success; and we give them a place in our pages, in the hope of inducing not a few of our readers to accompany the Delegation to Frankfort. It will be an important occasion, whether we regard the *place* or the *object;* and any sacrifice that an attendance upon it will require to be made will assuredly bring its own reward.

Alteration of Meetings.—We are requested to notice, for the information of Friends, that Chatteris and Huntingdon Monthly Meetings being united under the name of Cambridge and Huntingdon Monthly Meeting, the next Monthly Meeting is to be held at Wisbech, on the second Fourth-day in the Eighth Month, at twelve o'clock, viz., the fourteenth of the same.

The Monthly Meeting in the Ninth Month to be held at Chatteris, on the second Fourth-day of the Month, at eleven o'clock, viz., the eleventh of the same. The Meeting of Ministers and Elders, at Chatteris, the evening preceding the Monthly Meeting, at six o'clock.

The times and places of holding the remaining Monthly Meetings, during the present year, will be noticed in a future number.

IRELAND.

NOTES ON THE STATE OF THE COUNTRY.—NO. XXXIV.

On the 22d ult., my north-west journey commenced by the way of Monaghan, Aughnacloy, and on to the county Fermanagh. All along my route, the people were busy planting potatoes. The field labour is quite as well forward, and the cultivation as good, as could be expected, from the varied state of weather during the spring. From Enniskillen to Belturbet, the road passes for twelve miles or more, without intermission, through the estate of the Earl of Erne. The houses of the tenants on this property are nearly all white-washed, and have a greater look of comfort than what is usual in the north-west. The land, generally, is only of a medium quality, a large portion poor and light, a good deal of it moory, and nearly all requiring draining; most of the grazing fields have an abundant crop of rushes. The rent ranges from 20*s.* down to 12*s.* for the Irish acre. Throughout Fermanagh, there will be a great many acres of bog land brought into cultivation this year, and planted with potatoes, that never produced a crop of food before. In many cases I observed the people carrying sand or clay, and spreading it over the pure bog, then over that a slight coating of manure, on which they plant the potatoes. Those patches of land that are thus brought into cultivation are mostly small; but then they are so very numerous, not only in this county, but in all the western counties, that the aggregate will greatly increase the food-producing land. The poor people get these bits of land mostly for a very small, and, in some cases, at only a nominal rent. The labour is all manual; for, in most cases, a horse could not approach them, the ground is so soft.

Around Killeshandra there is an unusual increase, this year, in the extent of land that is sown with flax; the farmers supplied themselves with seed in good time. The very high price of the seed prevented a greater breadth of land from being under flax; late as it was, the people were obliged to sow their land with oats that was prepared for flax. Very few fine luxuriant fields of wheat came under my notice this journey —one or two in Meath were quite exceptions in that respect. In the same county I observed a field, of about twenty Irish acres, in potatoes, all planted in the old-fashioned way, with the spade, and evidently a con-acre field. There is a great increase, this year, in the breadth of land under potatoes in both Cavan and Longford; but the further I went west, the increase was greater in proportion. I should think in Roscommon, Sligo, and Donegall, there is fully as much land under potatoes, this year, as used to be before the blight. The poor seem to be reserving neither land nor manure for turnips. Where the land is moory they are burning the surface sod, this year, to an unusual extent, and planting potatoes on the ashes. Some of the landlords feel very anxious about the future, and wish the people not to risk their lives solely on the cultivation of the potato. The following is a copy of a notice I saw posted in the village of Cliffony:—"Lord Palmerston's tenants are requested to furnish the agent with the quantity of ground each has for sowing turnips, which he must see will be dry, clean, and rich. The seed will be given gratis." Notwithstanding this kind offer, I could observe but little land left for the turnip crop. If the potatoes hit this year we will have a great plenty of food of various kinds. All over the north-west there are three or four times the number of small pigs to be seen along the road side, than used to be the case two years ago; there is also a great increase in fowl, ducks, and geese. On the other hand, if the potatoes are blighted this year, equal to 1846, it will be frightful even to contemplate the consequences. I have been told that there are remote districts in the west and north-west, where the land, in the hands of poor tenants, is not cropped, but I could observe no such thing along the leading line of roads that I travelled; so far as could be seen, the land was either cropped, or in the course of it. Oats, potatoes, and an odd patch of beer, seemed to be the usual articles of culture.

On the whole, things are not so gloomy in the west as I expected. The prices of black cattle are decidedly better, and *good stock* met a very ready sale at some of the large fairs of late; that of Granard was extremely large, the quantity and value of the stock that changed hands there were estimated so large that I would not like to quote them, for fear that it might be put down for a traveller's story.

The sewed muslin trade has made rapid strides westward. There are many villages of Donegall and Sligo where, two years ago, that employment was only known by name, and scarcely even that, where now there are two, three, or four agents for rival houses, giving out the muslin for the poor girls to work on. Several respectable persons at Longford are very anxious to have the trade introduced there, as there is great want of employment among the young girls. In a business point of view it would be a most excellent situation, having canal boats, cars, and coaches plying daily to Dublin; it used to be a great spinning district;

many years ago Longford yarn was quite famous. The Belfast Ladies' Connaught Committee have done great good by introducing this mode of employment into many parts of Connaught, and although this town is in Leinster, I do hope it may claim the care and sympathy of those benevolent ladies. I am quite sure a little seed sown in that district, under their judicious care, would produce an ample return.

I am glad to find that the iron and coal mines of Leitrim have at last attracted the notice of a man of means, who unites great energy with wisdom and prudence. William Dargan tells me that he has nearly succeeded in inducing some eight or ten wealthy men to unite with him in working those mines, and the arrangements for commencing are all but settled. I have no fear of the undertaking failing it he sees his way clearly to enter on it. I know no other Irishman of the present day who is his equal for energy and industry in working out his undertakings to a successful issue, and few that approach near him in taking a large and comprehensive view of the wants and capabilities of our country. He tells me also that he has taken a farm in the county Cork of 2500 acres, all in a ring fence. The Poor Law Commissioners have made it into a separate electoral division, so that, while he employs all his cottiers, he has next to no poor rates to pay—some trifle for the general support of the house, about 5*d.* in the pound. He is reclaiming and cultivating this large tract of land on the most approved principles of good husbandry; determined to test the question of high farming, he is sowing this year a considerable quantity of flaxseed. I understand (but not from himself) that the land is only of a medium quality. In a farm so large there will be, of course, some good soil, and a great deal more that is very inferior. The rent, I am told, is very moderate.

The late frosts have checked vegetation very much; they have been very general, and have been particularly severe on the early potatoes. The grass is very backward, and the oats are thin and poor; mild, warm weather and gentle rain would soon make a great change in the appearance of the crops generally. The wheat has stood the hard cold spring extremely well, but it is a thin uneven crop generally. There has been a very fine bloom in the orchards, so that we have a prospect of a good supply of fruit. *The flax is coming up beautifully, even and regular.*

The practical working of the present law and custom between landlord and tenant acts as a decided discouragement to all permanent improvement, and is nothing short of a premium to the tenant, who will be satisfied to live in the poorest possible cabin, and expend the least sum that he can help in all permanent improvements. Two cases came under my notice during my last journey that will clearly explain the principle I wish to illustrate:—I met a most intelligent well-educated man, a grazier, in the town of Thurles; he was just returned from the payment of his last half-year's rent; he showed me the stamp receipt for it, which was no trifle. He holds three grazing farms, situated in the counties of Tipperary and Limerick; I saw the one in the latter county, and it is certainly prime first-class grass land. He holds in all about 600 acres, for the most of which he pays £2, 10*s.* the Irish acre. He pays at that rate for all of the Limerick farm, which is his principal one; yet, notwithstanding the superior quality of his land, he assured me he lost last year by his farms, after paying rent, rates, and taxes, the sum of £450 odd, to which must be added £300 for the loss of interest on his working and sunken capital, then his own personal services, which would be worth £150 per annum, as a land-steward, to any gentleman. He was an active man, in the prime of life, so that the whole of his net loss by his farms cannot be estimated at less than £900 for the last season; and, besides, he had to support his family out of his capital. All of this he had fully explained to his landlord, and pressed him to make a reduction in the rent; *but he refused to make the smallest abatement, knowing that the tenant had sunk £2000 in permanent improvements,* which would hold him fast to the farm for another year or two, and by that time the landlord calculated that things would take a turn for the better, and that the land would then be worth the present enormous rent; in the meantime, the loss arising from the change of times must all fall on the tenant, *because he has been an improving man.* The landlord is one of the hardest class of Irish landlords, a Dublin banker—men whose hearts are comparable to the nether millstone.

The other case is a farm of 300 acres, situated a day's journey further west; it is even better land if possible than the former, and said to be one of the very best farms in all Ireland; one Irish acre of it would fatten a bullock and a sheep thick fat. It was held by a grazier from year to year at £2, 10*s.* the Irish acre; but *he* took care to have no capital sunk permanently in the farm, consequently he was able to give it up to the owner, without sustaining any loss, which he did early in 1847, on account of the heavy poor rates. It was then taken by a wealthy baronet, who is an extensive agriculturist, at 35*s.* per acre, Irish measure; he broke up some of the fine old grass fields and had large crops; yet, after paying the rent, rates, taxes, and expenses, he found that even at the reduced rent it was not worth his while troubling himself with it, and he gave it up to the landlord the beginning of this year, having held it about three years. It was set the other day, on lease, at 25*s.* 6*d.* the Irish acre. Now, one acre of that land is worth more than any two ordinary acres on either the Hertford or Downshire estates. The person who has taken it is himself an extensive proprietor of land, who holds a large portion of his estate in his own hands, as grazing farms, consequently he knows the value of the farm he has taken.

Some of my personal friends, who are *habitual croakers,* tell me that our country is going to hopeless and helpless ruin. Now, after having seen more or less this spring of all the Irish counties, except Kerry, I come to a different conclusion. I have still confidence in the principle of progressive improvement, and will hold by it so long as I see the broad lands of the country fully cultivated, and the mode of cultivation progressively improving ever so slowly. No doubt many worthy farmers, who are tied by their improvements to a dear farm, a hard landlord, and a bad agent, will sink into distress and difficulties; but I trust such will be the exception, not the general rule.

John Lamb.

Devis View, Belfast, 21st of 5th Month, 1850.

THE PEACE CONGRESS AT FRANKFORT.

We have pleasure in being able to lay before our readers the following circular, and extracts of letters from Henry Richard, one of the Secretaries, relating to the preparations for this interesting assembly:—

Dear Sir,—The direct authorization of the German Senate for holding the Peace Congress at Frankfort-on-the-Maine having been obtained, and the time being fully come for making the arrangements for the appointment of a suitable delegation to that Congress, I beg to direct your attention to the following recommendations of the Committee, which will serve as a guide to the friends of the movement in the selection of proper persons to represent them on that occasion.

There is reason to believe that the forthcoming Congress will be the most important that has yet been held; it is consequently of the highest moment that the delegation from Great Britain should be such as will do honour, and impart efficiency, to that great assembly.

The principle affirmed at the former Congresses will be the basis of the one to be held in Frankfort, and it is to be taken for granted that every gentleman elected as a delegate holds that principle, which is as follows:—

"That an appeal to arms for the purpose of effecting the settlement of differences between nations, is a custom condemned alike by religion, reason, justice, humanity, and the interest of peoples; and that it is, therefore, the duty of the civilized world to adopt measures calculated to bring about the entire abolition of war."

The Committee respectfully suggest that, other qualifications being equal, it would be desirable to appoint gentlemen of local influence, whose character, abilities, and position, may give weight to the delegation.

It is also suggested that the following parties would be peculiarly eligible:—

Officers or representatives of Auxiliary Peace Societies, or branches of the League of Universal Brotherhood, who may be appointed by their respective societies.

Ministers of religion, or members of Christian churches, who may be deputed by the congregations with which they are connected.

Delegates chosen and appointed at public meetings called for that purpose, in any city, town, or district.

Representatives of religious and philanthropic associations, whether for local, national, or foreign operations.

Persons specially nominated by the vote of the Peace Congress Committee.

Members of the British Legislature, and representatives of civic, municipal, and literary bodies, agreeing in the principles and objects of the Congress.

As there may be gentlemen, however, in every way suitable, and who are prepared also to take part in the Congress, but who may not be appointed by any public body, the Committee will be happy to receive proposals from such parties, in order to arrange for their admission into the general delegation.

Tickets of admission, as visitors, will be provided for the ladies and gentlemen who may be disposed to accompany the delegation, and to be present at the Congress.

The first sittings of the Congress will be held on Thursday, August 22. The delegates and visitors will leave London by special train, on Monday evening, August 19, and proceed by way of Dover and Calais to Cologne, where they will rest for the night. From Cologne they will proceed by special steamer up the Rhine, and take the railway for Frankfort, at which city it is expected they will arrive on Wednesday evening, August 21. They will most probably leave Frankfort, on their return, on Thursday morning, August 29, again passing the night at Cologne, and arrive in London on Friday evening, the 30th.

The estimated expense to each person, for going and returning (including omnibuses, meals on the journey, bed, &c., at Cologne, and other small charges), will be

First Class	£5, 12s.
Second Class	4, 12s.

An arrangement will be made to secure the best hotel accommodations at Frankfort that can be obtained, and every facility will be afforded to those who may desire it, in availing themselves of this arrangement; but all the charges, with the order and number of the meals, &c., will remain to be determined between the parties themselves and the hotel proprietors.

Every assistance will also be rendered to those who may prefer to go to, or to return from, Frankfort, by any other route.

As *under no circumstances* will applications to join the party by the special train be received after *Thursday, August* 15, the friends of the undertaking, with the delegates and visitors, will perceive the importance of communicating their intention on this point, to the Assistant-Secretary, at their earliest convenience, that no delay may be occasioned in completing the arrangements.

The Committee are deeply sensible of the serious importance attaching to this undertaking, and of the necessity there will be for all the caution and prudence they can command in conducting the whole to a successful issue. But encouraged by the results, and, they may add, success of the former Congresses—by the large amount of sympathy already expressed in favour of the forthcoming assembly, both in America and on the European Continent—and, above all, by the assurance that a blessing from above will not be wanting to those who sincerely seek to establish the kingdom of the Prince of Peace upon earth, they commit the cause to Him on whose promised wisdom they shall not rely in vain, in the hope that the Frankfort Congress may prove the most efficient of all the demonstrations hitherto made on behalf of permanent and universal peace.—I remain, dear Sir, on behalf of the Committee, your's truly,

William Stokes, Assistant-Secretary.

P.S.—Instructions as to the *hour* and *place* of departure, with other information on some of the details, will be issued in a subsequent circular.

All communications, inquiries, &c., respecting the Congress, election of delegates, visitors, and transit, to be addressed to the Assistant-Secretary, at the above office, as early as possible.

Peace Congress Committee,
19, *New Broad Street, July* 8, 1850.

"Frankfort-on-the-Maine, *under date of June* 26.

"Monday was a day of very hard, and, we believe, very successful labour. I ought to have said, that on Sunday evening we had a visit from Garnier, when we arranged to send invitations to the members of the French Committee, and others interested in our question, to meet us at the hotel the following day at eight o'clock, P.M. On Monday morning we started early, in order to make a succession of calls, and waited, in the course of the day, upon the following gentlemen: Girardin, Cormenin, Cocquerel, Horace Say, Victor Hugo, Guilliaumin, Renzi, Michel Chevalier, Rochefoucould, and Zeigler. We were fortunate enough to see all these gentlemen, except M. Chevalier, and had very interesting conversations with most of them. Girardin was full of cordiality, and expressed his fixed intention, not only to go to Frankfort himself, but to make up a party of his own friends to accompany him. Victor Hugo was also exceedingly kind, but was more doubtful as to his ability to go to Frankfort, owing to the state of political parties at home. However, if the Assembly is prorogued in good time, our hope is that he will be there.

"At eight o'clock we found, to our surprise and gratification, fifteen gentlemen assembled at the hotel, among whom were Cormenin, Carnot, Cocquerel, Lesseps, Garnier, Zeigler, Renzi, Potonier, Dumeyer, &c. &c. Cocquerel was put into the chair, and the business commenced. I stated, in a few words, the object of the meeting, which was to revive the interest of our French friends in the peace cause, and especially to secure their active co-operation in preparing for Frankfort; deeming it of the utmost importance, in order to

a strong and salutary moral impression on the mind of Europe, that France should be well represented, both as regards numbers and character, especially after the Congress of Paris last year. I also stated that we should require their kind assistance to facilitate the transit of our friends from England, through their country, by obtaining from the Government the same indulgences as last year. This latter point they very cheerfully took charge of, not anticipating any difficulty in getting all we want."

"Without attempting anything like a report of all that took place, suffice it to say, that they came to the resolution to apply to the Minister of the Interior for permission to hold a public meeting at the Hotel de Ville, or the Chamber of Peers, for the purpose of electing delegates to the Congress. M. Garnier was requested to prepare a report of the progress of the Peace Cause, and submit it to a meeting of the Committee to be called at an early day, which report is to be presented to the public meeting, after which, divers speakers will expatiate on the great general ideas of Peace, &c., without touching on politics.

"We were altogether taken by surprise by this conclusion, so much more decided and satisfactory than we had anticipated."

"We left Paris at eight by express train, and reached here at five o'clock, and found a note from M. Visschers, announcing the intention of the Belgian Committee to meet us at eight. They came accordingly, viz., M M. Visschers, Bourson, Roussel, Dupetiaux, and Lehardi de Boulieux, and greeted us with extreme cordiality. They remained with us for about two hours, when they went into the whole subject with great vivacity and interest. They were greatly pleased and encouraged by our report from Paris. They propose to call a meeting of delegates from the various Belgian towns, as soon as the circular of convocation is ready, in order to spread the interest as widely as possible. They also very cheerfully undertook to use their influence with their Government to obtain for our party a free transit."

Writing from Frankfort under date of July 1, and referring to their reception at Brussels, H. Richard observes, "On Wednesday we had a most delightful and encouraging meeting with our friends in that city. They had on the preceding evening invited us to dine with them, and after a run to Antwerp in the morning, we met them accordingly to dinner at six o'clock. We found a considerable company assembled, the Committee having invited several of their most respectable and distinguished fellow-citizens to meet us. We had a very sumptuous entertainment, and after dinner M. Visschers, who presided, rose, and in a few most kind and cordial words introduced us and our mission to the company, and proposed our health. Mr. Burritt responded. Then M. de Perceval, a member of the Chamber of Representatives, whose able speech on the reduction of the army I translated, and inserted in the *Herald* some months ago, got up, and in a beautiful speech proposed, 'Success to the Congress at Frankfort.' I replied. Then M. Roussel proposed, 'The Friends of Peace in England and America;' and several other gentlemen spoke in the same tone of cordiality and encouragement. During the evening, the whole question was discussed, and, after the meeting was over, the entire party accompanied us to our hotel, and took leave of us with the utmost heartiness. We were greatly delighted and encouraged with this most hospitable reception, not merely or mainly because it was gratifying to us personally, but as an indication of the interest felt in our great cause."

"On Thursday morning we started early for Cologne, and, after a very pleasant ride through a most beautiful country, reached that city about five o'clock in the afternoon, which gave us time to visit the far-famed Cathedral, and some other points of interest. On Friday morning we were off at six o'clock in the morning, by steamer on the Rhine. This is a letter of business, and I must therefore reserve all my raptures in regard to this magnificent river, and the splendid and variegated scenery on its banks, to a fitter season. Suffice it to say that we reached Beiderich, and thence immediately to Frankfort by railway, where we arrived between nine and ten o'clock."

"Thus far had we proceeded when I commenced this letter, and we began to fear that it would be almost a lost day. However, after we had returned to our hotel, to our great delight our old friend Dr. Canovic walked in. With him we went forth again, and repeated our visit to Dr. Varrentrapp, and soon found that we had to do with a decisive and energetic man. After we had explained to him what we wished to be done, he told us that he saw no difficulty in accomplishing our object; and immediately proposed that we should begin our work. He accompanied us forthwith to the house of the burgomaster, who is the highest authority in this town, to inquire about the authorization for holding the Congress.

"The Senate meets to-morrow, and we are to send in our written application this evening to the burgomaster, who told us that it was a mere formality, and that there was not the least doubt of our readily obtaining permission. We then proceeded to look at two *localities*—one St. Paul's Church, where the Central German Parliament held its sittings last year; the other, the Church of the German Reformed; both of them magnificent buildings, either of which would do well."

"In my last hurried letter to you, I mentioned that we had made application to the Senate for permission to hold our Congress. Yesterday we received a reply in writing, granting the permission in the fullest and most formal manner, which we have of course in our possession. The Committee has also been definitively constituted. It consists, besides Dr. Varrentrapp, and Dr. Speiss, who are gentlemen of great political and social influence here, of one member of the Senate, the President of the Lutheran Consistory, a Minister of the German Reformed Church, a Minister of the French Protestant Church, a Catholic Priest of eminence, the President of the Jews, the Principal of the Educational Establishment, one of the leading Merchants, and three or four others, to which we hope to add Dr. Canovic, and Mr. Mittermain, from Heidelberg, to which place we are going to-day. We consider it to be a very admirable Committee.

"You will see that our object has been to get all parties fairly represented, and the men are all of the highest character in every respect. Our main difficulty arises from the high state of political feeling, which is much more intense in a small place like this than even at Paris. There are here three parties; the high conservative party, the friends of absolutism and Austria; the liberal party, who wish for German union, with constitutional governments, under the presidency of Prussia; and the extreme democratic party. The gentlemen associated with us are for the most part of the second class, though I believe Professor Mittermain possesses the confidence of the third class."

"HALLE, *July* 16.

"I am sorry I cannot enter into detail now of what has been done since I wrote last. Suffice it to say, that everything goes off well."

The second circular, containing full particulars of *route*, *hour*, and *place* of departure, *entire expense*, &c. &c., is in progress, and will shortly be issued.

From a close examination of particulars as to travelling, and hotel charges, &c. &c., the *entire cost* to delegates and visitors to the Frankfort Congress will be about

First Class	£10, 10s.
Second Class	9, 9s.

This estimate, it is expected, will cover *all* charges, and not improbably leave a small surplus to spare.

Correspondence.

FREE TRADE AND SLAVE PRODUCE.

To the Editors *of* The British Friend.

Dear Friends—As truth never suffers by discussion, may I solicit a place in your columns for a few remarks, partly on the recent motion in Parliament of Sir E. Buxton against the free introduction of slave-grown sugar to the British markets. Considering the great variety of opinions at present on the subject of free-trade, the minority of 234 in a house of 509 was large, and rather encouraging to the friends of the slave.

It is much to be regretted that many persons, principally from want of really studying the subject, cannot separate the doctrine of free trade from that of a continuance of the slave trade, and conceive it impossible, at present, to extend the former, without the necessary adjunct of a trade in human beings. After the emancipation of the negroes in the British colonies, our efforts should have been steadily and perseveringly directed towards substituting the consumption of free labour goods of all kinds, so that by this time the public opinion might have been powerfully on the side of justice and humanity.

I am fully aware that we must have cotton, and that the change of substituting that raised by free labour must be gradual; but we have not as yet used the means in our power to facilitate that change. Already free cotton can be procured, which would be greatly increased if properly encouraged. In a few years, by proper management, our Eastern empire and extended colonies could supply us with all tropical productions. All produce of free labour should have the fullest advantage of free competition; but some kind of discriminating duties on slave production would be no inconsistency in us either as free traders or abolitionists.

This, it is supposed by some, would be tantamount to an acknowledgment, that free labour cannot compete with slave labour, which certainly is erroneous, as *it is* well known, even by slaveholders, however unwilling they are yet to prove it practically, that free labour, *all circumstances being equal, is the cheapest.* In the present state of our importations, the relative numbers of the two sets of labourers must be considered. If we bring, for instance, the labour of 1000 slaves into competition with 100 freemen, the former must be most profitable. Experience having proved that free labour is cheapest, *is it therefore right in us* to continue to encourage slavery, until, by the increase of our negro population, and the assistance of machinery, &c. &c., we are enabled to completely exclude slave labour from our own consumption, and then triumphantly proclaim the proof of a doctrine which we already know to be true? Are we to continue to assist in desolating Africa, sacrificing hundreds of thousands of the lives of our fellow-creatures for years to come, stimulating such cruelties as are practised in *Cuba*, where the slaves are sometimes worked 18 hours out of 24, attended by drivers armed with whips and swords, and protected by magnificent blood-hounds, partly to produce sugar a little cheaper for us, rather than by encouraging and attempting to give some preference to honest dealers, in accordance with our *professed* abhorrence of slavery?

It is supposed by some, that our commerce is so interwoven with slave produce, that it is impossible not to use it. Gold, silver, cotton, &c., are stated as proofs. The answer to this is, "*Let us do what we can*" to extricate ourselves from this web of iniquity, and our way may be opened up with greater facility as we advance. Our exertions have been in an opposite direction, *as we encourage slavery;* for when the news of the passing of the Sugar Act of 1846 reached Cuba, the city of Havana was illuminated, and an increased number of vessels were immediately prepared to send to Africa for more victims. However desirable it is to have cheap sugar, "if the people of England fully understood that it cost the life of the man that produced it, they would be willing to pay a higher price for it, until it can be raised by honest means." There should be no protection to any class merely for the purpose of monoply, much less for our West India proprietors, who were more than recompensed by the Act of Emancipation. But there should be some consideration for the present race of negroes in our own colonies, who have not met with that attention that they should, and have been *most unjustly treated.* They had a far juster claim to compensation than the proprietors, who had benefited by their unpaid labour. They subsequently were left too much to local management, and their masters legislating in the spirit of slaveholders, by various arbitrary laws, greatly coerced their labour, and these were most improperly tolerated by the Home Government. The colonial governments then taxed these poor people in order to introduce Indian coolies, &c., to compete with them in the labour markets, which, *if* necessary, should have been solely at the expense of those who were to benefit by their labour. This injustice was also permitted, and, as if it was still necessary to retard their improvement in their recent transition from slavery to freedom, the full power of free-trade principles in favour of slaveholders is brought to bear upon them. If progress is made in the productions of our colonies by better management and the assistance of machinery, it does not in the least alter the injustice of their treatment, and the numerical advantages by the slaves competing with them. Free competition and free-labour goods from all countries would be all fair enough, but until our powers of production are more advanced, a discriminating duty would be but a small recompense to this generation of negroes; which, in the four instances stated, have not been treated justly, and even such would only be for a few years, if proper means are used.

If there was a right public sentiment, free-labour goods would be forthcoming. In the meantime, it is the duty of every individual to abstain as much as possible from the use of slave produce. It is an old maxim, "That the receiver is as bad as the thief," but even that is now disputed. Slavery is the greatest of all thefts. "To partake of the produce of slavery is to encourage it, and to encourage it is to share in the criminality of it." Our emancipation *proved* that hundreds of thousands of negroes can be liberated at once with perfect safety. The great majority of the United Kingdom are Abolitionists, but differ greatly as to the means to be used towards foreign nations to uproot the gigantic evil of slavery. That we have, as a nation, thus retrograded in our anti-slavery principles, does not admit of a doubt. *One quotation* from the papers submitted to Parliament in 1849, will prove this. The Slave Trade Commissioners at Loando in 1848, referring to the effects of our Sugar Act of 1846, report to Lord Palmerston—"The fresh impulse given to the slave trade has begotten a determination on the part of those engaged in it to persevere at all hazards, and to spare no expense even to the fitting out of large armed steamers." The great importance of the sub-

ject is the only apology I can offer for occupying so much of your valuable space, and I remain, dear friends, yours, &c. AN ABOLITIONIST.

Belfast, June 10, 1850.

PRINCIPLE THE RULE, NOT GRAMMAR.

To the EDITORS *of* THE BRITISH FRIEND.

ESTEEMED FRIENDS,—I have been informed that it is a prevailing opinion in the present day, that the pronoun *you* is equally applicable to an individual as *thee* and *thou*, and, of course, not ungrammatical; at which I cannot but express my surprise, having had my education in the early part of the establishment of Ackworth school, a seminary then high in reputation, nor is it less so now, after the lapse of seventy years. Shaw's grammar was then in use, as being accounted the best extant, but now replaced by Murray; both of which plainly define the pronouns *thee* and *thou* to one person to be strictly grammatical. But on being lately told by a Friend of high reputation in the classical world, that grammarians do allow the former, I must withdraw my surprise. My said friend also gives me his own views on the subject, as it relates to our religious scruples against the use of *you* to a single person; which are, in my opinion, so sound, orthodox, and instructive, that I hope you will think them worthy of a place in your periodical:—

"I have often thought over the subject of the assertion, that it is quite as proper to say *you* to one person as *thou*, and that grammarians allow it. I can, indeed, freely admit that it is perfectly grammatical; following the definition given by Lindley Murray, and almost all other grammarians for the last two thousand years—that 'that expression is grammatical which is in common use in a country, and sanctioned by the usage of the best writers.' Yet, admitting the accuracy of this rule, as I am inclined to do, I must consider that man a benefactor to the grammar of a language, who endeavours to introduce a form of expression which he thinks an improvement on one in common use; and, on this ground, I look upon George Fox and his coadjutors in *The Battledoor* as having done good service to the cause of good grammar, in setting forth so fully the antiquity, the beauty, the simplicity, and the precision of *thou* to one, and *you* to more.

"But as regards our religious Society, it is not a question of grammar, but one of principle, a testimony against a corrupt practice, which needs upholding at the present day, as it did in the earlier times of the Society. The question appears to me to be one of much simplicity, to one who is desirous of walking with acceptance before God. Let such a one consider whether, after clearly understanding the grounds on which the Society of Friends base their testimony in the matter, he can, looking seriously at the subject—with earnest desires to be rightly guided, and to know the will of his heavenly Father, as regards *himself individually* in the case—feel satisfied with the usage of the world.

"We are not formed for ourselves alone. We are created for purposes of our heavenly Father's glory. Nothing appears little, nothing insignificant, to one who is endeavouring to walk with holy propriety before others, which is calculated in any way to place a stumblingblock in the way of a tender conscience. But my pen has run on far enough. I know the interest thou feels in the welfare of our religious community, and this must be my excuse for enlarging on these topics.

"*6th of 5th Month*, 1850."

Such sentiments as these, from the head of a highly respectable seminary among Friends, I thought undesirable to be confined to a private correspondence, in this day of lamentably increasing degeneracy, and departure from the practice of our worthy ancestors. If your publication of it reclaim not a delinquent, it may strengthen the hands of a weak brother, and remove a stumblingblock out of the way of some simple, honest-hearted inquirers after the Truth; which would, I doubt not, be a gratification to yourselves, as well as to your aged friend and correspondent,

AN ACKWORTH SCHOLAR.
Admitted 27th of 10th Month, 1779,
aged eight years and six months.

22d of 7th Month, 1850.

VISIT TO THE QUARTERLY MEETINGS, &c.

To the EDITORS *of* THE BRITISH FRIEND.

DEAR FRIENDS,—In relation to the recent appointment by the Yearly Meeting, of a Committee to visit the subordinate meetings, allow me to point out to you an interesting notice in the valuable Journal of John Griffith, of what appears to have been the first appointment of the kind in our Church history. I think it would not be inopportune to reprint the narrative in the pages of *The British Friend*.—I am, your sincere friend, J. H.

2d of 6th Month, 1850.

I am free to give a short account here of the beginning or rise of one very important affair, which came before this Yearly Meeting (1760), as I shall have occasion hereafter to make some mention of its progress and success, viz., a nomination of Friends, to visit all the Monthly and Quarterly Meetings of Friends in this nation, for their help in promoting good order and discipline in the several parts. Upon reading the answers to the usual queries from the several Quarterly Meetings, great slackness and unfaithfulness in divers places, in some weighty branches of our Christian testimony, appeared, notwithstanding the great and earnest endeavours made use of by the Yearly Meeting, from year to year, by way of advice, caution, and counsel; the sense whereof deeply affected some minds, who, in humble prostration before the Lord, were ready to say, What wilt thou do for thy great name's sake, and to heal the backslidings of thy people? A Friend under this exercise, and an awful sense of the Divine presence, which was near, stood up, taking notice of the apparent defection above hinted; and that as all the means hitherto used by the truly Christian labour of preceding Yearly Meetings had not proved sufficient to stop the declension, which seemed rather to increase, that now it behoved that Meeting, deeply and weightily, to consider what remained yet to be done for the help and recovery of the Society to its ancient purity and comely order, or to that import. This seemed to open the way for our worthy friend Joseph White of Pennsylvania, who was then upon a religious visit in this nation, to lay before that Meeting what he said had been much upon his mind most of the time since he landed, and which seemed to increase in clearness and weight as that Yearly Meeting drew near; and that he now found it was the proper time to deliver the same, viz., that the Yearly Meeting do appoint a suitable number of solid, weighty, judicious Friends to visit all the Quarterly and Monthly Meetings in England, therein to use their Christian endeavours, in the love of God, for the promotion and revival

of wholesome discipline, and the comely order of the gospel in the churches. Great was the awful solemnity which covered the Meeting, during its deliberation, on this very important affair. The weight of the heavenly power was so exceeding great and awful, that it was very hard for any contrary spirits to appear; yet objections against appointments for such services were advanced by some. It was, therefore, proposed that Friends who found a concern on their minds to engage in the said undertaking, would give in their names. The Lord's heavenly power being at work, like a leaven, in the Meeting, a wonderful time of Divine favour it was, wherein about fifty-eight offered themselves accordingly.—*Griffith's Journal*, p. 293.

JAMES BOWDEN'S NEW HISTORICAL WORK.

To the EDITORS *of* THE BRITISH FRIEND.

ESTEEMED FRIENDS,—The early history of the Society of Friends has always interested its members, and a large acquaintance with whatsoever relates to its trials, and its welfare, is worth procuring, from whatsoever authentic source that may be available. The announcement, therefore, of such a work, applicable to America, by our friend James Bowden, will doubtless be acceptable to many.

In reply to inquiries, I understand that he laid the subject of preparing such a History before the Meeting for Sufferings some months since, when liberty was granted to make such extracts from the MSS., and documents under its care, as he may require; such extracts to receive that attention and revision by members of the meeting which may be useful; and a similar oversight, I apprehend, will be given to the whole work.

With this guarantee, and the fact that large numbers of unpublished papers are in the keeping of the Meeting for Sufferings; and that nearly as much interest attaches to all the early History of Friends in America, as we know was connected with the New England persecution, it appears highly important to embrace the opportunity of James Bowden's intimate acquaintance with them for a suitable selection. His own diffidence in stating these circumstances, induces my taking the liberty thus to mention them.

It will be further satisfactory to know, that the divisions amongst the Society of Friends in America, will not be alluded to. It thus appears likely, that the work will form a valuable addition to the early history of our Society, and I trust will be generally possessed by its members.

I understand that the work is not likely to exceed ten parts, and will be completed in about two years.

Your sincere friend,

JAMES CADBURY.

Banbury, 7th Month, 29th, 1850.

ACKWORTH AND ITS ANNIVERSARIES.

JUST as we were going to press, the following more detailed and interesting account of the Meetings at Ackworth, was received; and at the risk of being deemed tautological, we present it to our readers, time not admitting of either curtailment or revision:—

A train of interesting meetings are now connected with the General Meeting for Ackworth School, which are all held at Ackworth in the first week of the seventh month. For four days, omnibuses loaded, within and without, and numbers of other vehicles, convey to and fro the various parties of Friends; and groups of visitors are seen in every direction, enjoying the relaxation and animation of the time.

The General Committee of Ackworth School sat down on third-day morning, the second of the month, at ten o'clock. The state of the finances, the arrangements of the Boys' and Girls' Schools, the introduction of French, and projected improvements in the girls' premises, were among the topics that engaged their attention.

The business of the General Meeting occupied, as usual, two days. On fourth-day morning, Friends assembled in the new and commodious meeting house, which was nearly filled above and below stairs. WILLIAM DENT, JOHN PEASE, JOHN PHILIP MILNER, and THOMAS PUMPHREY, were engaged in the ministry. Friends were reminded that the right end and object of all our undertakings should be the Divine glory. Such is peculiarly our profession as a society. We are but instruments. Whatever we do worthily, must tend to promote the Lord's kingdom upon earth: and the success of our labours is His gift and blessing. "His own works shall praise him." This meeting closed with prayer, that "God in all things may be glorified, through Jesus Christ our Lord."

Before the men and women Friends separated to their respective duties, a proposal for further improvements in the premises was introduced. The buildings at Ackworth School form, as most Friends are aware, a centre and two wings. The east, or boys' wing, was improved three years ago, by the addition of new school rooms, and by raising the roof five feet, to give increased height to the upper story. This, with the new meeting house and other buildings, involved a large expense; £600 of which yet remain as a debt on the Institution. The alterations, however, have given great satisfaction; and have been acknowledged as great improvements by the voice of three successive General Meetings.

It is now judged desirable to complete the work so begun, by alterations in the girls' wing of the building. The elevation of the roof will not only give uniformity to the two wings, but increased breathing space to the girls' sleeping apartments, which are considered too low for healthy dormitories. The school rooms also are so inadequate to the business of teaching, as to lead to the use of the play room, dining room, and one of the teacher's sitting rooms, in school hours. Some other deficiencies exist; as for instance, that the Governess has no private sitting room, &c. SAMUEL GURNEY, Treasurer to the Institution, from an investigation of the necessity of these alterations, has presented the Committee with £1000 towards the cost. The Committee were encouraged to take measures for raising another £1000, which, it is believed, will enable them to accomplish the undertaking without any increasing debt. Plans of the proposed alterations were suspended in the entrance hall at the school, and £550 was subscribed during the time of the General Meeting.

The design is, to run out additional teachers' rooms in the centre of the girls' back playground, which will be enlarged — three rooms on one story (with a play-shed underneath), and three rooms above, one of which will be the mantua-maker's room, hitherto unsuitably situated on the ground floor.

The examinations were generally satisfactory. The girls were examined in their knowledge of the Scriptures, by JOHN PEASE. In the boys' examination, most time was given to the tenth or highest class; and, with the exception of Latin, and the knowledge of the Scriptures, their examination consisted of written answers to twenty printed questions, previously prepared. The answers were written extempore with pen and ink, and without reference to books, tables, maps, or memoranda.

The introduction of French as a study for the two highest classes of boys was brought under notice by

several minutes of the Committee; but it was thought the time had not yet arrived for this measure, which was accordingly deferred.

The women Friends reported the domestic arrangements to be in a satisfactory state, and gave a favourable account of the improvements in washing, and the state of the children's linen.

The Annual Meeting of the Friends' Provident Institution was held on Fourth-day evening: and on Fifth-day, the Annual Meeting of the Friends' First-day School Association. Both were open to men and women Friends.

The Meeting of the First-day School Association was particularly interesting. A long but valuable report was read by the Secretary, Joseph Storrs Fry, of Bristol, which principally detailed the proceedings of a Conference of Teachers held at Manchester, and the conclusions then arrived at. The full report of that Conference is now in print. Many useful remarks were elicited in this meeting, and much encouragement offered to our young people, who are devoting their energies in this direction. A useful caution was given against laying down abstract rules by a Conference like that at Manchester, as to the details of school management; it being observed that an arrangement well suited to one locality, and working well there, may not be applicable to every other, nor to the same on all occasions. Hence, in some schools the boys and girls were separated, in others more or less mingled: in some cases the pupils were expected to attend Friends' meetings, in others this was not urged on the children; here the school opened with reading a portion of Scripture, there the reading was at the dismissal; and in others the Scriptures were read both at the beginning and end, except when circumstances rendered either reading undesirable.

On Sixth-day morning, at nine o'clock, the Anniversary of the Friends' Educational Society was held. In the absence of Samuel Tuke, Josiah Forster regulated the proceedings. The committees under appointment presented various reports. The Statistical Committee, indeed, advanced nothing new, but delivered an opinion that their labours could not be carried further to much advantage. They seemed to have established the fact of a very uniform system of economy in the management of our public schools, and to have assisted the labours of committees in those respects.

A paper was read, by Thomas Pumphrey, on behalf of William Thistlethwaite, detailing the system of public education established in Prussia, with the various machinery by which it is maintained. Some valuable suggestions were contained in this document, though the character of Prussian education, as an arrangement of the State, was thought not applicable to this country.

John Newby then read a report from a Committee on School Examinations, with particular reference to the employment of written answers. The value of written examinations with pupils of a certain age was generally admitted; the importance, also, of mingling oral exercises with written ones, and the details of both, were examined at length.

John Ford read a paper reviewing the labours and publications of the Society from its commencement, and glancing at the change of sentiment on some important questions, especially that of uniting manual labour with school instruction. The labours of the Society appeared to have been of decided utility in calling the attention of teachers and managers of schools to a review of their plans, and in imparting to Friends generally, an increased sympathy, and a more cordial co-operation with such in their important undertaking.

The various Committees of investigation were discharged, and a Committee of management elected, with power to print and circulate the Society's papers, and to call another meeting when it shall appear desirable.

Thus ended the series of anniversaries now connected with Ackworth; occasions of great interest and of intellectual enjoyment, coupled with opportunities of real edification. N.

THE YEARLY MEETING'S COMMITTEE.

We understand that the Sub-Committee to visit the General Meeting of Herefordshire, Worcestershire, and Wales, consists of the following Friends:—

Joseph Davis, and George Thomas, of Bristol; Daniel Prior Hack, of Brighton; Thomas Pumphrey, of Ackworth; Robert Forster, of Tottenham; and John Fowler, of Melksham.

Reviews.

OBSERVATIONS and ESSAYS on the STATISTICS of INSANITY, and on ESTABLISHMENTS for the INSANE; to which are added, the STATISTICS of the RETREAT near YORK. By John Thurnam, M.D. Licentiate of the Royal College of Physicians in London; Medical Superintendent of the Wilts County Asylum. Pp. 334. London: C. Gilpin. York: James Hunton.

We have perused this volume with a good deal of care, not only on account of the novelty of the subject to us, but also from our interest being excited by the close connection of the author, and the matter which he handles, with the Retreat at York. We admire the candour of the writer in his introduction, in so sedulously warning his readers against drawing any inductions from the premises which his tables, &c., would furnish; but we are rather dubious about his having restricted himself so closely, from many passages which occur in the body of the work.

Allowing considerable latitude for the difficulties he had to encounter, in writing such a volume amid his professional engagements, we were not a little disappointed to find, notwithstanding the extent of his personal observation, and the close study and research necessary to compile his numerous statistical tables, that his opinions on many important points connected with Insanity do not appear very decided; but in some degree swayed by the opinions of others, rather than by definite conclusions of his own.

The work is replete with interesting and valuable information, and, from what we can judge, correct, as far as the subject admits; yet we cannot pass over this opportunity without observing, that however definite figures may be in expressing mercantile transactions, they become, in many respects, very fallacious when applied to men. Thus no one of liberal mind computes the standing of a school or college by the number of eminent men that have been educated there; or the repute of the medical staff and attendants in an hospital by the number of recoveries which take place in such an institution. Illustrative of what we have just remarked, we would quote a curious coincidence which occurred in one of our Glasgow hospitals about three years ago, during an epidemic fever, viz., that in one of the wards, while the disease was about its climax, and patients admitted indiscriminately to every ward where accommodation could be found, not a single death occurred for about four months, while the deaths in the hospital were averaging ten per cent. Now, if this ward had been a detached hospital, and under other superintendence from the others, what a comparison might have been herein instituted, apparently not less incongruous than that between the retreat and asylum at York.

On comparing the Author's sentiments at page 79 of the first part of the work, with those at page 5 in part second, we find ourselves quite unable to reconcile the apparent discrepancy; but unquestionably he pays a well-merited tribute to the character and abilities of George Jepson, who may be regarded as having been the first superintendent at the Retreat, and the great reformer of Lunatic Asylums.

Our limits prevent us from furnishing our readers with any quotations. Suffice it to say, that we think they will derive considerable instruction from the work, while attention to the foregoing remarks will prevent their being unduly influenced by the information they may derive from its perusal.

A POPULAR MEMOIR OF WILLIAM PENN, Proprietor and Governor of Pennsylvania, under whose wise administration the Principles of Peace were maintained in practice. By JACOB POST. London: C. GILPIN. Edinburgh: A. and C. BLACK. Dublin: J. B. GILPIN.

THIS brief review of the Life and Character of William Penn is dedicated to the Peace Congress of 1850, and clearly proves the practicability of the peace principle by the first seventy years of the Pennsylvanian Government. *What has been done, may be done.*

The work is pleasantly written, interspersed with anecdote, historical and traditional, and may be read with interest, if not with conviction, by all.

Such a work, indeed, was much wanted at the present time. The dastardly attack by Macaulay on the well-established fame of this great man, has induced the desire, in many minds, to know something of the real character of the Pennsylvanian legislator. Here it may be found in a short compass; and this volume will, therefore, we doubt not, be perused by numbers whose leisure does not admit of poring over more ponderous works.

The brief but able sketch given in the preface, of the Doctrines of Christianity which more especially distinguish the Society of Friends, will, we trust, be of good service in removing that prejudice, which, notwithstanding all that Friends have written in their defence, is still so prevalent in the community at large.

Births.

FIFTH MONTH, 1850.

15th. At Birkenhead, DEBORAH, wife of Jacob Glaister, a daughter; who was named Sarah Jane.

SIXTH MONTH, 1850.

11th. At 4, Grove Terrace, Leeds, ANNABELLA, wife of John Hall Thorp, a son; who was named Windsor.

20th. At Upper Clapton, MARY ANN, wife of William Kemp Evans, a son; who was named Edward Kemp.

21st. At Redruth, ELIZA, wife of Charles Cornish, a son; who was named Martin.

24th. At Neath, Glamorganshire, HANNAH BRADSHAW, wife of Edward Boone, a daughter; who was named Mary Sophia.

28th. At Liverpool, SARAH, wife of Seth Gill, a son; who was named ARTHUR.

SEVENTH MONTH, 1850.

6th. At Cumberland Row, Newcastle-on-Tyne, MARY, wife of James Watson, a son.

12th. At Banbury, ANN, wife of W. P. Stevens, of that place, a son.

14th. At Eaglesfield, MARY, wife of William Walker, a son; who was named Isaac.

15th. At Birstwith, near Harrowgate, MARTHA M., wife of John Walker Cash, a son; who was named Alfred Midgley.

18th. At George Street, Newcastle-on-Tyne, SARAH, wife of William Waterfall, a son.

Marriages.

SIXTH MONTH, 1850.

6th. At Sheffield, JOHN CALVERT CASSON, grocer, Thorne, to ELIZABETH SMITH, of Sheffield.

SEVENTH MONTH, 1850.

10th. At Olveston, Gloucestershire, WILLIAM GAYNER, of Filton, eldest son of John Gayner, to LUCY, youngest daughter of the late Young Sturge, of Bristol.

17th. At Rochdale, JAMES, second son of Richard and Margaret Wormall, of Mold Green, near Huddersfield, to ELIZA, second daughter of Charles and Sarah Parry, of Yorkshire Street, Rochdale.

18th. At Manchester, GEORGE RANDALL of Shelton (Potteries), son of Thomas Martin Randall, china manufacturer, to SARAH, eldest daughter of John Harrison, printer, Manchester.

25th. At Brighton, THOMAS CREWS of Kingswood, Surrey, to CAROLINE, second daughter of the late Robert Evens, of Chelmsford.

Deaths.

FIFTH MONTH, 1850.

12th. At Preston, ABIGAIL SMITH, aged 71.

SIXTH MONTH, 1850.

5th. At Mountmelick, PHILIP HENRY LUSCOMBE THORNTON, late head teacher of Sidcot School, in his 23d year.

10th. At Raggett's Town, Queen's County, aged 73, ANN GALE, widow of the late Thomas Gale.

18th. At his residence, Kingstown, near Dublin, WILLIAM NEWSOME of Limerick.

19th. SARAH JANE, infant daughter of Jacob and Deborah Glaister, of Birkenhead.

24th. At Tyddynygareg, near Dolgelly, Merionethshire, ANN PUGH, aged about 80; the survivor of the three women Friends who, for many years, were the Tyddynygareg Meeting; the last also of Friends in that part of North Wales. (See *British Friend*, Vol. vii., No. 8, Obituary, page 191.

27th. At Stoke Newington, aged 59, JOSEPH HANDIN BROWN of Hitchin.

30th. At the residence of her brother, South Lodge, near Cockermouth, MARY SPENCER, aged 69.

SEVENTH MONTH, 1850.

3d. RICHARD WHITING, of Tottenham, aged 84.

5th. At Birkenhead, GEORGE SIMPSON, broker, aged about 58.

6th. At Caledon, County Carlow, JOSEPH DOYLE, aged about 60.

6th. At Maugersbury, near Stow-on-the-Wold, JOHN PEGLER, aged 75.

"MR. JOHN PEGLER.—Died on the 6th inst., at Maugersbury, near Stow-on-the-Wold, aged 75, Mr. John Pegler, one of the Society of Friends. In his death the labourers will have to lament the loss of a kind master, and one who, although occupying a small tract of land, found more employment than most farmers; always considering it more advantageous to furnish labour than to suffer them to receive parochial relief: by this means, as well as by a practical knowledge of agriculture, combined with unwearied exertions, his farm was considered one of the model farms of the neighbourhood."—*Banbury Guardian, July* 11, 1850.

7th. At Colne, Huntingdonshire, in his 87th year, JOHN CHRISTMUS GARDENER.

12th. HANNAH, daughter of Thomas and Mary Carter, of Preston, aged 4 years and 7 months.

15th. At Whinfell Hall, JANE, wife of Wilson Robinson, aged 84.

17th. At Hereford, SARAH, daughter of Joseph Jones, aged 22.

21st. At Maldon, Essex, ROBERT ALSOP; a minister.

... At Ann Place, Little Horton, in the borough of Bradford, Yorkshire, ELIZABETH, daughter of John Snowden, wool merchant, aged 21.

23d. WILLIAM MALLEY, of Preston, in his 75th year.

... RICHARD HORSNAILL, of Dover, aged 49; after a long continuance of great suffering, from abscess on the liver, which he bore with Christian resignation. His end was peaceful.

27th. At Brighton, FRANCIS PENNEY, son of Benjamina Penney, of Poole, aged 22.

TO CORRESPONDENTS.

W.H.B.; G.S.; E.P.; J.J.; J.W. jun.; A.K.; J.F.; J.G.; W.W.; J.B.; T.P.; J.H.; A.S.; T.B.; S.M.; H.W.C.; A.W.; and R.H., are received.

Also, Ancient and Modern Manners contrasted; No. 1 of The Press; Vegetarian Tracts, No. 7; Report of Committee of Cork Philosophical Society; On the Love of Children; Report of Ulster Provincial School; No. 695, 7, and 9, of the Wiltshire Independent; Stirling Observer and Banbury Guardian of the 11th ult.; Daily News of the 12th; and Hampshire Independent of the 13th; Wealth considered in Relation to Christian Principle; Lights and Shades of Ireland, by A. Nicholson; and Sommerville's Manchester School of Political Economy—the last too late for review this month.

G.P.—We have repeatedly given similar cases. Indeed, so explicit is the Act, that persons only require to look at its terms to see the extent of our privileges.

THE

BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. VIII. GLASGOW, 8TH MONTH, 1ST, 1850. VOL. VIII.

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Advertisements.

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CLOTHING.

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8th Month, 1850.

SEVENTEENTH REPORT

OF THE

FRIENDS' PROVIDENT INSTITUTION.

THE Directors have again the pleasure of congratulating the Members of the Institution on its continued prosperity and the steady increase of its Business.

It is satisfactory to observe, that the importance of Life Assurance is becoming more generally appreciated; and the fact of upwards of £100,000 having been paid out of its funds on account of assurances payable at death, suggests the gratifying reflection, that many families have derived important benefits from the establishment of this Institution. As an illustration of the advantages afforded by this mode of providing for the wants of a surviving family, a recent case may be mentioned, in which an individual, after considerable hesitation, was induced to effect an assurance on his life for the sum of £500, on which he paid, for Premium and Stamp Duty, £13, 7*s.* 9*d.* In less than a year he was suddenly cut off by the prevailing epidemic, leaving a widow and a young family, who, but for this provision, would have been almost destitute of the means of support.

The following statement of the Receipts and Disbursements during the seventeen years ending 20th of 11th Month, 1849, shows the aggregate amount of the Business of the Institution during that period:—

RECEIPTS.	£	*s.*	*d.*
Net amount of Single Premiums	88,137	3	4
Do. of Periodical Premiums ...	313,924	12	1
Interest on Investments	95,094	1	3
Entrance Moneys, &c.	1,423	11	5
	£498,579	5	9

DISBURSEMENTS.	£	*s.*	*d.*
Annuities...	49,246	5	3
Endowment Assurances	10,633	3	3
Deferred Sums	3,035	10	4
Life Assurances...	100,195	16	8
Purchase of Policies	23,033	7	10
Returns on Policies lapsed by deaths of parties before taking effect	1,197	9	5
Property Tax	1,671	16	5
Bankers' Commissions...	205	0	6
Printing and Stationery	902	8	11
Other Expenses, (average £701, 4*s.* 1*d.* per ann.)	11,920	9	10
Balance, being amount of Property, on 20th of 11th Month, 1849	296,537	19	8
	£498,579	8	1

The number of deaths reported since the last General Meeting is 30, viz. 1 Deferred Annuitant, 12 Immediate Annuitants, 1 Child for whom an endowments had been provided, and 16 persons on whose lives assurances had been effected in Class IX., making the total number of deaths since the commencement of the Institution, 249; of these 131 have been in the department of Life Assurance, in which Class the amount paid or accrued to the representatives of deceased parties has been upwards of £105,600.

The number of deaths in Class IX., though less than the tabular expectation, has been greater during the past than any previous year. This is partly attributable to the visitation of Cholera, by which two or three members were removed; but when it is borne in mind that the mortality experienced in this Class from the commencement of the Institution has been at least 40 per cent less than was to be expected, according to the Tables of Mortality calculated on the experience of the Society of Friends, and that those Tables indicate a rate of mortality very much below that deduced from the Northampton Registers, on which tables of mortality have been generally calculated, it will be seen that an increase in the number of deaths *in any one year* is no ground for discouragement, nor does it in any degree affect the soundness of the principles on which the Tables of this Institution are founded.

Specimen Tables are here given of the Profits apportioned to particular Policies, at the divisions of surplus, made in the years 1842 and 1847:—

I.—TABLE SHOWING THE ADDITIONS MADE TO THE SUMS ORIGINALLY ASSURED IN CLASSES IV., V., VI., VII., AND VIII.

N.B.—*In 1842, no Profits were assigned to Policies in these Classes.*

Class.	Date of Policy.	Age at commencement.	Age when Assurance payable.	Total amount of Premiums paid.	Sum assured.	1847. Bonus added to the Sum assured.
				£ s. d.	£	£ s. d.
IV.	1st Mo. 1847.	1	14	63 5 0	100	8 12 0
V.	7th Mo. 1833.	4	21	304 13 9	500	48 5 0
V.	2d Mo. 1835.	2	21	451 15 0	1000	74 3 0
VI.	9th Mo. 1834.	8	21	896 0 0	1000	121 9 0
VI.	12th Mo. 1838.	3	21	427 10 0	1000	43 3 0
VI.	4th Mo. 1844.	12	21	191 10 4	499	6 17 0
VII.	2d Mo. 1833.	29	50	84 5 0	200	10 12 0
VII.	11th Mo. 1840.	40	50	123 4 0	200	6 4 0
VIII.	9th Mo. 1834.	31	45	81 18 0	100	12 8 0
VIII.	4th Mo. 1842.	47	60	76 17 0	200	10 7 0

II.—TABLE SHOWING THE ADDITIONS MADE TO THE SUMS ORIGINALLY ASSURED ON POLICIES, CLASS IX.

Date of Policy.	Age at commencement.	Sum assured.	Total Amount of Premiums paid.	Bonus declared.		Total Amount of Bonus added to the Sum assured.
				11th Mo. 1842.	11th Mo. 1847.	
		£	£ s. d.	£ s. d.	£ s. d.	£ s. d.
11th Mo. 1832.	31	1000	373 6 8	99 7 0	109 14 0	209 1 0
,, ,,	43	1000	505 6 8	99 1 0	113 9 0	212 10 0
10th Mo. 1833.	44	1000	488 15 0	91 2 0	110 14 0	201 16 0
11th Mo. 1833.	32	500	178 15 0	43 18 0	52 16 0	96 14 0
1st Mo. 1834.	63	500	492 12 6	80 14 0	140 13 0	221 7 0
12th Mo. 1835.	32	1000	309 16 8	68 17 0	98 12 0	167 9 0
,, ,,	41	500	193 18 4	34 1 0	49 15 0	83 16 0
10th Mo. 1837.	34	1000	288 5 10	49 19 0	92 1 0	142 0 0
12th Mo. 1837.	52	500	212 18 4	25 4 0	55 1 0	80 5 0
11th Mo. 1830.	34	1200	269 11 0	34 10 0	101 1 0	136 0 0
,, ,,	56	2000	906 0 0	66 14 0	239 10 0	306 4 0
11th Mo. 1841.	22	1000	116 10 0	10 0 0	75 14 0	85 14 0
,, ,,	30	1000	159 16 8	10 7 0	77 11 0	87 18 0
12th Mo. 1842.	43	1000	189 10 0	,, ,, ,,	73 13 0	73 13 0
,, ,,	40	500	72 14 2	,, ,, ,,	36 9 0	36 9 0
12th Mo. 1844.	33	2000	146 10 0	,, ,, ,,	85 11 0	85 11 0
,, ,,	62	1000	201 3 9	,, ,, ,,	73 19 0	73 19 0
12th Mo. 1845.	49	500	38 5 0	,, ,, ,,	14 11 0	14 11 0
,, ,,	28	300	13 3 0	,, ,, ,,	8 5 0	8 5 0
12th Mo. 1846.	24	2000	40 10 0	,, ,, ,,	25 16 0	25 16 0
,, ,,	42	500	15 6 8	,, ,, ,,	6 15 0	6 15 0

III.—TABLE SHOWING THE REDUCTIONS ON THE PREMIUMS ORIGINALLY PAYABLE ON POLICIES, CLASS IX.

Date of Policy.	Age at commencement.	Sum assured.	Original Annual Premium.	Reduction in 1842, on Original Premiums for the 5 years ending 20. 11. Mo. 1847.	The Reduction per Cent. being	Reduction in 1847, on Original Premiums for the 5 years ending 20. 11. Mo. 1852.	The Reduction per Cent. being
		£	£ s. d.	£ s. d.		£ s. d.	
11th Mo. 1832.	45	1000	33 11 8	13 13 8	40⅔	17 9 8	52
12th Mo. ,,	50	1000	39 11 8	15 12 10	39½	23 5 8	58¾
12th Mo. 1833.	19	500	9 3 4	4 0 9	43⅔	5 0 2	54½
,, ,,	42	1000	30 11 8	11 9 7	37½	14 14 7	48
12th Mo. 1835.	36	500	13 2 1	3 18 1	29¾	5 18 5	45
,, ,,	40	1000	29 1 8	8 6 9	28⅔	12 14 7	43⅔
11th Mo. 1837.	47	1000	35 14 2	6 10 8	18¼	13 7 3	37¾
12th Mo. ,,	33	500	12 3 9	2 10 9	20¾	5 1 4	41½
11th Mo. 1839.	51	1000	41 1 8	4 2 6	10	13 10 3	32¾
12th Mo. ,,	31	500	11 13 4	1 9 1	12½	4 9 0	38
11th Mo. 1841.	32	500	11 18 4	0 10 3	4¼	4 1 7	34⅓
12th Mo. ,,	36	500	13 2 1	0 10 0	3¾	4 6 0	32⅚
12th Mo. 1842.	43	1000	31 11 8	,, ,, ,,	,,	9 3 6	29
11th Mo. ,,	39	1000	28 6 8	,, ,, ,,	,,	8 7 9	29½
12th Mo. 1844.	30	500	11 8 9	,, ,, ,,	,,	2 2 0	18¼
,, ,,	33	2000	48 16 8	,, ,, ,,	,,	8 16 0	18
11th Mo. 1845.	60	2000	121 15 0	,, ,, ,,	,,	14 1 3	11½
12th Mo. ,,	38	500	13 15 5	,, ,, ,,	,,	1 10 6	11
12th Mo. 1846.	42	1000	30 13 4	,, ,, ,,	,,	1 10 9	5
,, ,,	35	1000	25 11 8	,, ,, ,,	,,	1 7 6	5⅓

The total amount assured on Policies in Class IX., existing at the date of this Report, is £1,113,752, 9*s.* 6*d.* exclusive of Bonuses.

The total number of Policies which have been granted, from the opening of the Institution, in the 11th Month, 1832, to 6th Month, 1850, both inclusive, is as follows:—

Class I.	Deferred Annuities, ...	129
— II.	Deferred Annuities, with a condition annexed, making the Premiums returnable without Interest, on the death of the Annuitant before the Assurance takes effect,	116
— III.	Immediate Annuities (averaging £23, 10*s.* 11*d.* each), ...	291
— IV.	Endowments for Children, payable at 14, ...	3
— V.	Endowments, payable at 21 or 25, ...	71
— VI.	Endowments, payable at 14, 21, or 25, the Premiums returnable as in Class II.,	281
— VII.	Deferred Sums, ...	55
— VIII.	Deferred Sums, the Premiums returnable as in Class II., ...	92
— IX.	Life Assurances (averaging about £664 each), ...	2137
— X.	Survivorship Annuities, ...	23
	Total number of Policies, ...	3198

Signed on behalf of the Directors,

JOHN SNOWDEN, Chairman.
BENJAMIN ECROYD, Secretary.

Bradford, Yorkshire, 28th of 6th Month, 1850.

OFFICERS.

Treasurer — Thomas Fowler.

Directors.

George Binns.	Thomas Fowler.	John Priestman.	Joseph Thorp.
Newman Cash.	Samuel Gurney.	Samuel Priestman.	Samuel Tuke.
Henry Crosfield.	Thomas Harvey.	Joseph Rowntree.	Daniel Tuke.
Robert Crosland.	John Hipsley.	Benjamin Seebohm.	Edward West.
Henry Wm. Crossley.	Joseph Holmes.	David Harris Smith.	William West.
James Ellis.	Robert Jowitt.	John Snowden.	Thomas Wilson.
Josiah Forster.	Henry Pearson.	John Thistlethwaite.	John Wilson of Bradford.

Trustees—Newman Cash, Samuel Priestman, John Priestman, David Harris Smith.

Arbitrators—Thomas Allis, Caleb Fletcher, David Priestman, John Walker, James Hack Tuke.

Auditors — Henry Pearson, John Thistlethwaite, Daniel Tuke.

Bankers—Drewett & Fowler, No. 4, Princes' Street, London.

Secretary—Benjamin Ecroyd.

CLASS IX.

Table of Annual Premiums for the Insurance of £100, payable at Death.

Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.	Age next Birth day.	Annual Premiums.
	£ s. d.		£ s. d.		£ s. d.		£ s. d.
10	1 10 10	26	2 2 1	41	2 19 8	56	5 1 1
11	1 11 6	27	2 3 0	42	3 1 4	57	5 5 9
12	1 12 2	28	2 3 10	43	3 3 2	58	5 10 9
13	1 12 10	29	2 4 9	44	3 5 0	59	5 16 1
14	1 13 6	30	2 5 9	45	3 7 0	60	6 1 9
15	1 14 2	31	2 6 9	46	3 9 2	61	6 7 9
16	1 14 10	32	2 7 9	47	3 11 5	62	6 14 2
17	1 15 5	33	2 8 10	48	3 13 10	63	7 1 1
18	1 16 1	34	2 10 0	49	3 16 6	64	7 8 5
19	1 16 10	35	2 11 2	50	3 19 3	65	7 16 3
20	1 17 6	36	2 12 5	51	4 2 2	66	8 4 7
21	1 18 2	37	2 13 8	52	4 5 5	67	8 13 7
22	1 18 11	38	2 15 1	53	4 8 11	68	9 3 3
23	1 19 8	39	2 16 6	54	4 12 8	69	9 13 7
24	2 0 6	40	2 18 1	55	4 16 8	70	10 4 8
25	2 1 3						

AGENTS.

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Ackworth, George Frederick Linney,—Isaac Brown, *Low Ackworth.*
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Bolton, Thomas Mulliner, jun.
Brighton, Isaac Sewell.
Bristol, Samuel Capper and Sons.
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Colchester, Robert Hayward.
Darlington, Richard Carter.
Edinburgh, William Miller.
Evesham, Henry Burlingham.
Exeter, Thomas Sparkes.
Falmouth, William Crouch, jun.
Hertford, Henry Squire.
Hull, Leonard West,—John Clemesha.
Kendal, Samuel Marshall.
Kent, James Bowden, 86, Houndsditch, London.
Lancaster, James Brunton.
Leeds, Lucy Waterfall.
Leicestershire, William Burgess, 25, *Hill Street, Peckham*,—Robert Ellis, *Leicester*
Lewes, Burwood Godlee.
Liverpool, Wm. Wood,—Geo. Hancock.
Luton, Henry Coles Brown.
Macclesfield, Samuel Jesper.
Manchester, W. F. Hoyland, — Robert Longdon.
Neath, Charles Hayward, *Brombill.*
Newcastle-on-Tyne, James Gilpin,—Wm. Taylor.
Northampton, Edward Latchmore.
North Shields, Robert Spence.
Norwich, Henry Bidwell.
Nottingham, Sarah Hawley.
Plymouth, Henry Prideaux.
Preston, Isaac Fearon,—W. Thistlethwaite
Reading, Joseph Huntley.
Scarborough, William Rowntree.
Sheffield, Lydia Palmer.
Southampton, John Horne Glaisyer.
Stockport, John Philip Milner.
Sunderland, James Hills.
Wigton, Robert Dodgson.
York, Silvanus Thompson.

AGENTS IN IRELAND.

Belfast, John Pim, jun.
Clonmel, William Davis.
Cork, Joshua Beale.
Dublin, John Webb.
Limerick, Joseph Robinson.
Mountmelick, Thomas T. Pim.
Waterford, Thomas S. Harvey.
Youghal, Abraham Fisher.

R.B.—His paper was anticipated by a larger one in the present No.

T.H.—Under consideration.

T.F.—His article is not quite to our mind.

J.L.—Next month, if possible.

T.B.—The Tract he alludes to is safe in our possession; and his suggestion in reference to it, will receive due consideration.

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As the Editors have been led to accept the offer of Proprietorship without any view of pecuniary profit, they do not feel the delicacy which would otherwise be the case, in asking the co-operation of such of their friends as decidedly approve the Work, in promoting its still wider circulation among the Members of our Society. They are apprehensive that, in some of the more retired and smaller meetings, the ANNUAL MONITOR is but little known; and they know that in some of the larger meetings, the number of copies taken is comparatively small.

If any of their young friends who give up a portion of their time to call upon their fellow-members on errands of mercy or Christian usefulness would kindly take the names of Subscribers to this Work, and transmit them to the Agent of the district, or to G. HOPE, Castlegate, York, the service would be gratefully accepted.

The Editors avail themselves of this opportunity of publicly acknowledging the steady and kind services of the Registrars in the different Monthly Meetings, in the transmission of the number of deaths in answer to their annual paper of inquiries; the care and accuracy with which this service has been performed has enabled the Conductors of the Work to present to its Subscribers a very nearly perfect record of the annual mortality of the Members of the Society of Friends.

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N.B.—All memorials of deceased Friends intended for insertion in the ANNUAL MONITOR should be transmitted to S. BACKHOUSE, Holdgate, York, as early as possible, and not later than the 14th of 10th Month. The annual paper of inquiries will be forwarded to the Correspondents at the usual time.

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THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. IX. GLASGOW, 9TH MONTH, 2D, 1850. VOL. VIII.

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IN soliciting their Friends and the Public generally to an inspection of their SHOW ROOMS, would draw the attention of persons resident in the Country, to their system of Delivering all Goods

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throughout the kingdom. Illustrated Price Lists of Ottoman Chair, and other Bedsteads, and Folding Chairs, also, a Price List of Bedding, containing full particulars of the weights, sizes, and qualities, so arranged as to form a useful and practical guide to purchasers,—forwarded Postage Free on application.

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THE BEST TEETH.

EDWARD MILES, SURGEON DENTIST, supplies whole and partial SETS OF TEETH of the best possible quality and construction, with the most RECENT IMPROVEMENTS, WITHOUT THE REMOVAL OF STUMPS, OR ANY PAINFUL OPERATION WHATEVER; and in proportion to the VAST SUPERIORITY of the mechanism, at MUCH LOWER than the usual charges in Town or Country.

STOPPING with a beautiful cement, which DOES NOT DISCOLOUR.

Old Sets refitted and rendered complete.

Deformities of the Mouths of Children and Youth prevented by a beautiful process SUPERSEDING THE EXTRACTION OF TEETH, OR ANY PAINFUL OPERATION. See "Few Minutes on the Teeth," with precautions to Mothers, &c. C. GILPIN, 1s.

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HAVING a good knowledge of London and its vicinity, has opportunities for the transaction of business by Commission, for parties residing either in town or country.

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IN acknowledging the very numerous favours conferred by his friends,

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Would respectfully intimate, that none but Goods of the very Best Description and Workmanship continue to be supplied at his Establishment; his Reduced Prices for which may be obtained on application.

The improvements in the make of

Friends' Coats,

Introduced by J. Sayce, some years ago, and now so favourably known, require no comment.

SAYCE'S PATENTED OVERCOATS,

For ordinary wear and for travelling, now so extensively adopted, are made in substances suitable for all seasons. The Prices being from Two to Three Guineas.

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Containing Specimens of Type, Instructions how to PREPARE the MANUSCRIPT of any work for the press; the CHOICE OF THE TYPE, and clear directions how to CORRECT PROOFS, with a variety of useful information, has been prepared, and will be forwarded, upon application, by

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F. and H. SWAN furnish a TRADESMAN'S CARD PLATE, and 2000 PLAIN CARDS, to the best patterns in general use, for 40*s*. Also, a CARD PLATE, and 2000 PLAIN CARDS, of a lower quality, but a serviceable card for ordinary use, 30*s*.

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F. and H. S. wish to call the attention of those who prefer the Plain to the Glazed Card, to the great beauty of texture, and purity of colour, which distinguish those Plain Cards, which they now employ for this purpose, from those in general use of late years. Glazed Cards of the best description.

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9th Month, 1850.

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THOSE who study COMFORT and ECONOMY, are requested to give this establishment a trial.

An excellent Reading Room is attached.

TOOTH-ACHE PERMANENTLY CURED.

Price 1*s. per Packet.*

BRANDE'S ENAMEL for FILLING DECAYING TEETH, and RENDERING THEM SOUND and PAINLESS, has, from its unquestionable excellence, obtained great popularity at home and abroad. Its curative agency is based upon a TRUE THEORY of the cause of Tooth-Ache, and hence its great success. By most other remedies it is sought to *kill the nerve*, and so stop the pain. But to destroy the nerve is itself a very painful operation, and often leads to very sad consequences, for the tooth then becomes a dead substance in a living jaw, and produces the same amount of inflammation and pain as would result from any other foreign body embedded in a living organ. BRANDE'S ENAMEL does not *destroy the nerve*, but by RESTORING THE SHELL OF THE TOOTH, completely protects the nerve from cold, heat, or chemical or other agency by which pain is caused. By following the directions INSTANT EASE is obtained, and a LASTING CURE follows. Full instructions accompany every packet.

Testimonial from a Member of the Society of Friends.

Bloomfield Retreat, Dublin,
12th Month, 11th, 1848.

RESPECTED FRIEND,—As a duty I owe to myself and the suffering, allow me to bear this *unsolicited* testimony to the truthfulness of the advertisement of the astonishing efficacy of Brande's Enamel. I have tried it with entire success, ease, and comfort,—and can fully recommend it to the notice of the public. Thy friend,

To J. Willis. JOHN MOSS, Superintendent.

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Should there be any difficulty in obtaining it, enclose thirteen stamps to JOHN WILLIS (as above), and you will ensure the GENUINE ARTICLE BY RETURN OF POST. Twenty authentic Testimonials, with full directions for use, accompany each packet, which contains enough Enamel to fill several Teeth. Observe that the name of "John Willis" is on every packet.——AGENTS WANTED.

JANE CRANSTONE'S BOARDING SCHOOL, for the DAUGHTERS of FRIENDS, at HEMEL HEMPSTEAD, Hertfordshire.

Terms:—

Board, and Instruction in Reading, Writing, Arithmetic, English Grammar and Composition, History, Geography, the use of the Globes, &c.—25 Guineas per annum.

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Worcester, 8th Month 24th, 1850.

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PATENT KITCHEN RANGE

IS the most Complete, Convenient, and Economical. It is a Certain Cure for a Smoky Chimney.

THE IMPROVED OPEN FIRE RANGE, with Back Boiler and *Patent* Self-acting Oven, is highly approved.

THE SELF-ACTING COTTAGE RANGE, with Oven and Side Boiler, is strongly recommended. Price 18*s*. 6*d*. to 24*s*. each.

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CONTINUE to supply all Homœopathic Medicines, Globules, Tinctures, Pilules, Triturations, &c. &c.

Tinctures of Arnica, Rhus Toxicodendron and Calendula, for Sprains, Bruises, &c.—Arnica Plaster, Tooth Powders, and all accessory Preparations.

English, American, and Foreign Works on Homœopathy.

Medicine Chests, in great variety, adapted to the various approved books on Homœopathy, from which the following are a selection:—

Medicine Chests, containing 84 Tubes of Globules, to accompany Dr. Laurie's *Domestic Medicine;* 44 Tubes of Globules, to accompany Dr. Laurie's *Epitome of the Domestic Medicine;* 36 Tubes of Globules, to accompany Dr. Chepmell's *Domestic Medicine;* 30 Tubes of Globules to accompany Dr. Malan's *Pocket Book;* 24 Tubes of Globules, to accompany *The Family Guide*, thus forming together a valuable and useful Pocket Case.

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Larger and smaller-sized Cases than those above mentioned in constant readiness.

Tincture Cases in every variety, containing from 18 to 240 Remedies.

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TO BE SOLD, the INTEREST in the Lease of the Dwelling-house and Concerns, &c., known as Grange Lodge, occupied by the late JAMES PIM, and situate near the town of Mountmelick, held for lives renewable for ever, at the rent of £44 sterling, and renewable fine of £3, 17*s*. 9*d*. upon a portion of the Premises held under lease. Two good Dwelling-houses have been lately built, which produce £24 per annum; thus, in effect, reducing the rent to £20 per annum. The House consists of Three Reception Rooms, Six Bed-chambers, Servants' Apartments, Basement Story, Out-offices complete, with a fine Garden fully cropped, all in the best order, and fit for the reception of any family.

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THE CHIEF OBSTACLE to the general adoption of Life Assurance is, *the fear of not being able to keep up the* contributions, and the objection that although the depositor may live to old age, he can never obtain the money himself.

To meet these difficulties, the following plan has been adopted; by which any sum, from £25 to £2000, may be secured, payable at once, in case of death, or at any future period, if alive:—

For £100, at Death, or at Age 60, if alive.

Age.	Prem.	Age.	Prem.	Age.	Prem.	Age.	Prem.
	£ s. d.		£ s. d.		£ s. d.		£ s. d.
16	2 0 0	23	2 8 6	29	3 0 3	40	4 18 9
18	2 2 0	25	2 12 4	30	3 2 9	41	5 4 6
21	2 5 0	27	2 16 0	31	3 5 2	44	6 4 6
22	2 7 0	28	2 18 2	35	3 17 4	55	6 11 9

Prospectuses and Reports sent free to any address.
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GENUINE ARROW ROOT, cultivated by the liberated Africans captured from Slavery. Sold from one pound upwards, at 8*d.* to 10*d.* per pound, according to quantity. Also, *pure* CAYENNE PEPPER, in small quantities, at a low price.

Imported by W. WESTON, jun., and Co., 73, Gracechurch Street, London.——AGENTS WANTED.

CANDLES REQUIRING NO SNUFFING.

THE BRIGHTON COMPOSITE and PALACE WAX CANDLES, Manufactured solely by J. G. BASS and COMPANY, Brighton.

The increased demand which, of late years, has sprung up for Candles of this description, induced J. G. BASS and COMPANY to pay particular attention to their manufacture. Their Candles have, for several years, been acknowledged, both in quality and appearance, equal to the best, and, at the same time, to burn with a pale blueish flame, giving a bright soft light which has not yet been attained by any other Makers.

The Palace Wax are an excellent hard Candle, bearing a very close resemblance to real wax, at less than half the cost.

These Candles may be obtained of all respectable Grocers and Oilmen.

Wholesale Orders punctually attended to, and Carriage paid to London.

A POPULAR MEMOIR of WILLIAM PENN, Proprietor and Governor of Pennsylvania; under whose wise Administration the Principles of Peace were maintained in Practice. Dedicated to the Peace Congress, 1850. By JACOB POST.

London: CHARLES GILPIN. Price 1*s.*

HERALD OF PEACE—NEW SERIES.

NO. 3 of the HERALD of PEACE for SEPTEMBER will contain an authorized and ample Report of the PROCEEDINGS OF THE PEACE CONGRESS AT FRANKFORT.

The termination of the Meetings connected with the Congress occurring so late in August, the September number will be delayed a short time beyond the usual day of publication.

Published by the PEACE SOCIETY—WARD and Co., 27, Paternoster Row; and CHARLES GILPIN, 5, Bishopsgate Street Without. Price 3*d.*; Stamped, for Post, 4*d.*

All Remittances for the Society to be addressed to ALEXANDER BROCKWAY, 19, New Broad Street, Finsbury Circus.

THE HISTORY of the SOCIETY of FRIENDS in AMERICA. By JAMES BOWDEN.

The First Part of the above Work is now in the Press, and will be issued about the middle of the succeeding month. Friends desirous of purchasing the same are informed, that, in order to obtain it at the Subscription Price of 2*s.*, their Orders must be given prior to the date of publication.

8th Month, 24th, 1850.

IT IS PROPOSED TO PUBLISH, BY SUBSCRIPTION,

In the Highest Style of Lithography,

AN EXACT COPY OF THE CELEBRATED PICTURE OF

WILLIAM PENN'S TREATY WITH THE INDIANS,

From a Proof Impression after the Original Painting by BENJAMIN WEST, President of the Royal Academy.

Proofs on India Paper	£1 0 0
Plates	0 10 0

The recent discussions, to which the animadversions of Macaulay, on some circumstances in the life of this celebrated man, have given rise, have awakened anew the interest which many of the events in that chequered life were so well calculated to excite; and rendered everything that could be brought to bear on it, illustrative of his character, a desideratum.

Two of these events were of a prominence that could not be concealed—his TRIAL AT THE OLD BAILEY, and his TREATY WITH THE INDIANS: the one, the triumphant assertion of that palladium of British Liberty, Trial by Jury; the other, a commentary on the supremacy of good faith over every other bond of security; the establishment of a Treaty, impressively characterized by Voltaire, as "the only one which was not confirmed by an oath, and the only one which was never broken."

These two conspicuous events characterize the man. Of the first, we have no representation from the hand of the painter, that we are aware of. Of the second, the copies have been multiplied till the plate has been worn out, and its impressions rendered as worthless as the subject would permit them to be.

The former we have now no means of supplying; the latter it is still in our power to replace, and this it is our purpose to do, in a manner worthy of the subject, agreeable to the above Prospectus.

N.B.—Should any Print or Painting of the "Trial at the Old Bailey" be in existence, the intimation of such circumstance, specifying particulars, will be thankfully received by the Publishers.

LONDON: GILPIN, 5, BISHOPSGATE STREET; LLOYD, BROTHERS, STRAND.
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GUTTA PERCHA COMPANY, PATENTEES,

18, WHARF ROAD, CITY ROAD, LONDON.

GUTTA PERCHA TUBING.

AMONGST the peculiar properties possessed by this Tubing, which render it an article of great value, not only to Manufacturers, but to the public generally, are the following:—

Lightness, combined with remarkable strength, (a ¾-inch tube having resisted a pressure of 337 lbs. on the square inch).

Non-affection by the carbonic, acetic, hydrofluoric, or muriatic acids, or by the most caustic alkalies. *This remarkable, property renders Gutta Percha so valuable for the conveyance of water, lining of cisterns, &c., being free from the deleterious effects to health resulting from the use of lead for those purposes.*

Peculiar power of resisting frost.

Readiness with which it can be connected (by means of the Gutta Percha Union Joints) with the water tap, or pump, and used for watering gardens, washing windows, carriages, &c.

Great lengths in which it can be made (50 to 500 feet) without a joint.

Ease with which the requisite joints can be made.

Facility with which it can be cut open, and again repaired, in case of stoppage.

Extraordinary power of conducting sound.

APPLICATIONS OF GUTTA PERCHA TUBING.

The conveyance of Water, Oil, Acids, Gas, and other Chemicals, Liquid Manures, &c.
Drain and Soil Pipes.
Suction Pipes for Fire Engines.
Pump Barrels and Feeding Pipes.
Syphons.
For Watering Gardens, Streets, Washing Windows, &c.
Ventilation of Mines, &c.
Ship Pumps, &c.
Ear and Mouth Trumpets.
Speaking Tubes, in lieu of Bells, &c.

GUTTA PERCHA SOLES.

THESE SOLES are strongly recommended by MEDICAL MEN, as being

CONDUCIVE TO HEALTH.

"Gutta Percha, from its imperviability to moisture, and want of power to conduct heat, is far preferable to leather for the soles of boots and shoes; from these properties it keeps the feet warm and dry—very important requisites for the maintenance of health."

ALFRED SMEE, F.R.S.,
Surgeon to the Bank of England.

They keep the Feet Warm and Dry.

"*Truly valuable on the score of health,* as they preserve the feet from wet and cold—of such importance to all persons of delicate constitution, or advancing in years."

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They preserve the Feet from Chilblains.

"I have great pleasure in bearing most unequivocal testimony to the high value of Gutta Percha Soles in preserving the health, and adding to the comfort of all who have a languid circulation in the feet, but more especially to those who are subject to chilblains; all plans hitherto have been inferior to Gutta Percha for the prevention of that disease."

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DOMESTIC TELEGRAPH.

THE extraordinary despatch of railways and electric telegraphs seems to have given an impetus to the national character in economizing time in an infinite variety of ways, never even dreamt of a few years ago. Quakers are notorious for saying and doing, in a few words, twice as much as most other people. A scientific member of the Society of Friends has rendered the novel material of Gutta Percha Tubing subservient to an important saving of time and footsteps in the domestic circle. In consequence of the peculiar power possessed by this tubing for the transmission of sound, he has applied it for the conveyance of messages from the parlour to the kitchen. Even a whisper at the parlour mouth-piece is distinctly heard when the ear is applied at the other end. Instead, therefore, of the servant having to answer the bell, as formerly, and then descend to the kitchen to bring up what is wanted, the mistress calls attention by gently blowing into the tube, which sounds a whistle in the kitchen, and then makes known her wants to the servant, who is able at once to attend to them. By this means the mistress not only secures the execution of her orders *in half the usual time,* but the servant is saved a double journey.—*Daily News, July* 12, 1849.

GUTTA PERCHA SHEET.

BEING totally unaffected by rain, moisture, salt water, acids, alkalies, oil, grease, &c., is useful for the following purposes:—

THICK SHEET.
Lining for Water Cisterns.
Lining for Manure Tanks.
Sheathing for Ships.
Chemical Vessels.
Damp Walls and Floors.
Pump Buckets, Clacks, Valves, &c.
Covers of Rollers, &c.
Splints for Surgeons.
Life Buoys and Air-tight Cells.
Galvanic Battery Cells.
Lining for Coffins.
Electrotype Moulds.
Handles for Tools, &c.
Lining for Emigrants' Boxes, &c.
Bed Straps.
Washers.
Sounding Boards for Pulpits.
Boats, Canoes, &c.
Powder Magazines.

THIN SHEET.
Lining for Coats, Bonnets, &c.
Bandages.*
Jar Covers.

* Surgeons can be supplied with Gutta Percha Sheeting, in any quantity or colour, for Splints in Fractures, Diseased Joints, Luxations, &c. By immersing in boiling water it becomes perfectly soft, and can be accurately moulded to the contour of a limb; it hardens immediately when cold water is applied. To the country Surgeon it is invaluable, on account of its ready adaptation to numerous surgical purposes. The Thin Sheeting is peculiarly valuable for air-tight hydropathic bandages.

The Gutta Percha Sheet may be easily joined into any shape by heating the edges with a warm iron.

Every information may be had on application to THE GUTTA PERCHA COMPANY, PATENTEES, 18, WHARF ROAD, CITY ROAD, LONDON.

THE BRITISH FRIEND:
A Monthly Journal,
CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. IX. GLASGOW, 9TH MONTH, 2D, 1850. VOL. VIII.

ANECDOTES
OF THOMAS SCATTERGOOD AND HIS TIMES.

(*Continued from page* 140.)

Peter Yarnall was not one of those who consider it a matter of little moment what the personal character of a teacher may be, to whom the education of children is intrusted. During his travels, being in a neighbourhood where a teacher offered for a school, whose habits were not such as he deemed suitable for that station, he laboured amongst the Friends there to stir them up to a sense of the vast importance of procuring pious, efficient teachers. The teacher hearing of Peter's remarks, considered them an attack upon him, and either by letter or in some other way, demanding explanation from Peter, he received the following:

"*Philadelphia, 10th Month, 1st,* 1783.

"Dear Friend,—In respect to the subject offered for my consideration, I may just say, that what I suggested to Friends in your neighbourhood, arose more from a desire I have cherished for the pious education of our beloved youth under exemplary tutors, than from any personal reflection. I believe something escaped my lips, as urging the weighty and deep attention of Friends, to employ such persons as would bring forward those tender plants in useful learning, and impress their minds with a sense of the great obligation which we owe to the Father of infinite mercies. I am sensible it is an important trust reposed in us, to watch over a rising generation so as to discharge our duty in his fear; and as example teaches louder than precept, and so much instability had been manifested, I believed it necessary for Friends to observe some fruits of a godly life and conversation, previous to the commission of their offspring to *thy* care. I have been earnestly solicitous for thy help and recovery, when my lot was cast in those parts where thou resided; and as nothing will secure to us an interest in the loving kindness of the Almighty, but a perfect uniformity of life and manners, with a resignation of mind to his holy and blessed will in all things, I wish it may become thy happy experience, and that thou may earnestly press after a nearer acquaintance with the ever-blessed Truth; this will be truly comfortable to thy friends, and will furnish with present and everlasting peace."

It is because a main object with some parents is, to get their children educated at the least possible cost, that the possessors of so much imbecility of mind, poverty of information, and slackness of principle, find employment year after year as teachers. If a person has good religious principles—has competent natural abilities, and a knowledge of that he is to teach—let him be employed and encouraged; for experience will be obtained by practice, and additional information will be gained by proper study. But never, under any circumstance, employ a man or woman as an instructor of youth whose principles are loose. The pernicious influence which ungodly teachers exercise upon pupils, has been manifested in numerous instances, wherein the morals of the youth have been corrupted, and their religious doctrines perverted. Many instances, on the other hand, can be brought forward, of children on whom the pious labours of concerned teachers have been attended with the Divine blessing.

To illustrate the Divine blessing which has accompanied the labours of really religious and piously concerned teachers, the following account may be adduced. During the lifetime of George Fox, a boarding school was kept at Waltham Abbey, in Essex, for the children of Friends. Christopher Taylor and Frances his wife were at the head of the institution, both of them being living ministers of the gospel. John Matern and A. Patterson, the two teachers, were themselves cross-bearing disciples of the Lord Jesus Christ, and anxiously concerned for the immortal well-being of those who were under their tuition.

Of John Matern, one of his pupils said, "He laboured daily for us his scholars, both for our souls and bodies. He taught us with diligence that we might not frustrate the intent of our coming to school, as to learning, and prayed continually to the Lord, that we might be edified as to our condition."

Faithfully had the various officers of this institution sought to perform their duty, waiting on the Lord for ability and direction, with earnest longings that he would be pleased to pour out of his grace and good Spirit upon masters and children, and cause the institution to be in spiritual things as a well-watered garden. This united exercise and travail of soul was blessed by the Lord Jesus Christ, who heareth and answereth prayer, and who still loveth to have little children come unto him. The Lord, who had been at work "for several years by his almighty power and

outstretched arm invisibly in the hearts of the young ones," was pleased to make a public display of his goodness in the Fourth-day meeting, held at the school on the 4th of the Fourth month, 1679. From forty to fifty children were present, and the heart-tendering power of Divine love was first observed breaking some of the younger girls into tears. The overflowing of this merciful visitation extended from the little girls to the little boys, from scholar to scholar, from scholars to teachers, until all were melted and contrited in spirit before the Lord, and tears fell freely from all. That valuable Friend, Gilbert Latey, says, "thus was I an eye and ear witness of, and felt God's power wonderfully, to the gladdening of my heart, and answering the breathings of my soul, which I have many a time had in travail for the children, that the Lord might visit them in their young days."

Now was the secret work of the Lord in the soul beginning to manifest itself openly. After this meeting, A. Patterson wrote: "I can say in truth, the Lord hath been here, the blessed effects whereof do sufficiently declare it. Oh! how is my soul overjoyed when I see that wild nature which bore rule in some, changed and brought under. I may say with the prophet, on behalf of the children, that in some, instead of the thorn comes up the fir tree, and instead of the brier comes up the myrtle tree, and it is to the Lord for a name, for an everlasting sign that shall not be cut off. . . . As the Lord in a wonderful manner broke forth in his living power, upon the Fourth-day of the Fourth month, so we have since, and do daily witness (praises to our God for it!) the same arm of power to work in our family meetings. For some nights we have gone to bed with tears in our eyes, being filled with the love of so tender and merciful a Father, who thus visited us, and filled our hearts with inexpressible joy. This I say on behalf of the children, that some have been so livingly refreshed, in our evening meetings, that after they have been in bed, their sleep hath been taken from them for several hours together, and their souls have been filled with praises and thanksgiving."

Thus the visitation continued manifesting itself in the steady improvement of the children in spiritual graces. In their family meeting held on the evening of the 23d of the same month, striking evidence was afforded of the Lord's power and presence in affecting the scholars to tears, and some of them even to trembling. After they retired to bed, Christopher Taylor says, "Many of them lay weeping and lamenting for two or three hours together. Some who had been sober, meek, and gentle, the power overcame in a most blessed manner, so that they were filled with heavenly praises, uttering such words as sweet-conditioned souls are wont to do when they are sealed by the Lord's Spirit." The same Friend, in writing to his brother, that eminent minister, Thomas Taylor, says, "Now I may say, that there is not one who hath been of the worst temper and disposition, but in pleading with them about their conditions, have been broken into a sensible acknowledgment with weeping eyes; so far hath the most blessed power of the living God appeared in this place. A day much longed for. Glory to God for ever." "Oh! that we may never give the least occasion whereby the Lord may withdraw the sense of such great love and mercy from us. So, dear brother, if I could tell thee I would, how full of sweet melody my soul is at present from the sense of this his pure goodness, and how full of joy and gladness, and heavenly praises. Oh! dear brother, feel what my soul can admire, but my tongue is unable to utter."

John Matern, writing of that evening meeting, says, "The great God and Father of mercies, in a special and wonderful manner, did abundantly pour forth of his Holy Spirit of life and grace upon our spirits through Jesus Christ our Saviour, by which we were broken and melted before him, so that waters did gush out of the rocks, springs were opened in dry places, and the very depths did utter forth their voice. I myself was so overcome with this heavenly life, virtue, and power, that I did shake and tremble before the mighty God of heaven and earth, who by his quick and powerful voice shaketh the wilderness, and breaketh the cedars of Lebanon; at whose appearance and look the earth trembles, and at whose touch the hills smoke. This his great love and powerful operation upon my heart and spirit (being livingly refreshed and comforted by it), did cause my soul to magnify the Lord, and my spirit to rejoice in God my Saviour, because he did so graciously answer the desire of our souls, and powerfully break in upon the children, revealing himself in his great and mighty power amongst them. Their hearts were broken, their spirits melted, and their souls humbly bowed before him, the alone searcher of the heart and trier of the reins, who made known to every one his state and condition, and brought to the light the hidden things of darkness. This brought sorrow and trouble upon them, causing many to cry out, 'Oh! who can appear and stand before the great Judge of quick and dead, and not tremble under the sense of his judgments, till they be brought forth unto victory, and the soul comes to feel redemption from sin and iniquity, through the blood of Jesus Christ.' We are living witnesses of his powerful work amongst the children, who hath thus appeared and revealed himself in his heavenly authority. My soul hath often been poured out to the Lord on their behalf, that he would be pleased to reach into their hearts, by his quickening power, that they might come to experience in themselves, what had often been declared to them by others — might learn to fear him, their Creator, in the days of their youth, and their souls be engaged and constrained to love and obey him. . . . I can bear my witness in truth, that the sense of the goodness of the Lord, did rest upon my spirit all the night long—that after I awaked my eyes were full of tears, and my soul full of holy praises and thanksgiving unto him, because of his tender mercies and great love toward us; breathing to the Lord, that he in his heavenly blessed power, would carry on his great work of regeneration, which he hath begun in and upon our spirits, and bless us daily more and more with all spiritual blessings in Christ Jesus; to the praise and glory of his grace, wherein he hath made us accepted in the Beloved. . . .

"What shall I say of the following meeting? I am not able to express the sweet refreshing life, virtue, and power of our heavenly Father, arising in us with healing in his wings. As the evening before, fearfulness and trembling came upon many, and horror had overwhelmed them, so now at this time the love of a most tender merciful Father, did sweetly and livingly refresh and comfort their souls. He healed the broken in heart, and bound up their wounds with the balm of his heavenly life, to the great comfort and satisfaction of our souls, who partook of the water of life that the Lord poured forth, and made us to drink of, in and through which the spirit of the humbled was quickened, and the heart of the contrite ones revived.

"Now as the Lord in those two meetings hath appeared and revealed himself in and to us, in a most special, gracious, and powerful manner, so his sweet and heart-melting love and tender mercies have hitherto followed us from meeting to meeting, sensibly and livingly refreshing, comforting, strengthening, and confirming our souls in his love, life, virtue, and power, until this very day; praises, glory, and honour be to our God, henceforth and for ever. . . .

"This is the very end of the heavenly, living, powerful appearance of our Lord in the midst of us, that in and through the power of his Son Christ Jesus, revealed in us, he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; that so out of the mouth of babes and sucklings he may perfect praise."

The mercies of the Lord continued marvellously extended to the scholars. Six months after the events recorded above, James Claypoole, one of those who had been, in the first visitation, brought under strong terror and condemnation for sin, thus writes: "The preserving hand of the Lord is time after time witnessed to keep and preserve us, and his intent is to do our souls good, so that in him may be our peace and salvation. Sometimes waiting upon him, he doth so lovingly appear, that he overcometh our souls, [insomuch] that we cannot but praise and glorify him, that so graciously should visit us in his love. He said, in the day of my power, my people shall be a willing people; and even at the writing of these lines, he hath broken my heart before him. O! how is the Lord found of them that seek after him? How beautiful is he in his arisings? How doth he fill them that hunger and thirst after him? Now are the days of comfort come, even now are the days of rejoicing and being glad in the Lord, approaching unto our souls; for he that wounded us hath in some measure healed us; he that made our hearts sad, hath now caused us to rejoice in him, the Creator of heaven and earth."

In the summer of the following year, the pious instructor John Matern, was taken from his love-cheered toil of instructing children, to receive the answer of "Well done," from his Master in heaven. A few days before his death, writing a brief account of the manner of his being led to the Truth, he adds this relative to the scholars:—"What troubles and exercises within and without I have met with, I willingly pass by, as being light and momentary in comparison of that inward comfort and blessing I have received of the Lord. For he, in his endless love and mercy, hath in a very great measure satisfied the travail of my soul, and answered the earnest desire and breathings of my spirit, for the children of our family, that he would be pleased to appear and manifest himself in his holy everlasting power, by which they might feel their hearts melted, tendered, and broken before him their Creator, to fear and dread him in their youth, that at length that rough, perverse, disobedient, and stubborn spirit, which reigned in some of them to the grief and sorrow of our hearts, might be wrought out, and a meek, low, and humble spirit created in them through the Spirit of our Lord Jesus Christ. [This] we in the Lord's time have seen brought to pass in and through the operation of his heavenly Spirit in our family meetings; whereof we have formerly borne our testimony, and bear the same at this time. The power of the Lord is still felt and experienced in and amongst us." . . .

"For the Lord hath not been with us as a stranger that stays but for a night; but we can say of a truth that he hath hitherto made his abode with us; the blessed effects upon the hearts and spirits of many witnesses confirm it."

But let us return to Peter Yarnall, and follow him in some of his labours in the cause of Truth.

In the tenth month, 1789, Peter Yarnall left his home to visit the settlement at Redstone, and parts of Virginia. During this journey he wrote a letter to James Bringhurst, from which we take the following extracts. It is dated at Baltimore, First month 23d, 1790.

"Last evening, we had a large meeting in this town. My concern was more particularly among the people called Methodists (both here and in many other parts). With the advice of Friends, I appointed a meeting in their house. My heart yearned towards them; for it is a truth that unto many of this people hath the Lord, in the late precious, humbling visitation of his love, granted repentance and amendment of life; and to those visited ones have I been sent. It is of his mercy, dear James, that I have been cared for; even I who am the least of all, and not worthy to have a part with his people. And I do ardently wish, that those whom the great Shepherd of Israel hath gathered to a humble, seeking desire after him, and a more perfect knowledge of his ways, may ever dwell near to that holy principle which hath dawned upon their understandings; and unto which, if they take heed, they shall do well.

"Nothing short of this can keep us. It is the very foundation of the Lord's people in all generations. An humble and inward attention thereto made our worthy predecessors honourable in their day; and their feet were made 'beautiful upon the mountains,' while they published the glad tidings of peace and salvation. Being delegated by the Holy One of Israel, and having an eye to the recompence of an everlasting reward, if they endured with faithfulness in their Master's cause, unto the end, they pursued, with alacrity of soul, the ways of his commandments; and, being redeemed from corruptible things, many, through the persuasive eloquence of their shining example, were brought to share with them of the good things which the Lord hath in store for the children of light; and many who had been seeking the living among the dead forms of worship, were gathered to the living substance, to the enriching of their hearts, and the enlargement of their borders.

"But now, how low is the state of our Society in many places, and even in your great and opulent city, unto which the Lord hath been gracious, blessing it with the dew of heaven, and the fatness of the earth; and he is now calling to its inhabitants for fruits answerable to the favours and mercies bestowed. Too many of those who have been invited by him to the marriage supper have been pleading excuses; the world and its votaries have obstructed their way, and many have been wounded and slain by its friendships and its spirit, whom the Lord had designed for usefulness in his church. The pomp and glory of things transient and fading have dimmed their lights, and they are thus kept back from the enjoyment of the banquet of the King's Son—the possession of the pearl of great price! Yet they are still invited; and the call goes forth into the streets and lanes of the city, and into the highways and hedges; for still there is room, and his table will be filled with guests.

"May the young men—thy children, whom I love in the truth, and on whom many talents have been bestowed for a wise improvement, with one accord accept the message. This would, no doubt, have a powerful influence on the minds of others, their contemporaries, to unite in the pursuit of that essential pleasure promised to all who seek it in sincerity, and are found in a state of readiness to receive it."

The world, the flesh, and the devil, still endeavour to prevent us who are all called to the marriage supper of the Lamb, from accepting the invitation, and from taking our places in wedding garments fitted and prepared by him. It is said that our plain, rough-spoken Friend, Jane Watson, once commenting on the flimsy excuses of those in the parable, who, on being invited, declined, because of various trifling worldly engagements, when she came to treat on the answer, "I have married a wife, and therefore I cannot come," remarked, "This was the greatest fool of all, for he should have gone, and taken his wife with him."

The love of wealth, and the results of it, are and have been main causes of the degeneracy visible in the

families of many Friends in modern time. During the early days of our Society, when Friends were everywhere spoken against and persecuted, a farce or play of some kind was introduced and acted on the stage in the city of London, which, although almost blasphemous in its parts, was one in which a striking, soul-important truth was set forth. A person was introduced, intended with awful boldness to represent the Almighty Creator of the world, another was to personify the devil; others were mortals seeking to obtain, by petitioning the Dispenser of all benefits, that which seemed most desirable to them. Each one was allowed one request, and that one was always granted. One asked riches and obtained it, another honour, another revenge on his enemies. At last a poor persecuted Quaker was introduced, who asked for "the kingdom of heaven." When the others found he had obtained it, with one consent they cried out that they had forgotten the kingdom of heaven, and wanted that also. They were told that it was too late; their choice was made, and they must abide by it. At this part of the play, he who represented the devil, addressing the persecutors of the Quakers, said to this effect: "You are fools! you persecute the Quakers, and cast them into prison, taking away their goods and living from them, so that they have no certainty of either liberty or estate; and that tends to wean them from lower enjoyments, and to keep them low and humble; which puts them out of my reach. I will tell you what to do. Let them alone; and as they are an honest, industrious people, there will be a blessing on their labour, and they will grow rich and proud; build them fine houses, and get fine furniture; and they will lose their humility, and become like other people, and then *I shall have them!*"

What an abundance of fine houses, fine furniture, fine pictures, are found amongst us in these degenerate days, which our worthy ancestors would not have been willing to have owned. It is but recently we observed a notice of a painting made for a member active in Society matters, the pay for which, in dollars, counted by thousands. Was there a momentary suspension of the cries of the poor and the starving for bread, when the bargain for wasting so large a portion of their rightful inheritance was made? Who with a Christian heart does not know, that the superabundant resources of the rich is a fund in the will and ordering of Divine Providence, on which the necessities of the poor have a right to draw. Thus, whoever wastes them, is in fact spoiling the property of others, taking the food from the mouth, the clothes from the back, the shelter from the head, of the starving, the naked, the outcast.

(To be continued.)

MANCHESTER FRIENDS' TOTAL ABSTINENCE SOCIETY.

At a Meeting of Friends favourable to total abstinence from all intoxicating drinks, held at the Meeting house, Manchester, on Second-day evening, the 15th of 7th Month, 1850, the following resolutions were proposed and agreed to:—

I. "Resolved, that an Association be formed among Friends, and those attending Friends' Meetings, in Manchester and its neighbourhood, having for its object the promotion of the cause of total abstinence from all intoxicating liquors, to be called 'The Manchester Friends' Total Abstinence Society.'

II. "That the right of Membership be accorded to all those who shall subscribe to the following agreement:—'I agree to abstain from the use of all intoxicating liquor as a beverage.'

III. "That a Committee of not less than six Members, with a President, Vice-President, Treasurer, and Secretary, be annually appointed, who shall have the management of the Society.

IV. "That the Committee shall meet regularly once in two months, and not less than three shall constitute a quorum; but in case of need, the Secretary, with the approbation of two others of the Committee, shall be allowed to call a meeting of that body.

V. "That the Members be called together annually, when a report from the Committee shall be produced, the treasurer shall produce his accounts, and the various Officers be appointed for the following year.

VI. "That the expenses of the Society be defrayed by donations and annual subscriptions.

VII. "That any Member wishing to withdraw from the Association shall first send in a written resignation to the Secretary.

The following Friends, with power to add to their number, were appointed as Officers for the ensuing year:—Edward Binyon, *President;* R. H. Southall, *Vice-President;* William Satterthwaite, *Treasurer;* Committee, George Bradshaw, John Thomas Binyon, Davis Benson, Nathaniel Card, Alfred Fryer, Thomas Greenhalgh, W. F. Hoyland, Jonathan Walker, Alfred Waterhouse, Isaac Wright, Charles Thompson, *Secretary.*

THE CROWNING CRIME OF CHRISTENDOM,

COMPRISING A FEW FACTS RELATIVE TO SLAVERY AND THE SLAVE TRADE AT THE PRESENT MOMENT.

The estimated number of Africans or their descendants held in slavery at the present time, by professedly Christian nations, is Seven Millions and a Half. Upwards of Three Millions of these slaves are held in the United States of America.

In connection with this huge system of iniquity and oppression, there exists a traffic in human beings, enormous in extent and fearful in atrocity and horror. Africa is annually robbed of 400,000 of her population, who are forcibly torn from their homes and friends. Out of this mighty host 200,000 to 300,000 perish by fire and sword in their original capture; by privation and fatigue in their transit to the coast; or by disease and death in their most horrible forms during the middle passage. The remainder are sold into perpetual slavery, and are subjected, with their offspring in perpetuity, to all the revolting incidents of that degraded state.

The sales of negroes by public auction to the highest bidder, on their arrival from Africa, present a picture the most revolting the human eye can witness. It is estimated that upwards of 80,000 slaves—men, women, and children—change hands every year in the United States alone, involving all the degradation of public sale and the cruelties of forcible separation, the nearest connections of life being torn asunder and sent to distant regions never to meet again in this world.

Negro slaves are treated in most cases worse than beasts. They are plunged into the profoundest depths of ignorance and degradation. Their lives are at the boasted disposal of their masters. They are overworked to an incredible extent, often loaded with irons, and subjected to the cruel whip of the unrelenting overseer. If they attempt to escape from this grievous and unmerited thraldom, they are often pursued by thirsty bloodhounds, which are trained and let out for the purpose; accompanied by men-catchers, armed with pistols and dirks, to shoot or destroy, if they cannot capture, the poor fugitive slave.

Christian friends! how long shall these things continue to be? Let us consider, each one of us, how far we are guilty concerning our brother's blood. We are aware of these mighty infringements of every human

and sacred right. We cannot plead ignorance as an excuse for silence or inactivity in hastening the eternal overthrow of this monstrous system of cruelty and oppression:—

"Behold the Negro!
—The curse of man his branded forehead bears,
His bosom with the scorching iron sear'd,
His fettered limbs defiled with streams of gore!"

"Hark! from the West a voice of woe;
Ah! yes: it echoes o'er the wide Atlantic's wave;
We hear the knotted scourge, the dying cry;
Yonder the torturer's hands, the clanking chain;
Fly to the rescue! lingering loiterer, fly!"

Reader! picture to thyself men, women, and children, with tearful eyes and with uplifted hands, with branded and bleeding bodies, with lacerated feet and clanking chains, supplicating, on bended knees, for the restoration of their rights!

"It is the voice of blood;—*O think! O think!*
Act—for the injured, dying slave:
Nor let him linger longer—deeper sink—
But haste to help—to save.

"Let not his injuries plead in vain,
Lest haply in thy dying day,
Thy soul should bear a guilty stain,
Which nought can wash away.

"O help him, lest in hall and bower,
His crying blood thy joys molest;
Or, speaking through the midnight hour,
Chase like a ghost thy rest.

"O help him—bless him—for ye can:
Hear reason's—hear religion's plea,
Declare to all—HE IS A MAN—
Therefore—HE SHALL BE FREE." A.

MAN'S DOMINION OVER ANIMALS.

It is admitted on the clearest evidence, both of the Old and New Testament, that God has given to man dominion over all the inferior animals. But it is as unquestionable, that for this delegated authority he is as responsible as for the exercise of any of his other gifts. The more closely we contemplate the works of nature, the more overpowering is the evidence that the grand object of the Creator is the production of good. There is not an animal, an insect, or a plant, that we can think of, which does not afford proofs of the most exquisite adaptation of means to one important end—the boundless diffusion of life; and that life connected with the greatest possible happiness. The poet may well say—

"Should fate command me to the furthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song, where first the sun
Gilds India's mountains, or his setting beam
Flames on the Atlantic isles, 'tis nought to me;
I cannot go where universal love not smiles around."

Though the great Maker has delegated to man a portion of his authority, he has not withdrawn his watchful care from one of his creatures. How often and how beautifully is this illustrated in the Sacred Volume! "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and all the wild beasts of the field are mine," Psal. l. 10. 11. "He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He causeth the grass to grow for the cattle, and herb for the service of man." "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work, and to his labour, until the evening." "O Lord!" exclaims the Psalmist, filled with admiration, "how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good," Psal. civ. 10—12, 20—28.

No man was more competent to decide on this subject than Lord Chief Justice Hale, and here is his opinion in his own words:—"I ever thought," says he, "that there is a certain degree of justice due to the creatures, as well as from man to man, and that an excessive use of the creature's labour is an injustice for which we must account. I have, therefore, always esteemed it a part of my duty, and it has invariably been my practice, to be merciful to my beasts; and upon the same account, I have declined all cruelty to any of God's creatures. Where I have had the power, I have prevented it in others. I have abhorred those sports that consisted in torturing them; and if any noxious creature must be destroyed, or creatures for food must be taken, it has been my practice to do this with the least torture or cruelty; ever remembering, that, although God has given us a dominion over his creatures, yet it is under a law of justice, prudence, and moderation, otherwise we should become tyrants, and not lords over God's creatures."

The consideration of this delegated trust shall be summed up in the language of Lord Erskine, in his speech in the House of Lords, forty-one years ago, on the second reading of the bill for preventing wanton and malicious cruelty to animals:—"We are too apt to consider animals under the dominion of man in no view but that of property; whereas the dominion granted to us over the animal world is not conceded to us absolutely. It is a dominion in trust; and we should never forget, that the animal over which we exercise our power has all the organs which render it susceptible of pleasure and of pain. It sees, it hears, it smells, it tastes, it feels with acuteness. How mercifully, then, ought we to exercise the dominion intrusted to our care."—*Fourteenth Report of Belfast Society for preventing Cruelty to Animals.*

Let men, who resolve now to enjoy "the pleasures of sin for a season," and hope hereafter by a late repentance to get a share also in the eternal rewards of virtue, consider that they may be cut off in the midst of their hopes; or that they may be as unwilling to repent hereafter, as they are at present. But above all, let them consider, that though they should live to that time, when they shall be willing to leave their sins, because the strength of their temptations will cease, yet they cannot be sure, that God will accept them. The express condition of the gospel is, that we seek *first* the kingdom of God; that "we deny" ourselves, and that we "overcome" the world. How slender, therefore, must be the hopes of those who spend their life and strength in the enjoyments of this world, that make religion not their first but last refuge? Are the glories of heaven so inconsiderable? Or is the duty we owe to God so small, that he should accept our coldest and most unwilling service? Offer the blind for sacrifice; offer the lame and sick; offer it now unto thy governor—will he be pleased with thee? How much less will God accept us, when we are least fit to serve him, and in those days wherein we ourselves "have no pleasure?"

I CAN TEMPER MYSEL'.

On paying a visit lately to a country town, to give a temperance address, we were just about to enter the hall of meeting when our ears were saluted by the sound of a drum from the neighbouring street, and suspecting that it might have some connection with our meeting, we waited to hear what the drum's owner had to say. In a few words he intimated our meeting, and in his own quaint way invited the lieges to attend. The only response that we heard, besides the huzzas of a few urchins, was from a female, who, in the plenitude of her moral power, replied aloud to the invitation, *I can temper mysel'*. Believing that this woman's reply is a fair index of the sentiment and feeling of nine-tenths of our people, we think it deserving of some attention, as we would like to show non-abstainers who lay claim to intelligence and philanthropy, and who practically adopt this woman's principle, how inconsistent it is with the dictates of human kindness, and how opposed to the spirit and requirements of Christianity.

The Abstinence Society, it is well known, has been instituted for the avowed purpose of preventing the growth of drunkards, and curing those who have already contracted the disease. It takes for granted that if nothing *special* is done to arrest the evil, it will continue to progress as heretofore, on the principle that the same causes always produce the same effects; and conceiving that abstinence from intoxicating drink is the shortest, cheapest, most effectual, and therefore the most rational mode of gaining its end, and finding this not only allowed but countenanced by scriptural precept and apostolic example, it appeals for help from the humane and religious, assuring them that no personal injury will accrue to them from becoming abstainers.

Those who reply to our appeal by telling us that they can temper themselves, refuse to have any hand in the accomplishment of these objects by the means we employ. They may adopt means more effectual in their estimation, and if we find them so doing, and earnestly aiming at our end, we heartily bid them God-speed, and esteem them as fellow-labourers in this department of well-doing. But if we find them doing nothing to destroy the evil but what has been done for the last hundred years, we are forced to conclude that cold, cruel, unkind *temper mysel'* is the alpha and the omega of their efforts in this urgently necessary branch of national reform, and self-love their sum of the ten commandments; and, in these circumstances, we feel called upon to state to them wherein we consider they come short of the character of consistent Christians and true patriots.

We would here premise, that many who use these words do so in ignorance of the nature and object of our movement. They know that they are not hopeless drunkards, and believe that they are able to keep themselves from ever becoming so without signing our pledge. They see no need for it, and account it more creditable to drink moderately, and keep sober, than to drink none with the same result. They forget that although they manage to do what they intend, all their temper-mysel' neighbours will not be so successful; that many of them will lose their imaginary self-control without knowing why or when, and run headlong to ruin, and that for their sakes we implore them to join us. To such we would say, You can plead ignorance of our object no longer. Ours is a philanthropic institution, and although it does secure the safety of its members, it is not a selfish one. It is at once honourable and humane to sign our pledge. Some of the best in the land have done it, and we have never heard of any one who experienced evil from so doing.

We would now lay before our better-informed temper-myself readers what is involved in the principle of which they boast, and on account of which they refuse to join a benevolent association, and thus defraud themselves of the rewards of well-doing:—

1st, *They advocate a system of gross selfishness.* If ever old Adam speaks his mother tongue in purity, and propounds in few words the principle that regulates his conduct, it is when he wraps himself in his cloak of unkindness, shuts his eyes, ears, and heart on the objects of pity, and announces with self-complacency that he can take care of himself. *Am I my brother's keeper?* is language only befitting a brother's destroyer, and what does the temper-myself morality amount to but simply this, "Am I to put myself under any restraint to save my neighbour? let him look to himself." Selfishness is the great antagonistic power which practical Christianity is designed to destroy; and its indulgence is not only injurious to its votary, but it deprives him of some of the happiest feelings that man can experience on earth. It carries always with it its own punishment, and need we wonder to see so many of the temper-myself professors land in the lowest depths of human degradation, the hapless victims of their own imperious appetite? They refuse to cease putting a stumblingblock in the way of others, and ought it to be matter of surprise that they themselves should stumble and fall in the end? If a man with plenty in his possession saw his fellow-man starving, and refused to give him food, saying, that he would feed himself; or should any one stand back from concerting measures to deliver a fellow-creature in danger of losing his life, by saying, I can take care of myself, the conduct of such individuals would be universally condemned and reprobated as unnatural and selfish; and where is the difference betwixt such persons and those whose aid we vainly implore, in order to preserve the sober from future, and to rescue the intemperate from present danger?

2d, *They disclaim, in this respect, all regard to the well-being of others.* Their conduct virtually says, I care not for the well-being of others, and will not put myself about to benefit any one. It is opposed to the letter and the spirit of Christianity. The apostle, when drawing the distinction betwixt things lawful and things expedient, follows it up by a precept which completely annihilates the temper-myself morality: "Let no man seek his own, but every man another's *wealth.*" The last word is supplementary, and may be substituted by *well-being* or *advantage.* The precept does not forbid all necessary attention to our own affairs, but in harmonizing concert with this, it inculcates a lively concern in, and hearty regard for, the good of others, even at the expense of personal convenience and private advantage. So much does the spirit of this precept pervade the New Testament, that none but the wilfully ignorant can mistake or overlook it; and the Christian who practically adopts the principle of the town drummer's respondent, turns his back on a precious and profitable department of duty, rejects the authority of his Divine Master, who bids him do good to all, and refuses to follow his example. Granting that he was more likely to make true his assertion, if it can be shown that his example, while thus engaged, may prove injurious to others, ought he not, for their sakes, to forego the experiment, when no good, either to body or soul, can accrue from it? If a man, without any call from duty, walk on the edge of a frightful precipice, although he can do so with complete safety, if he find that his example invites others to follow him, many of whom lose their footing and fall over its fatal brink, is he right in prosecuting the practice, and is he quite guiltless of the blood of those who thus perish? To persons who plume themselves on their power of self-preservation, and who do not consider the welfare

of others as a principle of conduct, the voice of Scripture speaks in language both urgent and imperative: "Take heed lest *by any means* this liberty or power (as the margin has it) of yours become a stumbling-block to them that are weak."

3d, *Temper-myself professors exhibit more self-confidence than either human weakness or Christian humility warrants.* Boasting, in any circumstances, is unwise, and it is doubly foolish when made in the face of danger, and when following a path where the frequent failures of others teach an opposite lesson. Was there ever any confirmed drunkard who, at the beginning of his career, did not imagine that he could temper himself? May he not have boasted of his power in this respect, when asked to join our society? and where is the difference betwixt him and others? How would it look to see a man sliding down an inclined plane, increasing his speed every minute by his own momentum, and boasting, at the same time, that he can stop when he pleases? Drinking is such an inclined plane, both slippery and steep, and has this peculiar power, —it so deceives its votaries, that the nearer they come to its fatal gulf, the more insensible they are to the presence of danger? They say "peace and safety" at the very time that "sudden destruction" is coming upon them. No drinker knows how soon his physical constitution may be injured by alcohol; he cannot see the destruction that it is making on the delicate nerves of his stomach, and by this means planting the drunken appetite. Where is boasting then? It is excluded. By what law? By the law of common prudence; for we are told that "the prudent man foreseeth the evil, but the simple pass on, and are punished."

There is a misconception in the minds of many moderate drinkers which leads them to continue the temper-myself practice, and of this we would like to divest them. They imagine that if they give up the use of intoxicating drink, they deprive themselves of the chief, if not the only means by which they can exemplify the Christian grace of temperance, and that thereby they defraud themselves of the salutary discipline which arises from that conflict with sin that every Christian has to maintain. It is, doubtless, from holding such views that they tell us *they hold out a better example by drinking moderately, and keeping sober, than we do by abstaining.* They appear to regard our movement as the offspring of moral cowardice, and some of them tell us that we are no better than the anchorites or monks of old, who, in order to mortify the flesh, and escape the temptations of the evil one, withdrew themselves from the world, and lived in holes of the earth like so many rabbits. Now, there are two mistakes here, which, when rectified, turn the tables completely in our favour. Temperance, in the Bible sense of the word, signifies the due subordination and control of all the affections of the heart, and all the appetites of the body, in regard to the objects of time and the pleasures of sense. In things that are necessary and useful we should "let our moderation be known to all men." In things that may be called indifferent, and which observation and experience declare to be dangerous, reason as well as Scripture require us to abstain from them, not even to pass by them, but to turn from them and pass away. We can assure our Christian friends that there is ample room left for them to cultivate the virtue of temperance, although they should neither touch, taste, nor handle intoxicating drink, and that they will find temptations enough although they do not seek them. Then, as to the monkish part of the charge. These men turned their back on society in order to take care of their souls, and they spent their time in torturing themselves and benefiting nobody. Their conduct was purely selfish and self-righteous. We act very differently. Our movement is a benevolent one. We only turn our back on what Burns calls *barbarous hospitality*, and what we may call *unhallowed socialities.* Instead of being cowards, we need more moral courage than the moderate drinker, and for lack of this we have lost many members.

We therefore assure *Temper-myself* that he or she will act a more becoming, and a much safer part, by helping the weak to temper *themselves*, and that in the commanded duties and necessary affairs of life sufficient opportunity will be afforded to exercise a salutary self-control, and to exhibit the graces that adorn the humble and heaven-sustained Christian, without the necessity of tampering with intoxicating drink.—*Scottish Temperance Review*, June, 1850.

The following extract of a letter, received from a friend in Canada a few days since, may not unsuitably be given as a supplement to the preceding article:—

"In advocating the cause of temperance, I have found the greatest opposition from those who make no small pretensions to Christianity; they are loud against drunkards when they are *made*, but they encourage the making of them by taking what they call a social glass. You well know what a blasting influence such an example has upon those who make no profession at all. Because the one takes a glass, the other will take a quart. To say the least of it, such Christians come far short of the apostolic precept, "to lay down, if need be, their lives for the brethren," when they will not *lay down their glasses.* I am glad, however, to observe, that in many places the charm is broken; and wherever there is an approach to respectability, the drinking customs are either abolished, or, if still practised, it is under cover, which, of itself, is an acknowledgment that intemperance is an evil, and that they are ashamed of it.

"Our member (provincial Parliament) is a thorough-going teetotaller. He has brought in a Bill just now to regulate the licence law; so that those who are engaged in the traffic will be held responsible, to a certain extent, for the effects of the sale of their liquors.

"I have little expectation that the Bill will pass. Mr. Cameron attended a temperance meeting a short time since, and, as usual, gave a speech on the subject, which, it appears, told on the conscience of one who was extensively engaged in the spirit trade. He came forward and took the pledge; but what to do with his stock, as all he had was invested in it, he did not know. At last he concluded that fifty dollars would keep him from begging till he could turn his hand to something else. Mr. Cameron at once tabled twenty-five, and the remaining twenty-five were soon made up. The topers and tavern keepers now began to bid against each other for the condemned liquor; but no, the teetotallers were determined on its destruction; and soon casks, barrels, puncheons, &c., of wine, brandy, rum, gin, and whisky, were seen flowing in streams in the streets."

Such is my friend's description, and I think it evinces that the temperance cause is making progress in Canada. J. M.

Worth Remembering.—It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us strong. It is not what we read, but what we remember, that makes us learned. All this is very simple, but it is worth remembering.

IRELAND.

NOTES ON THE STATE OF THE COUNTRY.—NO. XXXV.

SOME of the persons who write for the London press seem quite at a loss to account for the appearance of my notes. One of them, in commenting on the last number, stated that I travelled for the purpose of ascertaining the state of the crops, and marking the progress of agricultural improvement. He could not have made a greater mistake. My sole object in travelling is for the vulgar purpose of making money. I write for my amusement, and the information of my friends who reside in towns surrounded by brick walls, shut out from the sight of the green fields and growing crops. To me the most delightful sight in nature or art is a well-cultivated district of country at this season of the year, when the fields are teeming with food for man and beast, the labour of the husbandman having been blessed by an all-wise and bountiful Providence.

The idea of noting down my observations as I passed along, was first suggested to me by Robert James Tennent, the member for Belfast, a gentleman who has been entrusted with talents that would place him in the first rank of Irish members, if he would only call them into active operation. During the last four weeks, I have been travelling over the north-east district, including the counties of Down, Louth, Monaghan, Armagh, and Antrim, touching a little on Derry and Tyrone.

When I ended my journey, two months ago, the oat crop looked poor, thin, and sickly; now, it is just the reverse in all these respects, with some little exception. The improvement is almost incredible. A poor field of oats in the county Down, is now quite the exception to the general rule. The bean crop is better than I remember it for several years. About Larne and Ballycastle, both great bean districts, the air along the road was quite perfumed with the delightful fragrance of their blossoms. The barley in both Down and Louth is counted a fine crop, but not extremely heavy. The wheat is greatly improved. There are many thin patches through it, in almost every district, from the seed having perished during the severe winter and spring.

While driving near Crossgar, in the county Down, I was so much struck with the luxuriant appearance of a field of oats, a good field of wheat, and also an excellent one of beans, that I pulled up my horse, and asked an old farmer that was standing by the roadside who was the owner of the property around us? "Sir, you are on the estate of a good man, Mr. Sharman Crawford," was his reply. "What rent," said I, "does he charge you for the land that produces such fine crops as I see around me?" "Twenty shillings, Sir, was the rent of that field in which you see the heavy crop of oats, but last year he reduced it to 14*s.* the Cunningham acre, which is about the average rent he now charges for his land hereabouts." That would be about equal to 10*s.* 6*d.* for the statute acre. I congratulated the old man on having such a landlord. "Oh, Sir," said the farmer, "he is a *good man;* and his son James, who acts as his agent, is a *good man.*" I was delighted to hear from the lips of an aged tenant, such an emphatic confirmation of my own opinion of this worthy patriarch and his family. What a striking contrast there is in the rents he charges for his land, compared to that charged by some of the largest landholders in Down and Antrim. Why, on the Hertford estate, land of equal quality would be nearly double the rent quoted.

The Saintfield estate was the next property I came to; on it the rents average 20*s.*, not including the town-parks. Last year, there was a general reduction made on the whole estate of 15 per cent., which reduces the average to 17*s.* for the Cunningham acre. As a general rule, I find that the estates that are set by the small, or statute acre, are mostly set high; people do not always calculate sufficiently the relative proportions. They should bear in mind that 12*s.* 4½*d.* for the statute acre, is just the same as 15*s.* 11¼*d.* for the Cunningham, or 20*s.* for the Irish acre. On Lord Annesley's property, there was a reduction of from 15 to 25 per cent. made last year. The owner of the Seaforde property, which is a large estate, wiped off, last year, all the old arrears due him, as his share of the loss by the potato blight, and commenced on a new score with each of his tenants; he promised them a reduction of 15 per cent. in future. It affords me great pleasure to record such acts of liberality and wisdom on the part of landlords. The tenants of such men will have every inducement to exert their utmost energy and industry to improve their property, and better their condition.

From Castlewellan to Rathfriland, and on to Newry, there is an unusual breadth of land under flax this year; it looks thick, even, and a very nice crop, but rather short. The wheat in most parts of Louth, around Armagh, and on to Dungannon, looks extremely well; it is mostly in flower, much rain or wind would do serious injury just now.

I know no property in Ulster so much improved in appearance, within the last few years, as that of the Marquis of Bath, in the county Monaghan. I was greatly struck with the appearance of it. The fields are enlarged and squared, many of them thorough-drained and levelled, several of the farms greatly enlarged, a great number of the small farmers and their families have been removed, at the expense of the property, to America. All these improvements have been made (with the consent of the trustees, as the Marquis is a minor) under the immediate direction and superintendence of the agent, Tristram Kennedy, brother to Captain Pitt Kennedy. I am told he is a superior man, easy of access to the humblest person on the property; spends most of his time going among the tenantry, accompanied by his practical agriculturist, advising and instructing them in improved modes of cultivation, raising of green crops, &c.

Although he has been the means of removing a great number of persons from the estate, yet every one, poor and rich, speaks well of him; the tenants adore him, because, in his dealings between them and his employers, he gives poor Paddy "*honest justice, and civil treatment.*" There is no danger of him receiving insult or injury, although he resides within two or three miles of the place where the barbarous murder of a land agent took place so lately. If all the landlords and their agents would act in the same spirit of justice, I believe none of them would ever be murdered in our country.

When passing over this estate, I observed a nice new national school-house by the roadside; it looked so temptingly neat, that I popped in, and found a very nice orderly school of intelligent-looking children. There were upwards of fifty in attendance, the sexes about equal. Nearly all had clean faces, and decent clothing. All those parents who are at all able, pay one penny per week to the master, who seemed to be a man well suited for his situation. It is an industrial school, on the girls' side. There was a clever intelligent young woman there, who taught the girls sundry kinds of plain and ornamental needle-work, lace-making, and knitting. I saw some nice sewed work, or flowering, on Nottingham lace net, that reflected great credit on the children and their instructress. This school, the master assured me, was one of ten or twelve, all similar, that have been built within two or three years, on different parts of this property, by the agent; all the others are established, or in course of

being brought into operation. There are about 500 girls, of various ages, employed in different sorts of fancy sewing, embroidery, and lace-making; some at those industrial schools, the elder ones in their parents' houses, but all under the care of this excellent agent, and the young women he has employed to instruct them. I have not the pleasure of knowing this gentleman, but I must acknowledge that he is laying the groundwork of a great moral and social renovation in the state of society on the property under his care. The good he is doing will not be confined to such narrow bounds, but will spread in all directions around him.

The Shirley estate joins this property, and has many natural advantages over it; but I can say very little in favour of the mode in which it is managed.

I was in the locality, although not at the spot, where Robert Mauleverer was lately murdered, and I passed by his late dwelling-house, in the county Derry. Regarding his character, as *a public man and a land agent*, I thought it my duty to inquire particularly (where he was best known) from Episcopalians, Presbyterians, and Roman Catholics. They all agreed that he was a most upright magistrate on the bench, strictly impartial in his decisions between man and man. As a landlord and land agent, he was stern, hard, and overbearing; a man who would spare no trouble to get his pound of flesh. He had no sympathy for the struggling tenant, and would resort to the harshest *legal means* to recover his rent, once it was due. He was the dread of the tenants under his care. The coroner deserves all honour for his most truthful letter to *The Times*.

At the last court held for the relief of insolvent debtors in Downpatrick, twenty-seven persons obtained the benefit of the act; of these, twenty-four had been farmers. What the proportions were in the county of Antrim I do not know; but I am quite sure a great number of the small farmers on the Marquis of Hertford's estate are fast verging to the same sort of wind-up. The great indulgence, as regards time, heretofore given by the agent on this property, puts off the evil day with many. I have often heard of one, two, three, and even four years of arrears of rent being due on some farms on this estate, before harsh means were resorted to. The tenant-right used to be a sort of guarantee to the landlord, but now the low price of agricultural produce, and high rents combined, have reduced tenant-right to little value; so that there must soon be a great *crash* among the tenants on this property, unless the Marquis adopts the Seaforde plan of wiping out the old scores, *as his share of the loss by the four years of potato blight*. If he would do that, and then get his estate valued by competent persons, who would reduce the poor clay lands to present value, it would arouse a spirit of exertion and industry among the tenants that would prevent the necessity for allowing any arrears of rent accruing in future.

Around Ballycastle, Ballymoney, and Coleraine, the majority of each kind of crop is most excellent; the flax in this district is quite superior to that on the strong clay lands in the county Armagh. Several of the towns-people have large fields of flax around Maghera; there is quite a rivalry among them. The early-sown flax, from Dutch seed, is a heavy good crop in most districts that I have been in. From what I have seen, I conclude that one-third of the land under flax will produce a large heavy crop, a third will have a middling produce, and the other third will be bad, scarcely worth the labour; all parties complain of the Riga seed. Two-thirds of the oat crop is *most excellent*, the remainder ranges from middling to bad, and very bad; caused, no doubt, by late sowing and over cropping.

The croakers were busy at work, striving to blacken the character of our good friends the potatoes, but they did not get much further than the leaves. So far I have not seen a single new potato, this year, that was diseased, nor have I seen a single stalk that had the old disease distinctly marked on it. Several intelligent persons have told me they have seen it. The late potatoes look very poor and backward; and, if the blight should visit us at all early, these will be worth very little. The mowers tell me the meadows they are now cutting are very heavy; none are better judges.

It is cheering to see an improvement in the returns of the passenger traffic on the Ulster Railway, as an indication of the growing prosperity of the country; under a more liberal management, the increase would be much greater. Our gentlemen directors would rather sit with their arms folded, and legs across, looking at the carriers carting fifty bales of goods past their terminus, than take the trouble of collecting or delivering them. They ought to bear in mind that they are entrusted with the management of a great carrying company, that has nothing to depend on but the patronage and support of the public; and it is their duty to meet the wants and the wishes of *that public in every way possible*, that does not entail actual loss to the concern, by occasional cheap trains, extra trains, and market trains; but, instead of that, they are like a man sitting under his own tree waiting until a ripe pear would drop into his mouth, too indolent to take the trouble of shaking the tree and collecting the fruit. That is not the way the Dublin and Kingstown Company built up their enormous traffic; for a good while they acted on the cautious plan too; at last they were induced to adopt the plan of running a train every half hour, from six in the morning until eleven at night; the resolve was a bold and a comprehensive one, dictated by a "*master mind*." For years, several of these trains, taken separately, did not pay at all; but, as a whole, the scheme has proved eminently successful; the same plan would not suit our line, but I want to see the same liberal and comprehensive spirit infused into our Board. We are far behind the Dublin people in the management of railways; our directors will not even accommodate their arrangements to suit the transit of our staple manufacture. The largest firm in the linen yarn trade complains most bitterly of them, while the manager of the Ballymena line finds no difficulty in meeting the wants and wishes of the dealers in linen yarn; he does not mind a little trouble, so he can accommodate his customers, consequently the goods traffic on the Ballymena line show an increase of 30 per cent. on the week ending the 6th inst., compared to the corresponding week of last year; while on the Ulster line, where they do not like trouble, there is an actual decrease in the receipts for goods traffic the same week. The truth is, there are too many *ornamental* directors on the Ulster Board, who have made it very unpopular, and thoroughly mismanaged the goods traffic. JOHN LAMB.

Devis View, Belfast, 17th of 7th Month, 1850.

FROM the contemplation of what is great and magnificent in nature, the soul rises to the Author of all. We think of the time which preceded the birth of the universe, when no being existed but God alone. While unnumbered systems arise in order before us, created by his power, arranged by his wisdom, and filled with his presence, the earth, and the sea, with all that they contain, are hardly beheld amidst the immensity of his works. In the boundless subject the soul is lost. "It is he who sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers. He weigheth the mountains in scales. He taketh up the isles as a very little thing. Lord, what is man that thou art mindful of him!"

SOME ACCOUNT OF THE CONVINCEMENT OF JOSEPH MILTHORPE.

(*Continued from page* 116.)

J. MILTHORPE'S REPLY TO T. WORTHINGTON, THE POPISH PRIEST.

RESPECTED FRIEND,—Thine read, and the contents duly considered, thou mayest know I have been at a stand in my mind for some time whether to make any reply or not; being now confirmed in what I long since foresaid, viz., that ye are a brood of men who, for a long series of years, have been settled in your own ways of thinking; so that, whatsoever may be advanced, whether from reason, Scripture, or immediate revelation, if it thwart the doctrine of your church, instead of pondering and diligently comparing what may be offered to your consideration by the doctrine and example of Jesus Christ and his apostles, you forthwith bend all your might to oppose, despise, and render it ridiculous. It was for this reason I never consulted thee when the Lord first revealed his Son in me, in order to lead me out from amongst you, the truth of which thou hast clearly demonstrated in thy manner of addressing me in thy last; which method of proceeding, I own, is a likely means, if thy letter was to be exposed, to render mine ridiculous, at first look, to thy own party, who take all thou sayest, as I once did, for gospel truths; and not only so, but a likely means to conceal thy weakness, and to evade the blow against which thou art not able to defend thyself, from such persons as might only hear one side speak, or, having both sides to peruse, not able to discern thy subtlety in treating me after this manner.

These reasons, joined with the conclusion thou hast made upon my revelation, namely, that it proceeded from an angel of darkness, at first sight gave me a check from bestowing any more labour upon thee; but, upon better consideration, and feeling in myself such bowels of compassion for thee as I think comes not from an angel of darkness, I find freedom once more to bestow a little further labour upon thee, intending hereby, and by what I have heretofore sent thee, if the day of thy visitation be not over, to direct thee to that *grace of God which brings salvation;* and to that *Spirit of truth which leads into all truth;* which, I think, is evidently set forth in the book I sent thee, and which, if thou wast well acquainted with, thou wouldest not only know my monitor, which thou truly sayest thou dost not, but would be led to see many errors both in the doctrine and practice of the church of Rome.

Whether my endeavours herein may be of any service unto thee or not, I know not; or whether my labour of love to thee may find acceptance with the Almighty, I know not; for after a deliberate consideration on the matter, I find little pressure on my spirit of Divine love towards thee; only I retain for thee a tender pity and compassion in my heart, and would fain hope, if thou knewest better, thou would do better; and in this disposition, am mindful to make a few remarks on thy last, and if I shall produce any fresh matter, it shall be in view of putting thee upon consideration whether Roman Catholics may not err, notwithstanding the infallibility you pretend to, and the security thou art in.

Prove all things; hold fast that which is good; not by popish doctrine, but by the measure of the Spirit of truth which is placed in thy own heart, and *given thee to profit withal.* It is by this we must be judged when we come *to stand in our lots at the end of the days.* I am persuaded, if we walk contrary to this rule, it will be a poor excuse for any one to say, I was born and educated a papist, and have always thought and acted according to their teachings. To proceed—

Thou sayest mine "was difficult to read, and more so to pick anything out of it to purpose," in answer to thy last. For answer, thou mayest know the labour I have hitherto bestowed on thee, and now, is only at opportunities, as it were stolen from my business, unknown to any person what I am doing, and am often called from it three, four, or more times in an hour; therefore hope thou wilt make some allowance for the charge thou hast made upon my writing; and if impartial persons had thine and mine to compare, perhaps some might think there is not so much odds either in the legible or intelligible part, as thou thinkest; but, if any should conclude the difficulty in the intelligible part which puzzles thee, is rather to *pick out* something to *thy purpose* than anything that looks like an answer to, or argument against, thy last, what wouldest thou say to that?

I do remember, when of your society, hearing you say your opponents evaded your arguments by running from one point to another; but now I believe it is either a mistake or an untruth when you say so; for since it is so that *Thomas Arundel*, who invented the faggot to convince your opposers by, and *Edmund Bonner*, who boldly made use of it, are both gone to their place, I am satisfied there is many a man in the nation, whose thoughts differ from mine on religion, that would scorn to take the advantage of the law against you, and yet would make light of it when you say they are afraid of your arguments; for my part, I must acknowledge I remember a time when I did think your arguments invincible; but since I received a measure of that true Light which lighteth every man that comes into the world, and began to consider things therein, your arguments have no more influence on me than arguments of other kinds that have only falsity for their foundation.

Thou imaginest, when I asked thee who was the Eunuch's godfather and godmother, that I had a mind to be merry, which was also a mistake in thee. For when I was of your Society I was serious in my profession; and I know no other but that thou art so now, and, therefore, to play upon thee would be a reflection upon myself. My view at that time was, on considering the stress you lay on Philip's baptizing the Eunuch, to show thee how different you are now in your practice from that precedent; and if thou wert conversant with the people called Anabaptists, they would show thee that your (so called) baptism will scarcely bear any comparison with what the apostles practised. And I would have thee to know, if I was disposed to make sport on thee, I could find many things in your practice more ridiculous than godfathers, &c., so called.

However, to screen thyself from what I am bold to say, *thou canst not* answer; thou inventest another question,* and concludest I am as fast with thine as thou art with mine; but for answer, if thou wilt believe the Scripture, thou mayest find Philip's address to the Eunuch was, "*Understandest thou what thou readest?*" and not "your humble servant," "sir," or any worldly compliment better suiting the dignity of the Queen of Ethiopia's treasurer. Salutations of this kind might have diverted the Eunuch's attention from the subject which Providence had chosen for his conversion; and if thy eyes were anointed with the *eye-salve of the gospel*, thou wouldest see that it was not the practice of our Lord or his servants, in any age, to divert the minds of such as were intent upon salvation with worldly compliments, as thou vainly imaginest Philip did to the Eunuch, and boldly asserts that some salutations did precede the message that the Lord sent Philip upon; which assertion of thine not only proves

* Instead of declaring who was the Eunuch's godfather or godmother, the Priest queried whether Philip saluted the Eunuch with his hat or cap on or off; asserting that some salutation did precede the baptism.

how little you regard the Holy Scriptures, which charge you, upon pain of all the curses contained in them, *to add nothing to them*, but also exposes thy ignorance of Divine errands, or else, perhaps, thou wouldest be more regardful not to exceed thy commission, or to mix it with words to no purpose.

But, my friend, if thou hadst told me in which of the pope's mints godfathers, &c., were coined, and that the Scriptures are imperfect, as I know you pretend where you can no way make them answer your ends, thou hadst then done like an honest man, and wouldst have deserved compassion; but I am afraid thou shunnest the light because thy deeds are evil.

Thou then tellest me I ought to have made apology for my harsh expressions against the mysteries of religion—thou meanest popish doctrines and practices—rather than for using the single language to thee, and having thy dislike where thou hast no objection, slurs it by as warily as thou canst.

It is true, indeed, there was no need of apology for my doing so; that was owing to my natural temper, which, I doubt not, thou rememberest used to treat thee with "*most reverend father:*" and frequently brought me to my knee with an address of, "*pray, father, give me your blessing,*" and for thy courtesy—as said Dr. Bailey, the Countess of Richmond, mother of King Henry VII., did to J. Fisher of Rochester, page 7 of Fisher's *Life*—*requite* thee with kneeling unto thee "*as my ghostly father.*"

I am not ignorant that these things would yet be as agreeable to thee to receive as they were to me to perform in the days of my superstition and voluntary humility; but, through mercy, I have learned another lesson, and, whether thou canst believe me or not, do yet treat thee with as much regard and reverence as gospel liberty allows me.

Thou then excusest thyself for not answering the queries annexed to my second letter, and presumest they were calculated to defend me from some great blow thou hadst to strike; but that is also a falsity in thee, and I tell thee that I knew the strength of thy fortifications, and had felt the weight of thy armour from a more subtle and powerful engineer than thou canst pretend to be, who tried his strength and skill with me for many a night and day before I left your society; but when the day of my deliverance came, the Captain of my salvation caused him to open wide his prison gates, and to deliver me, a prisoner of *hope;* and since then hath showed me many of your magazines, strongholds, and lurking places, where your gilded baits are laid to catch unwary souls, and to imprison the wrestling seed in spiritual Babylon, who, though they never saw the holy city, Jerusalem, yet, at times, do feel an uneasiness for, and a breathing after, the enjoyment of what they have only heard tell to be their birthright. I know well what I say, and, in the fear of the Lord, do tell thee plainly, notwithstanding thy sincerity or good-will to me, thou wast certainly a minister of Antichrist to retain me in spiritual Babylon. Lay it to heart, and look well to thyself; for when my Captain comes to judge the spirits of all flesh, I am afraid, unless thou repent, thy lot will be amongst the blind leaders of the blind, and therefore thou mayest know, so long as I abide in the fear of my Lord, and keep in the bounds of my commission from him, I hope I shall never want either wisdom or strength to defend myself in the cause of Truth against thee and all the differing tribes of Antichrist.

Thou sayest, with respect to my sixth query, thou meanest my ninth, where I asked, "*By what shall I know, or how shall I hear, the voice of Christ?*" I might find satisfaction in thy last paper; which is, indeed, a pitiful shift, and shows thy ignorance shamefully; I say shamefully, because I owned thee so long for my teacher; but this is humiliation to me. That poor man cannot see till his eyes be opened; this is my motive thus to labour with thee, though it should be in vain, as to thee; yet I am willing to cast my bread upon the waters, though I neither know by whom, where, or when it may be gathered; hoping that the same Divine hand that bestowed it upon me, will never let my compassionate bowels know the want of a morsel of saving knowledge.

If, instead of this pitiful shift, thou hadst told me the time and place, when and where Jesus Christ, the Bishop of souls, called thee into his service, how and after what manner he qualified thee, how and when he commissioned thee, by filling thy heart with the good Word of Life, and where and when he sent thee forth to dispense the same, with a woe unto thee if thou preach not the gospel. I say, if thou couldst have done this, as I suppose thou mightest, if I had asked thee where, when, and by which of the Pope's tools thou receivedst all I mentioned in the Pope's manner, thou hadst then done something to my purpose; for surely Jesus Christ could never call, qualify, and commission thee to preach the gospel, but thou must needs not only have *heard*, but must *know his voice*, and follow it. If otherwise, thou knowest not the voice of Christ, thou art none of his servants, be thy pretences whatsoever they may; but if thou wert a minister of Jesus Christ, and couldst declare thy commission in an intelligible manner, I should willingly apply myself to thee for further advice; and do assure thee a remnant of the Lord's servants are yet up and down in the world, who, though they had never seen my face at any time before, yet, when in their ministerial gifts, have told me the track I have hitherto trod, and described the place on which I stood, and the very next step that I must take, and the difficulties that have attended and may attend; and if thou couldst do this, I should certainly revere thee with double honour.

But, alas! for thee, poor man; it is not likely thou shouldst give to another what thou hast not thyself, as then I knew when I put the queries unto thee, intending thereby that thou mightest find out what thou art and what thou oughtest to be. But instead of thee being true to thy promise, "to discourse or discuss with me any points of Scripture that I should propose to thee," thou then inventest a mighty work, and confinest thyself to three principal points, as thou callest them, and no doubt but thou imaginest, as thou saidst, they seem most proper for thy purpose, viz., to produce a great deal of popish doctrine upon, which thou knowest I know, and hast elsewhere owned I might do so, by books that I have read, as well as thee.

However, I shall follow thee a little further in thy own track; and first, as to my revelation, thou guessest, by its effects, "that it came from an angel of darkness;" and then goest on taunting me with my "*profound humility, sublime humility,*" which shows thy ignorance of what Divine revelation is, and the humility that proceeds from it; and yet, notwithstanding thou art void of humility thyself, thou boldly assumest the high priest's chair, and it was he that was the grand enemy of our Lord when in his prepared body, and of his appearance in his servants the apostles, whilst the old priesthood remained! How many shapes hast thou turned thyself into, urging me to show thee the nature of my revelation; and did not I experimentally know thou art an entire stranger to the operation and manifestation of the Spirit of truth in thy own heart, I should be very willing to compare notes with thee; but as it is so, do tell thee, instead of complying with thy demand, that my monitor yet

advises me to be cautious how I expose spiritual things to carnal-minded men; because, notwithstanding whatsoever their pretences to judgment may be, *they cannot know them but in enmity*, because *they are spiritually discerned; it is the spiritual man*, and *he only*, how ill soever this relisheth to formalists and hypocrites, *that judgeth all things*. And this is agreeable to the wisdom of Truth, and for which our Lord rejoiced, Matt. xi. 20; and advised his disciples thus to use them, Matt. vii. 6.

And having used all thy rhetoric to urge me to explain, or rather, submit my revelation to papist doctrine, thou then tauntest me for asserting it to be of the same kind with the apostle Paul's; and in upbraiding language tellest me (page 31) thou canst not see but that it must needs be equal or superior in degree to his, and assignest this reason for it, because "it hath enlightened me with a knowledge contrary to the *visible* catholic church." Thou meanest the Pope's society.

I am yet in the same mind that my revelation was of the same kind, though not in the same degree with the apostle Paul's; and to clear up the matter, whether it be a fault in me not to lay the whole affair before thee, and submit to thy judgment, let us consider the apostle Paul's practice at that juncture.

No sooner did Divine power touch Paul at heart but he cries out, "*Who art thou, Lord?*" mark the word "*Lord*," "what wilt thou have me to do?" Here was a sudden change! What became of his breathing threats and the high priest's commission, by which he was to bring all bound that owned Jesus to be the Son of God? Paul's concern lay near home now; he found work enough to mind his own business; and take this from one that means thee no harm, thou wilt do so too, either sooner or later, when thou comest to see thyself as thou really art. He now breathes no more slaughter, no more carrying before the high priest to take their sentence; but soon finds those whom he was persecuting to be his best friends. But no sooner heard the Jews what was come to pass with Paul, but they laid wait to kill him; and it was by his new friends' assistance that he narrowly escaped with his life.

Well, but when Paul came to Jerusalem, he would surely be so grateful to his old master, the murderer, as to carry him his commission again, at least, if he would not, lay the whole affair before him, and submit himself to his proposals for recantation; but did Paul take this method? I rather think he did not; because the history says he found treatment warm enough at Jerusalem for doing what the Lord required of him, namely, to speak in the name of the Lord Jesus.

Now, my friend, what Scripture rule have I transgressed in not laying my convictions at thy feet, and for not submitting myself to thy purgations?

Thou wilt, perhaps, say Paul's case and mine were different; and although the high priest might be ordained according to Divine appointment, yet he was very much to blame, and out of his place, to endeavour to stop the arising dispensation of grace and truth which came by Jesus Christ; but I presume thou hast so much charity for the high priest, thy master's brother, the Pope, as to believe he knew not what he was doing when he caused to be crucified the Lord of life and glory; and yet, I suppose, thou wilt allow the truth of that expression of Jesus to Pilate, "*He that committed me unto thee hath the greater sin.*"

(*To be continued.*)

True religion is a refuge inaccessible to either the violence or the fraud of men; happy they who know it to be their shelter in the day of trouble.—*Dillwyn.*

AGENTS IN LONDON.

Jacob Post, Islington.
William Gray, at 50, Eastcheap.
P. I. Butler, 29, Liverpool Street, City.
E. D. Hayward, 190, Great Dover Road, Borough.

THE BRITISH FRIEND.

GLASGOW, 9th Month, 2d, 1850.

PEACE CONGRESS AT FRANKFORT.

This important and interesting assembly occurring so near the date of our present number, the distance from the place of meeting, and the consequent difficulty of procuring timely information of the proceedings, have all tended to prevent our giving so detailed an account as we could have desired. We have, however, been kindly favoured with authorized, though brief communications, direct from Frankfort; which, together with what we have culled from other sources, will, we trust, give a pretty correct outline of the business transacted.

There can, among those who unite with us in sentiment, be but one opinion as to the value to be set upon the deliberations and conclusions of so influential an assemblage of men of all nations, in regard to the great questions of international Peace and Brotherhood. We observe, in some of the public papers, that the Congress and its proceedings have been dealt with in the most sneering and contemptuous manner. Foremost among these, as heretofore, is the *Times*, frequently termed the leading Journal of Europe! Some editors of smaller note have copied its example; but by all whose judgment in matters of moral and Christian import is entitled to any weight, the Congress at Frankfort, and the resolutions which it has put forth, will at least be treated with respect, though they may differ as to the principles upon which these are based. To the friends of universal peace, they afford ground of sincere thankfulness and congratulation; and, under the blessing of Him, without whom "nothing is strong, nothing is holy," will, it may be hoped, tend to the hastening of that day, when "nation shall not lift up sword against nation, neither shall they learn war any more."

"*Monday, August the* 19*th*, was a day looked forward to by many of the friends of peace in England with deep interest, not altogether unmingled with anxiety. On that day, in conformity with previous arrangements, they were to set out from London for Frankfort-on-the-Maine, to attend the Peace Congress to be opened in that ancient and celebrated free city of Germany, on Thursday, the 22d inst. The quickened pulse, and, perhaps, in some instances, the flurried spirits, with which this mission of philanthropy was anticipated, were not at all out of place. Over and above the anxiety which might reasonably be felt that the great object in view should receive a new impulse from the assembly about to convene, the mere fact of a company

consisting of near five hundred persons, of whom a fair proportion were of the softer sex, starting together on a journey of several hundred miles, although not entirely novel, was not common enough to take its place with those events of life which custom has taught us to look upon as a matter of course, and to meet without emotion. We can well understand how they who courageously undertook the management of this expedition, should have awaited its issue with tremulous expectation. A very slight failure in their arrangements might be followed by serious consequences. An unforeseen accident, whether by rail or steamer, might have exposed hundreds, not merely to temporary inconvenience, but to awful peril, and, during a journey of such extent, awkward contingencies might not unreasonably be anticipated. We are therefore all the more thankful to be able to report the fulfilment of all the proposals of the Peace Congress Committee, without any material deviation from their published *programme*. Doubtless, there were some few things which, if they had to be done again, might be done more expertly; and there were some inconveniences by which patience was tried, which experience would avoid; but, on the whole, we think much credit and gratitude to be due to the Committee for the admirable and substantially successful manner in which they discharged the difficult duty they had undertaken.

Our readers will not, perhaps, be ill-pleased if we preface the report of the deliberations of the Congress, by a slight and hasty sketch of the journey.

The London-bridge station of the South-eastern Railway Company, presented, on the afternoon of Monday, the 19th inst., an extraordinary scene of animation and bustle. The spacious area in front of the station was choked up with vehicles of every variety, which, as four o'clock, the appointed hour of departure, drew near, poured in in numbers quite bewildering. An expression of earnestness and anxiety marked the countenances of most of the intended travellers, as they jostled and crowded together, baggage in hand, to obtain their tickets to Cologne. Some little delay was caused by the exhaustion of first-class tickets, the great majority of the party having, contrary to expectation, preferred to travel by that class. A train of twenty-five carriages was, at length, made up, and filled by between four and five hundred persons, and the afternoon express having been previously despatched, the party cleared the station a little before five o'clock. It was nearly nine before they reached Dover, where the powerful steamer "the Lord Warden" was in waiting to receive the entire company on board. The night was beautifully fine—the moon, near her full, shone brightly—but the high wind which had prevailed during the preceding four-and-twenty hours had not sufficiently abated its strength to permit any hope of a smooth passage across the Straits. If any, unused to the manners of "the deceitful sea," had flattered themselves with the expectation of a quiet run across to Calais, they were very speedily disenchanted of the delusion. As the boat made her way out of Dover harbour, three cheers were given by those on board, which were heartily responded to by the crowd assembled on the pier to watch their departure. But this interchange of sympathy could scarcely be said to be over, before the roll of the steamer gave significant warning that for many on board a trying voyage had commenced. The sea ran high. Fearful, for landsmen, were the lurches of the noble craft as she sped on to her destination. In too great plenty, there were all the ordinary incidents of a rough passage, which, however, we prefer to forget. It is enough to say, that very many stepped on to the quay at Calais about eleven o'clock, with countenances so pallid, and dress so damp and disarranged, that it was impossible to mistake the fact that the pleasures of the trip had been considerably dashed with temporary suffering. The boat steamed up to the quay which fronts the station of the *Chemin-de-fer du Nord*, where supper was laid out in several rooms for the entire company. To the credit of the French authorities it should be mentioned—and the same remark applies to those of Belgium and Prussia—that they had courteously consented to let all the delegates proceed without passports, and their luggage without custom-house search. Still it was nearly half-past one o'clock in the morning before the train left Calais. We shall not weary our readers with a minute description of the route through Lille, Ghent, Malines, Liege, Verviers, and Aix-la-Chapelle to Cologne. It may be found in almost any continental guide-book. From Calais to Liege there is scarcely to be met with a perceptible undulation of surface. The whole country through which the rail passes is flat. In Belgium it is carefully cultivated in small plots, exhibiting a cheering but monotonous illustration of rural industry, diversified by no pictures of rural beauty. Stiff lines of poplars and willow pollards, however useful as a supply of firewood, are not by any means pleasing to the eye; and these, scantily scattered over the surface of the land, are almost the only trees to be seen. At Liege there is an abrupt change from level formality to highly picturesque scenery. Thence, all along the valley of the Meuse to Verviers, a succession of pleasing views, placidly beautiful in character, were enjoyed all the more thoroughly as exhibiting so striking a contrast to all the preceding portion of the journey through France and Belgium. At Verviers the company found a *déjeûner à la fourchette* laid out for them on tables running up the entire length of the platform at the station. As it was after two o'clock, and nothing adequate to stay the appetites of near five hundred people could be obtained before their arrival at Verviers, the sight of this provision for the supply of their now clamorous wants was not a little cheering. Many of the inhabitants of the place had assembled to witness "the feed;" and, sooth to say, we fear our countrymen did not commend themselves, on the occasion, to the gazing eyes of their Belgian brethren. They had been travelling from five o'clock the previous evening. They had secured nothing but a snatch of not very palatable food at Malines since leaving Calais; and certainly Great Britain could not but be somewhat disadvantageously represented by some hundreds of dusty, weary, and hungry travellers, with a seasonable repast full in view. The meal was soon despatched—the party again set forward—and, after two or three tedious delays, arising from the necessity of waiting the arrival of some train before quitting the station, Cologne was safely reached between nine and ten o'clock. Then ensued a scene of confusion such as we have seldom witnessed. The authorities had hit upon a mode of delivering up his luggage to each party, which made the operation excessively trying to the patience of jaded travellers. An hour and a half elapsed before each had got his own, and we believe, in

some instances, the task was abandoned in despair till "daylight should appear."

Very early on the following morning two large steamboats had got all in readiness to take the company up the Rhine as far as Biebrich—a run, against a rapid stream, not accomplished in less than thirteen hours. Weather favoured the expedition. The morning was calm but not cloudless, and the day to its close was fine, without being oppressive. The portion of the far-famed river to be traversed includes all the scenes which have given that noble river its goodly reputation. The first, and longest, half of the day's voyage disappointed most. The Seven Mountains, unquestionably picturesque as they are, and associated with many historical and legendary passages of great interest, might be equalled by several English views, and eclipsed by not a few Scotch ones; so that, when Coblentz was reached at one o'clock, we question if there were any who could boast of having felt the enthusiasm they had previously anticipated. Indeed, the opinion prevailed pretty extensively, that the Rhine must have been chiefly indebted for its reputation with English travellers to its distance from home, and the fact that it is a foreign stream. After leaving Coblentz, however, this opinion began to waver. A rapid succession of exquisite pictures, each exhibiting some point of contrast with the preceding one, gradually produced an impression, that there *was* something unique in the scenery of the Rhine after all—and when, hour after hour, the variety continued, and mountain, river, wood, vineyard, castle, and town, were seen in almost every conceivable combination, enthusiasm came without the necessity of calling for it. In the judgment and to the taste of all, the Rhine had more than vindicated its reputation. The voyage was a most fitting introduction to a Peace Congress. Smiling industry, and grim but ruined violence, showed themselves in numberless aspects side by side—and if any one wished for illustrations of the evils which war carries in its train, they had them here in great abundance. It is pleasing to reflect that whilst old fortresses are tumbling into decay, earth is yielding increasing produce to the hands of peaceful diligence—and it is hoped that the fact does but symbolize the future, when all the implements of the warrior shall be laid aside as useless, and human skill, energy, and perseverance, shall be exclusively consecrated to ends in which man all over the world may unfeignedly rejoice. A special train conveyed the party from Biebrich to Frankfort, which was safely reached about eleven o'clock on Wednesday night.

Before ten o'clock on the following morning, most of the delegates were wending their way through the streets of Frankfort towards St. Paul's Church, the public edifice which the Senate, with a liberality which may be imitated with advantage by ruling powers nearer home, had placed at the disposal of the Committee for the use of the Peace Congress. This noble building, strikingly adapted to the purposes of a deliberative assembly, is associated in the minds of all who have glanced at the German politics of the last two or three years, with the proceedings of the German Parliament in their unsuccessful attempt to restore unity and nationality to the German people. Here the representatives of the several German States were wont to meet day by day, and here, after arduous labour and protracted discussion, they framed the constitution, the main object of which has utterly failed for the present. And hither, with emotions of indescribable interest, the friends of universal peace—advocates for the substitution of reason for force, of discussion for violence, of parliaments for armies—were now going up. Their attention was arrested, on reaching the Platz in which the church is situated, by gratifying proofs of the interest excited in the minds of the Frankfort people by the occasion. Numerous groups, amounting in the whole to some hundreds of people, stood round the doors, or were scattered over the Platz, watching with curiosity the ingress and egress of the delegates, and exchanging thoughts, perhaps for the first time, on the feasibility of bringing about what has been aptly designated "an organized peace" among the nations. And here, it may be as well to state once for all, that the Congress was very far from being regarded by the inhabitants of Frankfort with apathy or contempt. For local reasons of a prudential nature, the German committee had made arrangements, to which they rigidly adhered, for the admission of visitors, which entailed upon those who wished to be present at the successive sittings of the Congress considerable trouble. In England, probably, the effect would have been to keep the galleries nearly empty. In Frankfort such was not the case. The spacious gallery of the noble edifice, the interior of which we shall presently describe, presented a most imposing appearance. Before the close of the sittings it exhibited a compact body of well-dressed *men*, who listened to all that was said with singular earnestness, and who maintained throughout the most admirable decorum; whilst, in the body of the building, an outer belt of seats, capable of accommodating several hundreds, was filled by ladies, principally German. Although the discussions were carried on in three different languages, we could discern no symptoms of listlessness in the auditors. There was no moving too and fro—no noise—no evidence of vacancy—but an air of intelligent and eager, oftentimes gratified, curiosity, reigned from beginning to end. That the object had won the sympathies of all present, it would be childish to suppose; but that its merits were deemed worthy of respectful attention and examination, was proved by the whole bearing of the numerous body of spectators. Under auspicious omens, to say the least, were the seeds of truth sown at Frankfort. Even as regards the inhabitants of that city alone, the Congress was not only not a failure, but an agency the moral power of which was felt and recognized. But it is time we introduced our readers to the interior of St. Paul's Church. It is a circular edifice of large dimensions, capable of seating, without discomfort, from two to three thousand persons. From the tribune, which occupied the place of the former pulpit, radiate three aisles, the benches extending from each of which, on either hand, are circularly arranged. A deep and lofty gallery, supported by twenty marble columns, goes completely round the building. The decorations are very tasteful. Between the green window-curtains, delicate buff hangings, gathered up into rosettes, relieve the monotony which characterizes any considerable extent of blank wall. Over each window, above the gallery, draped with the German tricolour (black, red, and gold) is placed the national flag of Germany; and behind the tribune are hangings of crimson cloth, edged with fringe of black and gold, exhibiting in the centre the arms of Prussia, and surmounted by three tricoloured flags, immediately

over which is a painting of a female bearing the national flag in her left hand, and, in her right, a sword and a sprig. The general expression of the architecture is that of strength and elegance combined—gravity, but not dissociated from cheerfulness. When we entered it, the church was already nearly filled; and before the close of the first day's sittings, and still more so on the succeeding days, presented from the neighbourhood of the tribune a most animating and imposing *coup d'œil.*"—*Nonconformist.*

FRANKFORT, *August* 22, 1850.—The first Meeting of the Peace Congress has just been held in the celebrated St. Paul's Church in this city, with an enthusiasm and *eclat* exceeding, if possible, that which marked the previous demonstrations of a similar character in Brussels and in Paris, in 1848 and 1849.

St. Paul's Church is an immense circular building, which had been used for the sittings of the first reformed German Parliament. The centre of the building was appropriated to the members of the Foreign delegation, and to the German members of the Congress; the galleries, both on the ground-floor and above, being devoted to the accommodation of the visitors, among whom were a large number of ladies.

The business of the Congress commenced at ten o'clock A.M., M. JAUB, ex-minister of Darmstadt, being unanimously elected President. The first resolution submitted to the Congress was to the following effect:—1. The Congress of the friends of universal peace, assembled at Frankfort-on-the-Maine, the 22d, 23d, and 24th of August, 1850, acknowledges that "recourse to arms being condemned alike by religion, morality, reason, and humanity, it is the duty of all men to adopt measures calculated to abolish war; and the Congress recommends all its members to labour in their respective countries, by means of a better education of youth, by the pulpit, the platform, and the press, as well as by other practical methods, to eradicate those hereditary hatreds and political and commercial prejudices, which have been so generally the cause of disastrous wars."

The following members of the Congress spoke in support of this resolution, which was carried by the unanimous vote of the assembly: JOHN BURNETT, le Pasteur BONNET of Paris, M. Cormerin of Paris, H. H. GARNETT of New York (whose appearance—he being of pure negro blood—excited considerable sensation and interest), M. EMILE DE GIRARDIN of Paris.

The second resolution, which was as follows, was presented in a speech of great power, by M. VISSCHERS of Brussels:—2. "This Congress is of opinion that one of the most effectual means of preserving peace, would be for Governments to refer to arbitration all those differences between them, which cannot be otherwise amicably adjusted."

This was supported by M. BACH of Darmstadt, M. MOURCH of Frankfort, M. EMILE DE GIRARDIN (this gentleman rising to reply to some difficulties which had been suggested in the practical application of arbitration), PROFESSOR CLEVELAND of the United States, and RICHARD COBDEN, M.P., who said—

It was not his intention to have spoken that day, but he must say a word or two on the supposed difficulties of arbitration. No doubt there were difficulties, but were there not difficulties in war too? and what he wished to put before the diplomatists of Europe and America, was, Which of these difficulties will you choose—War or Arbitration? One of them it must be, for you confess that neither your diplomacy nor your mediation enable you to settle your quarrels, generally about some point of etiquette, or some trumpery debt of a few thousands of pounds. What he wanted was, that if ever the people of England or America saw their Governments again involved in a quarrel with some weaker power, whether on the shores of Portugal or Greece, and refusing the offer made by such a power to settle the dispute by arbitration, but resorting to the sword to enforce their demands, then he did hope that the people would drive such Governments from power, and supply their places with men who would do their work in a more workmanlike manner. He alluded to the progress which the Peace cause had made during the past year, and said that two remarkable illustrations of this progress had occurred in the last Peace meeting which he had attended in London, and in the meeting which he was then addressing in Frankfort. At the meeting in London, he sat side by side with General Klapka, the general who had unsuccessfully fought the battles of liberty in Hungary; and at the meeting of this present Congress at Frankfort, no less a person than General Haynau had for some time occupied a place among the visitors (General Haynau had left the hall before R. Cobden rose to speak). He thought it very significant, when they found at their meetings such men as the military leaders both of liberty and despotism. It incited in these men's minds something like the dawn of a suspicion, that their own profession was not of the most stable and satisfactory character.

The attendance at the Congress is very large, about 500 came over in the steamboat and special train from England. There are a considerable number of delegates from the United States, and several men of influence from France, Belgium, and other countries. There must have been at least 2000 persons present during the sitting.

FRANKFORT, *August* 23.—The second sitting of the Congress has taken place to-day, and the crowded state of the galleries appropriated to the accommodation of the public, afforded convincing proof of the interest which the people of Frankfort take in the discussions of the Friends of Peace. The Committee have been obliged to restrain the issue of tickets, so inadequate has even the vast space of St. Paul's Church proved, to accommodate all those who have applied for permission to attend the sittings of the Congress; thus far, not a single incident has occurred to interrupt the perfect harmony and unanimity of the proceedings. Several military officers, in regimentals, have attended the meetings both yesterday and to-day; indeed all classes of the population have eagerly sought admission to St. Paul's Church.

The meeting was opened this morning by CHARLES HINDLEY, M.P., who moved the third resolution—"That the standing armaments with which the Governments of Europe menace one another, impose intolerable burdens, and inflict grievous moral and social evils upon their respective communities; this Congress cannot, therefore, too earnestly call the attention of Governments to the necessity of entering upon a system of international disarmament; without prejudice to such measures as may be considered necessary for the maintenance of the security of the citizens, and the internal tranquillity of each state."

He was followed by DR. STEIN, a Jewish Rabbi, who delivered a most eloquent speech in the German language, which elicited enthusiastic applause. J. GARNIER, of Paris, Secretary of the Society of Economists in France, then spoke, dealing with great force and clearness with the statistics of the resolution, and combating the objections raised against its practicability.

After a short speech from DR. BULLARD, of the United States, M. EMILE DE GIRARDIN ascended the tribune amid loud and long-continued applause. He spoke at length, and with great power, upon the

several topics embodied in the resolution. He met the charge of Utopianism, which was directed against the Peace movement, by preferring a counter charge against war as being a far greater Utopia, one by which millions were annually expended by the nations of Europe for the purposes of mutual destruction, and to foster national hatreds and jealousies.

He was succeeded by George Dawson, of Birmingham, who commenced by observing upon the appropriateness of holding such a Congress in Germany, the birthplace of many great principles, and especially in Frankfort, in the neighbourhood of which the mighty art of printing had been discovered. Whenever war should die, it would leave at least one valuable legacy to mankind. It would show what might be done by skilful organization, and men would, by and by, be wise enough to bestow, at any rate, half the cost and labour in well-organized efforts to subjugate the bogs and waste lands of Great Britain, especially of Ireland, that they now bestowed in pipe-claying and drilling soldiers.

Professor Hitchcock, of America, spoke briefly; and, after a short adjournment, R. Cobden, M.P., was called to the tribune. His appearance was hailed by repeated bursts of applause; and great excitement was apparent among the foreigners present to obtain a sight of the champion of Free Trade. He commenced by saying that much had been said about war. It was now necessary to speak of peace, or what was called peace, but which would be more correctly described as a state of truce. Such a state was, in some respects, more disgraceful than war itself. The follies and crimes committed during the excitements and passion of open war might be accounted for, if they could not be excused, on the plea that reason was overpowered by a temporary frenzy; but that men or governments, with peace on their lips, should continue to maintain and augment their enormous armaments, is to have nations giving themselves over to permanent suspicion and distrust. "We may gather a lesson," he continued, "from the Red Indians of America, one of whose chiefs I see now before me as a delegate to this Congress. When war is over, the uncivilized Indian buries his hatchet, not to be disturbed again while peace exists between him and his neighbour. But England, after thirty-five years of continental peace, is still employing all the resources of science in her arsenal at Woolwich, in preparing her deadly instruments of destruction." He read some calculations forwarded to him that day, by Baron Royer, showing the ruinous consequences entailed upon the industry of Europe by pursuing the present war policy. He also quoted a remark of M. Frederic Bastiat of Paris, in a letter addressed by that gentleman to the Congress, that "the ogre, war, costs as much for his digestion as his meals." He then alluded to the recent revolutions on the Continent, as demonstrating that great armaments were as dangerous to the stability of kings and governments, as they were to the true interests of the people.

The Resolution was unanimously carried; as was a fourth, condemning all foreign loans negociated for the purpose of furnishing to one people the means of slaughtering another.

A vote of thanks was proposed and carried to the Governments of Belgium, France, and Prussia, for the facilities afforded for the transit of the delegates through their respective countries to Frankfort; Richard Cobden remarking, that the Governments had treated the delegates as ambassadors, who were always exempted from the necessity of carrying passports, and whose baggage never underwent custom-house search.

"Frankfort, *August* 24.—The third day's sitting was opened on Saturday morning, at ten o'clock, when several new members were announced, among whom was Professor Liebig, of Giessen, whose name was received with a round of applause. A letter was received from Professor Charles Biedermann, of Leipzig, regretting that the present state of Schleswig-Holstein would not permit him to attend the sitting. Another letter from the Archbishop of Paris was also communicated, containing a general recognition of the Christian idea which the members of the Congress are seeking to realize.

The fourth proposition of the programme, "That this Congress reiterates its strong disapprobation of all foreign loans, negociated for the purpose of furnishing to one people the means of slaughtering another," having been accepted unanimously,

George Copway, a native North American Indian, of the Chippewa tribe, moved the fifth resolution:—

"That this Congress, acknowledging the principle of non-intervention, recognizes it to be the sole right of every state to regulate its own affairs."

He said:—When, sixteen years ago, I lived with my brethren on the other side of the ocean, I never thought the time would come when I should enter a city like this to hear and speak of peace. I am the first of my people who has journeyed so far east as this. But the time will come when the great chain of brotherhood will gird the whole earth. Yesterday, as I was walking in the streets of Frankfort, I admired the splendid establishments which adorn the city. I learned that those beautiful gardens were once covered with military works. Now these fortifications have been removed, to give comfort and convenience to the peaceable; and the inhabitants now enjoy the blessings of nature, where once were seen the evil works of man. Just as one mountain is not suddenly raised above the plain, but receives gradual additions, so will the people cause this union to increase in height; at first it will be a small elevation, then a hill, and then a mountain. A few years ago, and men would not have believed that the thoughts, nay, the very words of man, would soon be transmitted over plains, through mountains, and under seas, as is now done by means of the telegraph, thousands of miles in a few minutes; and shall not the great thought of peace be transmitted and succeed? Do not such lessons teach man to think nothing impracticable which is good? The instrument I am about to exhibit, Sir, is no sign of our martial tendencies; it is no sword, but the pipe of peace of the aboriginal tribes of America. The speaker here produced a long pipe, ornamented with feathers, and handing it to the President, said, "I here deliver to the President this pipe of peace in the name of my brethren in the far west. I bring you greeting from the dwellers in the Rocky Mountains, greeting to the children of the valley of the Rhine and Danube. No more shall the people groan under the burden of war; most devoutly do I believe in the coming of the time when all men will consent to live in peace." (Great applause).

The President here signified that on account of the pressure of time, each speaker would be limited to a quarter of an hour, especially as the Committee had a seventh proposition to submit.

Dr. Weil, of Frankfort, said, it could no longer be permitted to the aristocrats of society to involve their countries in war. He, however, must consider that the man who fought for the rights of his country and the welfare of his family was justified in so doing.

Dr. Bodenstedt, of Berlin, recommended to the Congress to take the Schleswig-Holstein case in hand, and did not doubt that by the influence they enjoyed in their own country, the members would succeed in conducting the question now disputed in arms on the

Eider, to a peaceful solution. He believed that, by publishing its views on this subject through the press, the Congress would be able to raise up an opinion not to be resisted. Not only on the interests of peace, but on those of right, would the question then be decided. The speaker was proceeding to comment upon the relations of Schleswig-Holstein and Denmark, when he was interrupted by

The PRESIDENT, who called the attention of the orator to the sixth minute of the standing orders, which runs thus:—"Since the aim of the Congress is of perpetual and universal interest, every speaker is requested to avoid digressions to present political events."

A long discussion in French, English, and German ensued, in closing which RICHARD COBDEN said, that if Denmark and Schleswig had sent deputies to the Congress, men would have been found capable of giving a decisive opinion upon the question in debate.

The PRESIDENT said, he had intervened, not on account of any difference between his own opinions and those of Dr. Bodenstedt, but solely on account of the standing orders. The President, Dr. Jaup, referred to the various results of the congresses held since 1793 to settle political questions arising out of interventions, and drew a conclusion in favour of the principle of non-intervention.

EDWARD MIALL, who was received with hearty cheering, said, that it was not his intention to allude even remotely to the deeply interesting, and, as it appeared to him, very significant incident which had just taken place in the tribune. He thought it necessary to say as much, because some of the remarks which he might address to the Congress might be so interpreted, and, therefore, he thought fit, in the outset, distinctly to disclaim such a purpose. But he was convinced that if there were one class of persons whom, more than another, it behoved society to put down to their proper level of insignificance, it was your self-styled practical men. He did not mean those who, having a notion in their heads, set themselves rudely about the task of working it out, but those who arrogated to themselves the title as emphatically, if not exclusively, descriptive of them, and whose only mode of proving their right to it was that of recommending, in relation to all great philanthropic movements, that nothing should be done. They were a numerous class, and it would be well to describe their characteristics. They knew no difference between a difficulty and an impossibility. In relation to every grand attempt to elevate and spiritualize humanity, they moved as snails with their home of comfort and reputation on their backs, and with horns protruding a long way before them, in order to have timely notice of obstacles—which, whenever they described, as they cherished no particular attachment to any particular principle, they simply turned back, and took another path. These persons, whilst others were giving battle, like Bunyan's Great-heart, to the Giant Despair, were employed in sitting still, wringing their hands, and predicting failure—but the moment the foe was laid prostrate, they were sure to step forward to have a hit at Mrs. Diffidence, and to claim the largest share of the honours reaped by the triumph. Never did noble-hearted men band together to pioneer a way through the dense jungle of human ignorance and depravity, but these practical men, like gnats, assembled in swarms to sing their little monotonous, tiny song of discouragement—to give utterance to some cant cry about impracticability and Utopianism, and to cavil at what was out of their power either to retard or to destroy. He was sick of the class and of their self-complacent pretensions, and he thought it was a reflection upon the intelligence and manliness of the age that such men in houses of legislature, and in the press, continued to exercise so much influence. He (E. Miall) would point to a better specimen of a really practical man. He who said, "Let me but make the songs of the people, and I will leave who will to make their laws," was thoroughly practical. He knew human nature, and how to deal with it. He saw in it something more than machinery, and made his approaches to it accordingly. That is the plan on which we are acting. We believe that the best method of putting an end to war, is to assail the false sentiments out of which war arises—and we make our appeal to the intelligence and the conscience of the various civilized peoples of Europe and America, certain that if our principle is a right one, our efforts in this direction cannot be lost. The resolution pointed to non-intervention on the ground, that it is for the interest of states to be self-regulated. He (the speaker) was an ardent friend of the principle of self-regulation. That was the key-principle of his creed. He insisted upon its superior efficacy, not merely in relation to states, but to individuals—but he would refrain from recounting the various ways in which he deemed it to apply, lest he himself should be guilty of a violation of the principle he had risen to recommend. He might remark, however, that he had no faith in the system of chiselling humanity into shapes of comeliness. He had no faith in fire and tongs to transform men, or to fix their external manifestations. He had no faith in organized physical force as an agent for bettering the condition of nations. True virtue must grow out of society, and cannot be hammered into it. The changes which tend permanently to elevate and refine humanity must be brought about by gentler, quieter, and more invisible influences—influences which come down to us from above. They who were courageously wielding those influences, diffusing information, stimulating intelligence, attracting and refining the sympathies of men, were engaged in a more practical work than ever they would be in resorting to statesmen with their intrigues and their standing armies, to help them in the accomplishment of their purposes. This was the special business of the Congress—to lift up to such a conspicuous position as would attract towards it the attention of all nations the principle they sought to commend. They had been laughed at for coming to Frankfort, the very centre, according to some, of political intrigues and warlike purposes. Even if this description of Frankfort was a correct one, he saw in it only an additional reason for coming thither. It will serve as the dark background to bring out into stronger relief the bright truth which we wish to enforce. We are come here to plant a noble principle. Let who will affirm that our mission is in vain, and that as soon as we leave the city all that has been uttered here will be forgotten, buried once more under the turbulent current of human passions—he would venture to tell such an one, that he must be profoundly ignorant both of the vital energies of truth itself, and of the general tendencies and susceptibilities of human nature. He verily believed that many who sneered at this enterprise were, in reality, afraid of its success; and that if we could read the heart, we should discover that the expression of contempt upon the lip was not a correct representation of the feeling which agitated the bosom. Such efforts as these cannot fail; and, more perhaps than any other, they will hasten on the period when all nations will cherish towards each other the sentiments of fraternity. After a few more observations in vindication of the course taken by the Congress, E. Miall closed his speech, which had been frequently interrupted by applause, amid loud and general cheering.

The resolution having been unanimously adopted,

Elihu Burritt occupied the tribune, and submitted the following resolution:—

"That this Congress recommends all the friends of Peace to prepare public opinion, in their respective countries, for the convocation of a Congress of the representatives of the various states, with a view to the formation of a code of international law."

I deeply regret that the task has devolved upon me, to present to this assembly a proposition which has been denominated *American*, from the attention which the friends of Peace in the United States have given to its development and advocacy during the last twenty years—I refer to the convocation and establishment of a Congress and High Court of Nations for the regulation of their intercourse, and for the adjustment of the difficulties which may arise between them, according to the principles of justice embodied in a well-defined code of international law. I had hoped that some one of my countrymen would have been prepared to bring to the discussion of this question a force of argument, and clearness of illustration, befitting a subject of such grave importance. But, as no member of the American delegation is thus prepared to develop the proposition, I beg leave merely to state, as succinctly as I can, the principal points and considerations which it involves. In the first place, then, permit me to say, that the measure proposed is not *American*, either in origin or argument. It had taken shape and form in the public mind before America was discovered as a world, or born as a nation. It is as old as the idea of international law; and, with that idea, it has come down to us from the earliest times, expanding as it descended, through Egyptians and Persians, through Greeks and Romans, through the chaos of the dark ages, through confederacies and councils, leagues and diets of later periods, down to the congresses and conferences of the last century. In 1622, before a single English colony was established in North America, and nearly one hundred years before the Abbé de St. Pierre had written a word upon the subject, a French author, in a work entitled, "Le Nouveau Cynée," elaborated the proposition which is submitted to your consideration to a fulness of development far surpassing the limits which the present advocates of the measure would prescribe to its operations. He proposed the convocation and establishment of a great International Senate, composed of a representative from every recognized kingdom or government in the world—a body which should not only serve as a perpetual court of equity and arbitration, but also as a standing convention or congress, to project and propose great international works of improvement, such as the connection of rivers, seas, and oceans, by ship canals, and enterprises of a similar character. About a century and a half after the publication of this work, a higher authority, and more distinguished name than that of the anonymous writer to whom I have referred, invested the proposition with all the dignity that profound legal erudition and experience could confer upon it. The name of Emanuel Kant is identified with it, and it would be an act of injustice to the memory of that remarkable man to ascribe to the American mind a plan which he had presented to the world with such clearness and force, before it was ever mentioned on either side of the Atlantic. He says, "What we mean to propose is, a General Congress of Nations, of which both the meeting and duration are to depend entirely upon the sovereign will of the League, and not an indissoluble union, like that which exists between the several states in North America, founded upon a political covenant. Such a Congress and such a League are the only means of realizing the idea of a true public law, according to which the differences between nations would be determined by civil proceedings, as those between individuals are determined by civil judicature, instead of resorting to war, a means of redress worthy only of barbarians." Other distinguished authorities might be cited to prove that the proposition is not an American idea. To France and Germany belongs the joint honour of its paternity; to France and Germany belongs the joint duty of expanding it to the full stature and perfection of a world-embracing reality, Here is a sublime work for the united energies of their mighty mind. Whatever we have done in America, in reference to this question, we have done as their disciples. For twenty years we have wrought upon their idea, and endeavoured to induce our Government to propose its adoption to all the other governments of the civilized world. Large public meetings have been held from year to year for its consideration. More than fifty essays have been written to demonstrate its necessity and practicability. The legislatures of several of our States have addressed memorials in its favour to the General Congress and Government at Washington. The resolutions adopted by the Legislature of Massachusetts in 1844 embrace the propositions almost exactly as defined by Emanuel Kant in 1794. This is its language:—"That it is our earnest desire that the Government of the United States would take measures for obtaining the consent of the powers of Christendom to the establishment of a General Congress of Nations, for the purpose of settling the principles of international law, and of establishing a High Court of Nations, to adjudge all cases of difficulty which may be brought before them." This scheme proposes, to use the term of that distinguished writer, "to realize the idea of a true public law," by the only process by which such an important object could be attained. First, by defining and settling the principles of international law; and then by establishing a High Court of Nations, which should interpret and apply these principles to the adjudication of such questions as should be submitted to its arbitration. Here, then, are two great and distinct steps to be taken to organize the Society of Nations upon a basis of fixed law and order. The resolution before us limits our deliberations to the first of these steps; and to that I will confine my remarks, feeling assured that the one must inevitably follow the other in quick succession The sole object of a Congress of Nations, according to the language of the resolution, is to provide the world with a well-defined, authoritative code of international law. This has been acknowledged by eminent jurists, and proved by centuries of painful experience, to be the great want of the commonwealth of nations. A forcible writer, in demonstrating this necessity, remarks:—"Few persons are aware how unsettled and imperfect is the present law of nations. Neither Grotius nor his commentators have furnished a code of international law. They possessed not the requisite authority, and they have given us only a compilation of precedents, opinions, and arguments. It is the work not of legislators but of scholars; no law-making power was ever concerned in enacting any of its statutes; and all its authority has resulted from the deference spontaneously paid to the genius and erudition of its compilers. It is not law, but argument; not decrees but rules; not a code, but a treatise; and the nations are at liberty, except from the force of custom and public opinion, to adopt or reject it as they please." We do not propose to set aside the system of maxims, opinions, and precedents, which Grotius and his commentators produced for the regulation of international society; or to weaken the homage which the world has accorded to that system. But if it is to continue to be the only recognized basis of international negociations, treaties, intercourse, and society; if it is to be accepted, in the coming ages of enlightened civili-

zation, as a universal common law among nations, then we do insist, that it shall not only retain the spontaneous and traditionary homage accorded to it by the civilized world, but that it shall also acquire the authority which the suffrage of nations can only give to it through the solemn forms of legislation. That legislation cannot be secured, in this age of constitutions, without an international legislature, or a congress of nations, in which each shall be equitably represented. The only work assigned to this international assembly would be, to revise and reconstruct the present code of international law, and then to present it to the national legislatures which they represented, for their adoption and notification. Now, is there anything utopian, visionary, or impracticable in the supposition, that this task might be satisfactorily performed by a body of men representing, we might assume, all the legal wisdom of the world? Or, in other words, if a single man, like Hugo Grotius, was able, in the seventeenth century, by his unaided talents, to create, from the chaos of the past, an almost perfect system of international jurisprudence; and, by the sheer force of his genius and learning, to give to that system almost universal authority; have we not every reason to believe, that a chosen body of wise and learned men, selected from many nations, enlightened by the experience of the past, and by the principles of the present age, and devoting their united energies to the great work, would give to it such a perfection of finish, such force of reasoning, and such clearness of illustration, as would at once render it of universal authority and obligation? But let us reduce the proposition to a practical reality. Let us suppose that we have carried all the preliminary stages of the measure; that we have poured a flood of light upon the public mind throughout the world in regard to the guilt and ruin of war; that we have roused the millions of the people to pour their united voices upon the ears of parliaments, national assemblies, and cabinets, until statesmen and legislators have been constrained to take up the work in earnest. Let us suppose, even, that the basis of representation has been settled and adopted, and that the congress of nations has assembled at Brussels, Frankfort, or some proper locality, a few weeks before the national legislatures they represent open their sessions for the year. Perhaps the first proceeding of the International Assembly, after its proper organization, is the appointment of a select committee on international law, composed of the most distinguished statesmen and jurists from the different countries. This committee sit down to an elaborate examination of all that Grotius, Vattel, Puffendorf, and others, have produced on the subject. They apply to the work all the legal wisdom of the world, all that the light of the world's experience can reveal—all that the world's wants and future necessities can suggest. One by one they present to the Congress the statutes of that common law which it is expected to provide for the nations. One by one these statutes are discussed, amended, and adopted, and then transmitted for discussion, revision, and adoption, to the several national legislatures in session at London, Paris, Frankfort, Washington, and other capitals of legislation. The popular mind throughout Christendom is fixed upon the proceedings of this International Senate with deep interest; and the journals of different countries are filled with reports of the speeches in that and in their own national assembles, on the ratification of the different statutes of the new code. At the end of six months, perhaps, the last clause has been elaborated and adopted by the Congress, and ratified by all the national legislatures represented in it. We now have a well-digested code, created, sanctioned, and solemnized by all the moral force and prestige that can be acquired from human legislation. No law on earth can surpass this in the vital attributes of moral obligation. Into no law on record has there been compressed so much suffrage of the public mind as into this new code of nations. The congress that elaborated it was a constitutional congress. It was called into existence by the people; it was composed of the people's representatives, at least in the second degree of election. They sent to it their greatest and best men; the most profound statesmen and jurists their countries could produce. They sent them there expressly for the purpose of preparing this code. They empowered them with full authority to give to it all the moral force that legislation can give to law. The august senate met, and, under a solemn sense of the responsibility of their mission, they performed their task. Constituting the most sublime legislative assembly that ever met on earth, they gave the result of their deliberations to the several national legislatures for revision and ratification. Here, again, the people participated in the enactment of this code. Here, again, they affixed to its statutes the seal of their suffrage, and it was complete. It is the common law of the peoples. It bears the superscription of their sovereignty. It is the masterpiece of constitutional legislation, the grandest manifestation of the public mind ever produced by the representative principle. It is the law of the nations in every popular, legislative, and moral sense; and in each of these senses it is the law of every nation that participated in its enactment. Then have we not reason to believe that the peoples would not permit any violation of its statutes without visiting the act with their energetic reprobation? But the resolution before us seems to invite rather timidly the friends of peace in different countries to prepare the public mind for the adoption of such a code, and for the condition which it involves. It seems to intimate that this preparation is a work yet to be commenced, or, at least, in the incipient stage of progress. Now, all the signs of the times that I can distinguish indicate that this preparation is already far advanced. The morning light of the good time coming is everywhere breaking upon the eyes of those who are looking and longing for its appearing. Everywhere, new hearts and new hopes are gained to our cause. Everywhere, new agencies and tendencies are combining to propel it forward. The great necessities and interests of the age unite to make peace the first want and predilection of the nations. The fatherhood of God and the brotherhood of men are coming to be recognized by civilization and science, as well as by Christianity. This great central principle of Divine revelation is taking effect upon the peoples of the world. The bristling barriers of nationality which once divided and estranged them are gradually disappearing, and they are beginning to fraternize across the boundaries that once made them enemies. The great transactions of nations, the mightiest works of human skill and energy, are becoming *international* in origin, operation, and ownership. Is it a canal that is proposed? It is a great channel for the ships of all nations across the Isthmus of Panama, to connect the Atlantic and Pacific oceans, and to shorten the passage to India by 6000 miles. Is it a railway that is projected? It is one 4000 miles in length, across the continent of North America, to open to all the nations of Europe a north-west passage to China of thirty days from London. Is it an electric telegraph? It is one to reach round the globe, crossing Behring's Straits and the English Channel, and stringing on its nerve of wire all the capitals of the civilized world between London and Washington. Is it a grand display of the works of art and industry, for the encouragement and development of mechanical skill and

genius? It is a magnificent exhibition opened, without the slightest distinction, to the artists and artisans of all nations, just as if they belonged to one and the same nation, and were equally entitled to its patronage and support. Is it an act affecting navigation? It is to place all the ships that plough the ocean upon the same footing as if owned by one and the same nation. Is it a proposition to cheapen and extend the facilities of correspondence between individuals and communities? It is to give the world an ocean penny-postage, to make home everywhere, and all nations neighbours. These are the material manifestations of that idea of universal brotherhood which is now permeating the popular mind in different countries, and preparing them for that condition promised to mankind in Divine revelation. They are the mechanical efforts of civilization to demonstrate that sublime truth—"God hath made of one blood all nations of men."

The sixth resolution was then put and carried.

Henry Richard then entered the tribune, and moved:—

"That the thanks of this Congress be presented—

"1. To the Burgomasters and Senate of Frankfort, for the hospitable readiness with which they have granted permission to Congress to assemble in this free city.

"2. To the Frankfort Local Committee, for the admirable skill and indefatigable earnestness and activity with which they have co-operated with the English deputation in making all the necessary preparations for the Congress. And

"3. To the Lutheran Consistory, for their kindness in granting for the use of the Congress the magnificent building in which it has been our privilege to meet."

I have requested permission of the President to propose this resolution to the Congress, because, with one exception, there is no other person that can speak upon it with so much feeling as I can. When Elihu Burritt and myself first came to Frankfort, we had not a single personal acquaintance in the city. We knew but one gentleman by correspondence; and, on our arrival, our only help was to make ourselves known to him. The gentleman to whom I allude was Dr. Varrentrapp; but he certainly was a host in himself. (Cheers). Our first duty was to obtain permission from the authorities for holding the meeting. Considerable doubts had been entertained in England as to our succeeding in this point, owing to the peculiar political circumstances of Germany at the moment. But what was the fact? We sent in our application, in writing, to the Senate one day, and the very next day we received, in due official form, a full and unconditional permission. (Loud cheers.) Our next step was to organize a local Committee, to aid us in making the necessary preparations. Our main reliance here, again, was Dr. Varrentrapp; and I cannot adequately express the gratitude I feel to him for the invaluable services he rendered us. He gave up his house—he gave up his time—he gave up his eminent talents—he gave up the zeal, earnestness, and indefatigable energy of his character, to the work he had taken in hand. (Loud cheers.) He gathered around himself a number of other gentlemen not less devoted, who have laboured unceasingly in various ways—and you see the result in the admirable arrangements that have been made for your accommodation and entertainment during your stay at Frankfort. (Cheers.) The third part of the duty devolving upon us, was to secure the use of some convenient building in which the Congress might be held. From the first, our hopes had been directed towards St. Paul's Church, whose renown had been spread throughout the whole world, in connection with that great assembly which met here two years since, to endeavour to realize the bright vision of German unity. But there was this difficulty in the way. Ever since the occupation of this building by the Central Parliament, a sort of superstitious sacredness had attached to the place, in the estimation of all Germans, and of the inhabitants of Frankfort in particular. Like the chamber in which some beloved child or relative had expired, they were unwilling that the spot should be profaned by being converted to any other use; and from the moment when that assembly was dissolved, until we met here three days ago, no meeting had been permitted to gather within these walls. But I suppose they thought that, if there were any assembly worthy to succeed their great Parliament, it was the Peace Congress; and, therefore, for the first time, they broke through their rule, and placed it at our disposal. (Loud cheers.) And I trust and believe that nothing has occurred during the Congress which will lead our German friends to consider that we have dishallowed a place so consecrated in their estimation. I have a great mind to punish some of our English friends for their want of faith, by exposing before this meeting the misgivings which led them, almost at the last moment, to doubt as to their reception here. But I will merely say, Gentlemen, have you been "muzzled" at Frankfort? (Laughter.) And now I want the English portion of this assembly, not only to convey their thanks to the various parties mentioned in this resolution, but to express their sentiments towards the German people in general. I have never been more impressed with the mischievous character of national prejudices, than since my visit to this country. We were all aware, that long hereditary hatreds and jealousies had existed between England and France, and had kept their peoples apart. I thank God, that those feelings are, I believe, rapidly disappearing. (Cheers.) But I, for one, certainly was not aware, that such a strong prejudice prevailed in Germany against England. Frequently have we been met with the declaration, that England is the greatest enemy of Germany. One celebrated man whom we met at Rome, a man venerable for his age, and venerable for his genius and learning, was so full of patriotic ardour and indignation on the subject, that I began to fear at one time, from the vehement language and menacing gestures with which he urged this accusation, that he was about to avenge the wrongs of his country, there and then, on my unfortunate person. (Laughter.) And I am sorry to say, that we have found the same sentiment wery generally prevalent, even among intelligent men. My countrymen, I want you to take this opportunity of giving emphatic contradiction to that suspicion which haunts the minds of our German brethren. (Loud and long-continued cheering.) Are we the enemies of Germany? (Loud cries of "no, no.") Do we not rather desire to see Germany powerful, united, and free? (The entire English delegation arose and vehemently cheered this sentiment.) Is it not true, that when the august assembly met within these walls two years ago, there were thousands, I believe I might say millions of persons in England, whose eyes were directed to St. Paul's Church, with as deep an interest, and whose hearts throbbed with almost as eager a hope, for the accomplishment of the idea of German unity, as the children of the fatherland themselves? (Loud cheers.) Yes, we long to see Germany, not indeed as symbolized in the figure above the tribune, with a frowning countenance, and a drawn sword in her hand, but with an expression of love and kindness, stretching forth the hand of friendship to other countries; and then I will venture to say, that England will be the very first to step forth and grasp that hand and welcome united Germany into the sisterhood of nations. (Loud and long-continued cheering.) In regard to the general question, I will say but few words. We have been

admonished again and again, that we and our Congress would be the objects of much ridicule and laughter. Be it so. We were most unworthy to espouse a cause so sacred and august, if we had not laid our account with meeting the sneers of the frivolous and the interested, which are, and always have been, directed against all large and generous ideas, when first announced to the world. (Cheers.) My answer to the sneerers is this; if there be any who think that it is a rational thing for intelligent beings to try to establish right by violence, let such laugh! If there be any who think that it is a pleasant thing to have fathers torn from the bosom of their families, and sons from their parents' arms, and sent forth and shot and slaughtered like dogs, and be left weltering in their blood, to perish abandoned and succourless on the battle-field, let such laugh!—If there be any who think that it is a wise and politic thing for nations to stand in presence of each other in an attitude of mutual menace and defiance, and, in order to maintain that attitude, suffering themselves to be burdened with enormous standing armies, which consume their resources worse than a plague of locusts, let such laugh!—If there be any who think that it is an honourable thing to the philosophy and enlightenment of the nineteenth century, that its entire system of civilization should be made to rest, not on intelligence, not on liberty, not on religion, but upon brute force, in its coarsest and most brutal form, let such laugh!—If there be any who think that it is a holy and religious thing for those nations that, by way of emphasis, call themselves the nations of Christendom, to be seen, in the presence of heathens and barbarians, tearing each other like wolves, if there be any who think all this, let such laugh! [loud cheers]. But for us, who think the reverse of all this, we will tell the sneerers that, grounded as are our exertions on the most sacred and earnest convictions, we will not permit ourselves to be turned one hair's-breadth out of the straight path, along which we pursue our object, though all the wits in Christendom were to laugh in chorus [cheers]. As to the ultimate success of our efforts, my faith is strong. May I be permitted, for the sake of an illustration, to make one personal allusion. Last year, after the Congress at Paris, greatly exhausted in body and mind, partly by ill-health, and partly by the labour and fatigue I had endured in connection with that assembly, I retired to a small sea-port town in my native country of Wales, to enjoy a little rest and relaxation. I remember well one day, while oppressed with that despondency which is produced by ill-health and reaction after great excitement, I was gazing into the harbour, and saw a large vessel, deeply embedded in the mud that had been left as a sediment by the retiring tide. What an enormous amount of mechanical force, thought I to myself, would be necessary to lift this huge ship from this spot and carry it to yonder ocean. By what means can it be removed from its sunken bed? While I was yet meditating, I beheld the first faint rippling wavelet of the returning tide stealing along, and gently lave the keel of the vessel. And is it possible, I thought, that an agent so feeble can ever succeed in moving it from its place? But I continued to watch, and saw the waters increasing and swelling, until, in about an hour, I beheld the whole of that mighty mass, with its wood and iron, and rigging, tossed like a feather on the top of the wave; and, in the course of the evening, I saw it, with spreading canvass, going forth from the harbour, and borne onward grandly and gallantly towards its destination, on the bosom of the waters. Yes, I said to my own faithless and desponding heart, I will accept this as a symbol. The cause of permanent and universal Peace lies thus stranded and sunk in the foul mud of prejudices, left behind by centuries of violence and blood. And how is it to be removed? Not by mechanical force of any kind, but by the power of an enlightened public opinion; feeble at the first, as the rippling wavelet I saw, an hour ago, kissing the keel of that vessel. But the waters are rising. I hear already the deep, murmuring sound of their approach; and they will continue to rise and expand, and swell in bulk and volume, until the noble vessel shall be fairly lifted from its place. Yes, I do not despair to live to see the time—and in that confidence I will return and take my humble place among the crew—when it shall go forth with outspread sails on the broad ocean, having flying at its mast-head, not the union-jack of England, not the American stars and stripes, not the tricolor of France, not even the symbol of the United German nation, which is ever waving around and above us here, but something better, holier, than any or all of these—the broad banner of universal humanity, having inscribed upon it, as a motto, that sublime utterance of Divine love, "God hath made of one blood all nations of men to dwell on the face of the earth." (Loud and protracted cheering.)

The resolution having been carried by acclamation, the following was proposed, spoken to by MM. Cormenin and Girardin, and carried unanimously:—

"That this Congress would express its disapprobation of duels between individuals no less than fightings between nations, and that any member of the Congress who shall be engaged in any duel shall be considered as losing his right of membership by that fact."

It was also resolved—

"This Congress recommends that the next meeting of the friends of universal Peace should be held in London in 1851."

A resolution respecting the printing and circulation of a Report of the proceedings closed the Congress.

ARRANGEMENTS FOR THE DELEGATES AND VISITORS.

To provide for the accommodation and comfort of between 400 and 500 persons for a week in a foreign city must be acknowledged to be a task of no little difficulty, and we are sure we are expressing only the sentiments of all in gratefully acknowledging the exertions in that respect. We have heard no complaints of the Committee from any quarter. The approach of the great autumnal fair made it no easy matter to provide accommodation for so large a number, but this difficulty was happily surmounted. Frankfort abounds in splendid hotels, many of which are fitted up in a princely style, and "make up" from 100 to 200 beds. It contains some of the finest streets of a city in the north of Europe, and, in point of cleanliness, will, perhaps, bear away the palm from all. Besides the mark of respect shown to the Conference by the authorities in granting the use of St. Paul's Church for the deliberations, several public institutions were liberally opened to its members, on the production of their tickets, including two Museums, the Public Library, Berthman's Museum, containing Dannecher's masterpiece of sculpture of Aride, and the Kaisersaal, containing the portaits of all the German Emperors. After the close of each day's sitting, the majority of members dined together at a pavilion in the Mainlust, in the public gardens outside the city. On Sunday, Divine service was performed in St. Paul's Church, which was granted for the use of the members of the Congress. In the morning, there was a crowded attendance both of Englishmen and Germans (amongst the former Richard Cobden was conspicuous) to hear John Burnet, who delivered an eloquent and appropriate discourse. In the afternoon, addresses, bearing on the subject of peace, were delivered by G. Copway, the Indian chief; an American minister, &c.

On Monday, the party were to take a trip to Heidelberg, returning in the evening—on Tuesday, to visit Wiesbaden, where an entertainment was to be given in honour of the American delegates, after which they were to proceed to Mayence-on-the-Rhine, the chief fortress of the German Confederation, and the birthplace of Gutenburg, the inventor of printing. On Wednesday, the English and American delegates and visitors were probably entertained by the citizens of Frankfort, and on the 29th they were to start on their homeward journey, expecting to reach London about noon on the 31st.

The following is a list of places from which delegates were sent:—

Accrington
Aberdeen
Abingdon
Amwell, near Ware
Aylesbury
Alton
Andover
Bath
Birkenhead
Basingstoke
Bolton
Berkhamstead
Bristol
Brussels
Beccles
Birmingham
Bury, Lancashire
Boroughbridge
Bradford, Yorkshire
Brighton
Battle
Bridgewater
Bury St. Edmunds
Boston, Lincolnsh.
Battersea
Blackburn
Colchester
Cirencester
Cardiff
Chelmsford
Coventry
Christchurch
Carmarthen
Cheshunt
Clifton
Colebrook Dale
Croydon
Camberwell
Dorking
Darlington
Dover
Doncaster
Downham
Dorchester
Driffield
Dundee
Derby
Dudley
Deptford
Edinburgh
Eccles
Enfield
Earith, Huntingdon
Erith, Kent
Edenbridge
Frome
Gravesend
Gloucester
Glasgow
Greenwich
Hitchin
Halstead
Huddersfield
Heywood, Lancash.
Hazlemere
Holmfirth
Hexham
Henley-on-Thames
Handsworth
Hull
Ipswich
Kendal
Kidderminster
Kettering
Kirkcaldy
London
Leighton Buzzard
Leeds
Lincoln
Luton
Lisseux
Lewes
Leicester
Littleborough
Leominster
Lymington
Leiston
Liverpool
Llanbrynmair
Maidstone
Melksham
Mansfield
Macclesfield
Mitcham, Surrey
Manchester
Margate
Merton, Surrey
Mirfield
Nottingham
North Shields
Northampton
Newcastle-on-Tyne
Newbury
Newport, Monmouth.
Norwich
Oxford
Oswestry
Oldham
Paisley
Plymouth
Pickering
Paris
Pontefract
Preston
Peckham
Ramsgate
Rye
Rochdale
Richmond, Yorksh.
Royston
Reading
Stockton-on-Tees
Street
Stirling
St. Austell
Sabden
Strood, Kent
Stockport
Southampton
Stroud, Gloucesters.
South Shields
Stowmarket
Sheffield
Sunderland
Studdolph Hall, Pembrokeshire
Thame
Tooting, Upper
Taunton
Uxbridge
Uppingham
United States—
Missouri
Canada
Michigan
Indiana
New York
Geneva
Pennsylvania
Philadelphia
Whitehaven
Wallingford
Wrexham
Worcester
Wisbeach
Woolwich
Wakefield
Wandsworth
Woodson, Pembroke
Wigan
Youghal
York

—*Nonconformist.*

Notices of Ministers Travelling.—A little addition to the notice of Samuel Capper's public meetings for worship, in the villages around Salisbury Plain, as abridged from the *Wiltshire Independent*, in our last number, would probably make it more complete.

Previous to entering upon his labours, Samuel Capper attended a Monthly Meeting of Wiltshire Friends, held at Melksham, when his concern was feelingly united with, and a committee appointed of nearly all its members, to join with an appointment of Bristol Monthly Meeting, to assist in making necessary arrangements for holding the meetings before referred to.

In addition to Robert Charlton, Samuel Lury, and Richard Fry, as companions, there were James Cadbury, of Banbury; Thomas Short, of Bridgewater; and Thomas Capper, of Bristol; as well as the following Friends belonging to Wiltshire Monthly Meeting, viz.:—John Fowler, William Simpson, Robert Simpson, Charles Mallinson, S. A. Jefferies, Henry Fowler, William Matravers, George Simpson, James Hibberd, and John James Fox.

Sarah Squire, after the General Meeting of Hereford, Worcester, and Wales, held on the 18th of 7th Month, visited the south division of Wales Monthly Meeting. In addition to attending its meetings, she visited the families of Friends at Neath and vicinity; held a public meeting at Milford on the 24th; returning to Newport, held a public meeting, more particularly for sea-faring men, on the 28th; a public meeting next day at Pontypool, and another at Newport on the 30th; proceeding from thence to Ross, Hay, and Hindwell.

Richard Allen, of Waterford, attended Yealand Meeting on 1st day morning, the 25th ult.; and was at the evening meeting at Lancaster the same day.

Yearly Meeting's Committee.—The following are the names of the Sub-committee, to visit the Quarterly Meetings of Westmorland, and Cumberland and Northumberland, viz., Josiah Forster, of Tottenham; Isaac Hadwen, of Liverpool; Wilson Crewdson, of Manchester; William Miller, of Edinburgh; and Richard Barrett, of Croydon.

Correspondence.

FRIENDS' AGRICULTURAL COLLEGE.

To the Editors *of* The British Friend.

Dear Friends,—Feeling much interested in the subject of the letter in your last number, under the heading of "Proposed Establishment of a Friends' Agricultural College," and being one of those who greatly deplore the marked decline of our numbers in most of the rural districts in the country, and the concentration of what remains of the Society in our larger towns and cities, as one of the most affecting features in its present aspect, and I fear a sign of its decay, I venture to offer some remarks upon the communication of your friend A B C.

Except in the county of Essex, and in one or two spots, such as Sibford in Oxfordshire, in some parts of Yorkshire, and a few other localities, Friends have very much left their small quiet industrial avocations, and have ceased to inhabit the face of the country. It was among the simple-hearted people of the remote and rural districts, among the working yeomanry of those times, that our principles at first received so great acceptation, and took such strong hold under the zealous preaching of the early Friends, that, in some parts, almost whole villages, and the bulk of the population, seem to have embraced them. Those who are acquainted with the dales of Yorkshire, the retired valleys of Westmorland, and neighbouring borders of Lancashire, the secluded districts of Cornwall and Wales, and some other like localities, know that many of these lone and beautiful valleys, with their humble villages and hamlets, are full of the recollections of ancient and worthy Friends, where there are now none to be found, or but a few scattered and dying embers to keep up the Society. How many of our rural meeting houses are now shut up! and how many more spots may the inquirer have pointed out to him where a Quakers' meeting house has once been! In many parts of the United States, the traveller, on stopping to

make any inquiry at a roadside farm or cottage, may still have a fair chance of being answered by a plain Friend, in the simple straight-forward singular. But it is only in the vast newly opened agricultural districts of the far West in that country, that our Society can be said to be spreading, in the sense of an increase of numbers. Much might be said on the peculiar adaptation of our purely spiritual views and principles, and self-supporting economy, to a rural population, a newly settled country, and to those in solitary allotments, wherever found; but this is not the place.

Believing, as I do, that the time must come when we shall have to return much more to the employments of labour and the cultivation of the land, I am anxious to separate things that seem to me essential in the letter of your correspondent, and to set what appears to me to be the conditions and the principle in as clear a light as I am able. He writes as if the spirit of Mammon and of the world, the love of money and the atmosphere of vice, were peculiar to crowded cities, and the pursuits of business, from which the country and its rural occupations were, in great measure, free. I do not think he meant as much as this; but so his letter reads, and so it might be made use of by many Friends, who, I believe, are really of the judgment, that the balance of evils and advantages for our youth, at the present day, is greatly in favour of the pursuits and associations of towns rather than those of the country. As a question of degree, there are, undoubtedly, many more opportunities for much that is undermining, and for things very specious, by which both young people and their parents and guardians are equally beguiled, in great commercial places, and in crowded society, than in the less constantly overstrained and excited, more individually watched, and more circumspect country. But the spirit of the world, out of which we must all come, is, I apprehend, not at all a matter of place or occupation; and farming may be as readily pursued in that spirit as any other calling; in which case it is, in that respect, equally objectionable. The science which is now become essential, and is rightly brought to bear upon it, is also mainly based upon making the cultivation of the land more and more remunerative; and if an agricultural college is proposed to be established merely for the purpose of rendering farming more successful and money-making, or of qualifying the pupils to become the heads of large scientific farming establishments, it is in no essential point preferable to fitting them to become the heads of any other manufactory, of any mercantile or banking concern, or of any one of the professions.

We must look deeper for the causes which are inducing Friends to abandon the country, and flock, with their families, into towns, where there is more opportunity of bringing up our young people to the latter class of occupations. In the early days of the Society, Friends who followed the callings of tailors and shoemakers were very numerous; of the former, there were so many in Ireland, that they held special meetings of their own body, to frame their own regulations and bye-laws in the making of clothes. Of the latter, it is well known, were many of our most worthy ministers and elders, valiant for the Truth. At the present time it is difficult to find a working tailor or shoemaker, or, in general, any handicrafts-man, a member of our Society, in any part of the country. How is this? Surely not because we have become more spiritually minded than our forefathers, and are above these menial occupations. Some of us can remember "Friends' School and *Workhouse*," at Islington Now the very name has disappeared, and would be thought, by many, disreputable. At our public school at Croydon, the land, instead of being cultivated, and made a most valuable adjunct of physical and mental development, instruction, and discipline, is let off; and the domestic employment, on the girls' side, has diminished, until it has been proposed that certain descriptions of household employment be understood as abandoned altogether. I cannot but consider the whole of these tendencies as retrograde, and as evincing a very degenerate standard in regard to all that is substantial and most truly worthy in the object of life. The very best education within the Society, and the most really valuable, not comparatively I mean, but in actual money's worth, in the adaptation of means to end, and in the solid results which we most of all desire, if not at Brookfield and Sibford, is given, in my estimate, at Croydon and Ackworth. Even for success in the world, and the maintenance of a consistent and reputable character, which, of one kind or other, seems to be the main object set up in most of our modern education, our public schools yield to none whatever in the qualification of those they turn out. I would venture to test this opinion by an appeal to any Friend who is a tradesman, manufacturer, or merchant, of London, Manchester, or Liverpool—if left free to choose, and without ties of partiality or relationship, and requiring assistants in the shop, warehouse, or counting house, or wishing to train up a useful and hard-working successor, to support the credit of their establishments—whether such would prefer taking their choice from our public schools, or from those of higher educational pretensions.

Very much of the change in the habits and occupation of Friends arises, I believe, from mistaken notions of privilege, in which our Society has gone with the tide, and allowed itself to become corrupted by the views which are now so unhappily prevalent in regard to manual labour. Persons are now considered respectable and genteel, in our Society as well as out of it, in proportion as they are not obliged to earn their livelihood by the work of their hands. The avoidance of actual labour, and especially of being seen in it, is matter of teaching, by common example, and the general *animus* of both families and schools, as if there were something in it derogatory and contaminating, whereby the hands are indelibly soiled; and in exact proportion to its necessity and usefulness is it considered as low and degrading, rather than as truly honourable, according to the most ancient examples, and equally the duty and privilege of all. Instead of interfering with proper refinement and the due development of the powers of the mind, labour is the best sharpener of all the faculties, the surest improver, and the great and appointed means of instruction and harmonious development; and, I believe, the time is coming when it will be seen and acknowledged that the mind cannot be carried to the same degree of elevation at all or in safety, nor the same vigour and elasticity imparted, nor the moral sense awakened, nor the judgment matured, without manual labour forming a part of all education. We see the penalty that has so frequently to be paid by our most promising young men and women, in their impaired health and nervous temperament, from the present undue neglect of physical education. Mere elegant exercises are no substitute for serious labour in the process of healthful development, or for the neglect of one of the primal laws of our nature.

As a mere matter of physical and mental enjoyment and happiness, it is quite certain we cannot obtain the same results without labour as with it. The profit is, therefore, wholly on one side; and the loss which those voluntarily sustain who think that their position and circumstances set them above the use of work is beyond their calculation. But it is in the moral aspect of labour that I hold it of the chief importance. *To make*, in any sense, is a great and glorious prerogative;

and when the produce of our skill or labour is conducive to the necessity or happiness of our fellow-men, it is a most noble privilege. In no case, however, are the results of labour so rich and manifold—in no case do we approximate so nearly to vicegerents of omnipotence, and enter so closely into connection and communion with the wonder-working energeis of Almighty creative power and goodness—in no case are we made the instruments and ministers of so much bounty and blessing, as when it is applied directly to the culture of the soil. Nor can I conceive any occupation fraught with half the interest, variety, and beauty, nor the even flow of which affords so much healthful leisure for the cultivation of the higher powers, so much opportunity for contemplation, and that true inward retirement and communion which is essential to the due unfolding, and support of, the intellectual, and especially of the spiritual faculties, as that of the varied labours of the field and the garden, in the cultivation of the endless products of the soil. Seed time and harvest—flowers and fruits—absolute production, not mere mercantile manipulation—the aspects of nature in all their variety—the grateful heart and introversion of spirit that almost follows;—everything else appears to me cold, dry, and barren indeed, in comparison with these!

I am aware that common experience will be quoted against me; and the low and degraded condition of those who are usually employed as labourers will be cited as matter of fact. But, along with your correspondent, I must ask, is it necessarily so? May it not be one of those things that we ourselves have put out of place? May it not be something like quoting the abject condition of the slaves in support of the continuance of the system of slavery? How much of the rude and neglected state of those whom we are accustomed to call the lower classes is due to the upper, who, having the power, deem it a privilege to extract all the labour out of those classes, instead of sharing it themselves. It was the calculation of Dr. Franklin, that if everybody would work three and a half hours per day, no one need work more; and the profit would be equally divided.

It is probable my views may go further than those of your correspondent, or than many are at present prepared to act and sympathize with. The founding of a college, where the trade and business of a master farmer may be learned in the most scientific manner, and the least amount of personal labour applied, I doubt being an object of sufficient importance to be worth the separate expense and responsibility, or whether there are not establishments already existing that would answer the purpose better than anything the Society is likely to be able to carry out. But the establishment of a school of industry upon the land, where Friends who are of that way of thinking, may send their children, without losing caste; where the practice and love of labour may be taught, for its own sake, as a reverential duty, in obedience to the first commandment we have upon record, and where the true uses of labour may be developed, not only as an honest and honourable calling, but, in its important moral bearings, and its numerous independent advantages, as a source of the highest instruction in the hands of the Educator, and of the most refined and exalted pleasures with the least alloy, I believe to be a desideratum in our Society for which many Friends would be found willing to subscribe liberally, according to their means, and among them your sincere friend, B.

15th of 7th Month, 1850.

To stand approved in the sight of Omniscience, is the only desire which is not delusive.—*Dillwyn.*

Reviews.

THE ISLAND OF CUBA: its Resources, Progress, and Prospects, considered in relation especially to the influence of its prosperity on the interests of the British West India Colonies. By R. R. MADDEN, M.R.I.A. London: C. GILPIN, 5, Bishopsgate Street Without. Dublin: B. GILPIN, 59, Dame Street. 1849. Pp. 252.

A MORE favourable crisis for the appearance of the above volume could scarcely have been desired by the author, whether we take into account the inherent importance of the history of Cuba—the position in which the island has latterly stood to the United States, the question more nearly affecting this country at the present hour—the differential duties on what we may term home and foreign produce—or, lastly, the importance and value of the details furnished as regards the subject of slavery in its general unmistakeable character.

We look upon the volume as a valuable accession to our stock of anti-slavery literature; and we feel assured that, in commending it to public notice, we run no risk of disappointing the reader.

AN APOLOGY FOR THE PLEDGE. A Lecture on the Total Abstinence Pledge; in which is shown its harmony with the customs of the country, both in the State and in the Church, and in the common transactions of society; its accordance with the Divine Law; with the practice of Old Testament saints, and the precepts and practice of Christianity. London: C. GILPIN, 5, Bishopsgate Street Without. 1850. Pp. 68.

WALKEST THOU CHARITABLY? An Exposition of Romans xiv. 13—21, affectionately addressed to all who desire to do the will of God. By BENJAMIN FARRINGTON, B.A. London: C. GILPIN, 5, Bishopsgate Street Without. Boston: JOHN NOBLE. Ramsgate: W. THISELTON. Cork: BRADFORD and Co. Pp. 22.

WE have seldom read anything with more satisfaction and more conviction, at once of the goodness of the cause, and the soundness of the arguments adduced in its support, than the two treatises above quoted. To such as have any doubts as to the need or the propriety of the "Pledge," we would especially recommend a perusal of the first named, in which will be found a very full history of pledges—civil and religious—both in ancient and modern use.

MEMOIRS and LETTERS of RICHARD and ELIZABETH SHACKLETON, late of Ballitore, Ireland, compiled by their daughter, MARY LEADBETTER. Including a concise Biographical Sketch, and some Letters of her Grandfather, ABRAHAM SHACKLETON. A new edition, containing many valuable Letters never before published. 8vo. Pp. 272. London: CHARLES GILPIN, 5, Bishopsgate Street Without; J. B. GILPIN, Dame Street, Dublin. 1849.

WE have been truly glad to find that a new edition of the above was called for, and that it has been supplied, and in an improved shape; particularly as regards the substitution of letters of *general* interest and importance, for some which were chiefly of family value.

This is entitled to be ranked as a standard work, and we feel as if we could not speak too highly in its commendation, the sentiments being deservedly comparable to "apples of gold in pictures of silver." It ought to have a place in every family of our Society. While sensible that we could not fill our pages with more instructive matter, we must content ourselves with only the following extract.

In a letter to one "about to join the Society of Friends," Richard Shackleton thus writes, under date 12th of 5th Month, 1772:—

"Religion consists in knowledge and practice, hearing Christ's sayings and doing them. Our great duty then is, diligently to wait on the motions of his Spirit

in our own hearts, and faithfully to obey its requirings. It is not the accumulation of even right religious notions in the head; it is not a facility of writing or speaking about them from such conceptions; it is not a good capacity by which we may give a reasonable plea for our religious sentiments and conduct, and by which we may defend them from the attacks of others; it is not in these things that our stability and growth in religion consist. We may be clear in the head, and yet deceived in the heart; while our eyes are roving about in speculation on these matters, an insidious adversary may lay snares for our feet, and he that thinks he stands, may too late be convinced of his weakness by his fall. Let us, therefore, my dear friend, walk cautiously and circumspectly, as in the day. Let us keep in the child's state, while we are but children, waiting patiently to be fed in due season with food convenient for us, not seeking to be anything in form or degree, but as the inward operative principle of life shall gradually make us. The inward, as well as outward creation is, I had like to have said, infinite in its variety. Let us, therefore, not be so solicitous to model our conduct after the example of others, as desirous in simplicity to be what the Lord would have us to be. If we are passive enough in his hand to be squared, fashioned, and fitted by him, there is no fear but that in due time he will bring us into our proper respective places in the spiritual building, in his church.

"In the meantime, let us keep a watch over the wanderings of our own imaginations, and know a limitation to them, as well as a bridle to our tongues. There is a laudable parsimony and frugality in religion, especially suitable to young beginners in this commerce. We should not be lavish of the main stock, but rather imitate the woman who took the leaven (received the precious visitation), and hid it in three measures of meal, till the whole body, soul, and spirit, was leavened. David also saith, 'Thy word have I hid in my heart, that I might not sin against thee.' And the closer this is pent up in our own breasts, like fire in a close oven, the sooner and the more effectually it will consume the chaffy and the transgressing (which is the combustible) nature, and then be as a flame of joy, purifying, keeping clean, enlightening, and enlivening the mind through all its faculties. But I have thought that too free a communication of our thoughts, and disclosing of our estates to others, has rather had a tendency to make destitute and inwardly lean. It is like giving a vent to the oven, and protracting the time of the painful operation of His judgments, who is said to be a consuming fire. Do not, dear ——— mistake me; I do not remember to have heard of thy being too communicative in this respect, neither would I at all dissuade from imparting a little of one's feelings (under a fresh sense, and with a proper freedom) to a near friend. We are on all sides surrounded with dangers, and we have but the one all-sufficient help, which is the grace of God. As our spirits happily keep in unity with this, we shall be taught when and how to be free, and when to be reserved. This is the key of David, which locks and unlocks. This is that which alone qualifies to show forth by our tenets, lives, and conversations, that we are in reality Christians, followers of Christ. And after all is said and done, this is what those of our profession, and of all modes of religion under heaven, must come to be led and taught by, if ever they come to be enabled to live acceptably in the sight of their common Creator whilst here, or ever become prepared for an eternity of happiness hereafter. To this Divine Instructor, infallible guide, and saving help, I heartily commend thee, and remain

"Thy affectionate Friend."

The foregoing sample of the contents will, we trust, induce our readers to possess themselves of this excellent volume; and we feel that we cannot better conclude this notice, than in the following language of the preface to the present edition:—

"May the example here depicted of a true Elder lead many, both those who are young in years, and such as are further advanced in life, not only to see and admire, but also to seek after the excellency of the simplicity of the Truth and that estate into which the Power thereof gradually brings a man, who, in a total denial of self, fully gives up to be formed by it; especially where they see the example and exercise of so faithful a father blessed to his son, as they were in the case of Richard Shackleton, who was enabled to follow the footsteps of his worthy parent, of both of whom it may be said, 'How firm to Truth's life as well as to Truth's principles!' these dear Friends being remarkable examples of a continual patient waiting for, and humble yielding to, the pure life of Christ in the soul."

Births.

Sixth Month, 1850.

30th. At Orrell, near Wigan, Margaret, wife of Henry B. Whitburn, a son.

Seventh Month, 1850.

2d. At Liscard, Cheshire, Rebecca, wife of Henry Albright, chemist, a son; who was named Alfred.

15th. At Beetham, near Milnthorpe, Westmorland, Elizabeth, wife of Richard Batt, a daughter; who was named Richenda.

27th. At Newcastle-on-Tyne, Hannah, wife of Charles Brightwen, a son.

Eighth Month, 1850.

2d. At Rutland House, Rathgar, Dublin, Lydia, wife of Adam Woods, a daughter; who was named Lydia Margaret.

9th. At Maryport, Ann, wife of Robert Hinde, a daughter; who was named Elizabeth.

11th. Grace, wife of William Hoskin, Huddersfield, a son; who was named William Henry.

26th. Rebecca, wife of Frederick H. Rous, of Rawden, near Leeds, a daughter; who was named Mary.

27th. At Belgrave, near Leicester, the wife of Alfred Ellis, a daughter.

Marriages.

Seventh Month, 1850.

24th. At Street, Somerset, John Farley Rutter, solicitor, to Hannah Player, only daughter of John and Eliza Tanner, late of Elm Villa, Bristol.

... At Brighouse, Charles Evans, of Huddersfield, to Mary Jane Graham, of the former place.

25th. At Huddersfield, Thomas Stockton Hartas, of Sinnington Grange, near Kirbymoorside, to Sarah Elizabeth, daughter of the late James Astin, of Huddersfield.

Deaths.

Twelfth Month, 1849.

In Australia, (Sir) Benjamin Smart, aged about 25, many years apprentice and assistant at Isaac Brown's school, Hitchin. His father, the late Benjamin Smart, of Rock Mills, Warwick, from a peculiar view of the obnoxious distinctions of titles, named his eldest son as above; another was named Master Benjamin; and a third Prince Benjamin, so as to compel the use of these names in order to distinguish them. It failed, of course, in practice, as they were dropped out of the family; and sometimes proved a disadvantage as the children grew up. The young man was a steady Friend, though not a member of Society; and all his family were connected with Friends. He appears to have been cut off under very promising prospects.

Sixth Month, 1850.

27th. At Stoke-Newington, aged 59, Joseph Standin Brown, of Hitchin.—Re-inserted, owing to a misprint last month.

Seventh Month, 1850.

28th. John Gauntley, of Bakewell, Derbyshire, aged 72.

Eighth Month, 1850.

2d. At Edinburgh, Rachel Kilpatrick, in her 83d year. This dear Friend had attended meetings for many years, and but a few weeks prior to her decease, had applied for admission into membership. She had been visited by a

committee, who had prepared a report, to the effect that the visit was, to their minds, one of comfort and satisfaction; believing their aged friend to be in a sweet, humble, state of mind, seeking day by day to do her Lord's will; and that they felt nothing to prevent their recommending her as suitable to be received. But before this report was presented to the meeting, R. Kilpatrick was removed by death, after a short illness; and it is consoling to believe that her end was peace.

10th. Very suddenly, in his 66th year, Benjamin Walker, of Cross Hall, near Leeds.

... At Maryport, aged 5 years, Benjamin, son of Jacob Walker.

11th. Thomas Hagger, of Hoddesdon, Hertfordshire, aged about 89.

15th. At Maidstone, Kent, after a few days' illness, of fever, in her 7th year, Caroline, youngest daughter of J. and L. Jacobs.

17th. At Henley-on-Thames, Maria B. White, aged about 85.

22d. In her 7th year, Emma, daughter of Henry and Eliza Binns, of Sunderland.

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No. X. GLASGOW, 10TH MONTH, 1ST, 1850. VOL. VIII.

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Any sum may be Assured on a Single Life from £25 to £3000.

Nearly 5000 Policies have been issued, and upwards of 900 during the last year.

Prospectuses may be had of the Local Agents, and will be sent free from the London Office to any address.

BARLOW'S POWDERS

CURE THE

TIC DOLOREUX,

TOOTHACHE, NEURALGIC PAINS IN THE LIMBS, &c.

THERE is nothing contained in the POWDERS of an injurious nature; but, on the contrary, they are, in every respect, conducive to health; the ingredients are of the most innocent, and, at the same time, invigorating character, going alone to the cause of the complaint; consequently, they are well adapted to remove Indigestion, and other disorders of the stomach, from which Tic Doloreux and all Neuralgic affections most frequently arise; and, owing to their peculiar tonic properties, the use of a few packets, persevered in, tends greatly to strengthen weak constitutions. The Powders quickly remove every symptom; may be taken by either sex, under any circumstances, and occasion no inconvenience in travelling, or any other way.

They are sent through the Post (paid) to all parts of the kingdom, on receipt of Letter Stamps, or Post-Office Order, by the Sole Proprietor only,

SAMUEL BARLOW, Chemist, Darlington,

In Packets at 2s. 9d. each.

The Proprietor will be glad to forward about 200 bona fide *Testimonials, such as the following, and a Sheet of Referees and Patrons, on receipt of Two Letter Stamps.*

TESTIMONIALS.

I have pleasure in adding my testimony to the extraordinary efficacy of the Powders prepared by Samuel Barlow, of Darlington, in cases of Tic Doloreux.

Having been a severe sufferer from this distressing complaint, and all other remedies recommended having failed, I was induced to make a trial of these Powders, and obtained almost immediate relief. JOHN B. PEASE.

North Lodge, Darlington, 3d Month, 12th, 1849.

32, High Street, Barnstaple.

Respected Friend, S. Barlow,

A lady, who has been suffering from Tic the last thirty years, has not found so much relief from anything that she has taken as from thy Powders, and she has had the advice of many of the most eminent Medical men in England.

Respectfully, JAMES WADHAM.

Mrs. Allix informs Mr. Barlow that his famous Medicine for Tic Doloreux has been much used and recommended by Lady Monson; she requests Mr. Barlow to send her a Packet for a poor woman in her village, who suffers dreadfully with Tic Doloreux.

Grantham, Lincolnshire.

Bolton, 7th Month, 19th, 1847.

Respected Friend, Samuel Barlow,

Please to forward another Double Packet of those invaluable Tic Doloreux Powders to Benjamin Abbatt, Ridgeway Gates, Bolton. This third Packet is for a third party, the other two having proved effectual in the cure of two very obstinate cases of many years' standing, considerable sums of money having been spent to no purpose on other Medicines. One of these parties has been cupped, bled, blistered and reduced almost to death, and was at last cured by these excellent Powders.

Thine respectfully, THOS. HEADDOCK.

96, *Portland Crescent, Leeds, 3d Month, 1st,* 1848.

Esteemed Friend,

A gentleman in Leeds had been confined to his bed and room for several weeks with Tic; I recommended him to try thy Powders, which he did; and, after taking the first, he found almost immediate relief; and he often expresses his thankfulness in having at last found something to give him ease. I will thank thee to send me another 11*s*. case.

I remain, thy friend, WM. MARSHALL.

Hitchin, Herts, 8th Month, 4th, 1848.

B. ABBOTT will be obliged to S. Barlow to send him a Packet of his Powders, which he has found very useful to many persons in this neighbourhood.

Sold Wholesale by the Proprietor, SAMUEL BARLOW, DARLINGTON; and in LONDON, by BARCLAY and SONS, Farringdon Street.

In Packets at 2s. 9d. each. By Post from Darlington only.

THE BRITISH FRIEND:
A Monthly Journal,
CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. X. GLASGOW, 10TH MONTH, 1ST, 1850. VOL. VIII.

FRIENDS:
THEIR ORIGIN, DISTINGUISHING PRINCIPLES, AND PRACTICES.

XXIX.—DISCIPLINE OF FRIENDS.

(*Continued from page* 165.)

HAVING now given the general outlines of the discipline of the Society, I shall proceed to explain the particular manner of its administration.

To administer it effectually, all individuals of the Society, as I have just stated, whether men or women, are allowed the power of watching over the conduct of one another for their good, and of interfering, if they should see occasion.

But besides this general care, two or more persons, of age and experience, and of moral lives and character, and two or more women of a similar description, are directed to be appointed to have the oversight of every congregation, or particular meeting, in the kingdom. These persons are called *overseers*, because it is their duty to oversee their respective flocks.

If any of the members should violate the prohibitions mentioned in the former part of the work, or should become chargeable with injustice, or drunkenness, or profane swearing, or neglect of public worship, or should act in any way inconsistently with his character as a Christian, it becomes the particular duty of these overseers, though it is also the duty of the members at large, to visit him in private, to set before him the error and consequences of his conduct, and to endeavour, by all the means in their power, to reclaim him. This act, on the part of the overseer, is by the Society termed *admonishing*. The circumstances of admonishing, and of being admonished, are known only to the parties, except the case should have become of itself notorious; for secrecy is held sacred on the part of the persons who admonish. Hence it may happen that several of the Society may admonish the same person, though no one of them knows that any other has been visiting him at all. The offender may be thus admonished by overseers, and other individuals, for weeks and months together; for no time is fixed by the Society, and no pains are supposed to be spared for his reformation. It is expected, however, in all such admonitions, that no austerity of language or manner should be used, but that he should be admonished in tenderness and love.

If an overseer, or any other individual, after having thus laboured to reclaim another for a considerable length of time, finds that he has not succeeded in his work, and feels also that he despairs of succeeding by his own efforts, he opens the matter to some other overseer, or to one or more serious members, and requests their aid. These persons now wait upon the offender together, and unite their efforts in endeavouring to persuade him to amend his life. This act, which now becomes more public by the junction of two or three in the work of his reformation, is still kept a secret from other individuals of the Society, and still retains the name of admonishing.

It frequently happens that, during the different admonitions, the offender sees his error, and corrects his conduct. The visitations of course cease, and he goes on in the estimation of his brethren as a regular or unoffending member, no one knowing but the admonishing persons that he has been under the discipline of the Society. I may observe here, that what is done by men to men is done by women to women; the women admonishing, and trying to reclaim, those of their own sex in the same manner.

Should the overseers, however, and other persons before mentioned, find, after a proper length of time, that all their united efforts have been ineffectual, and that they have no hope of success with respect to the amendment of the offender, they lay the case, if of a serious nature, before a Court which has the name of the *Monthly Meeting*. Certain acts of delinquency are reported to the Monthly Meeting, as soon as the truth of the facts can be ascertained; such as gross immoralities, public insolvencies, and a violation of the rules of the Society with respect to marriage, payment of tithes, &c. This Court, or Meeting, makes a minute of the case, and appoints a committee to visit the delinquent. The committee, in consequence of their appointment, wait upon him. This act is now considered as a public act, or as an act of the church. It is not now termed admonishing, but changes its name to *dealing*. Women, though they may admonish, cannot deal with women, this being an act of the church, till they have consulted the meetings of the men. Men are generally joined with women in the commission for this purpose.

The offender, too, while the committee are dealing

with him, though he may attend the meetings of the Society for worship, does not attend those for their discipline. If the committee, after having dealt with the offender according to their appointment, should be satisfied that he is sensible of his error, they make a report to the Monthly Court or Meeting concerning him. A minute is then drawn up, in which it is stated that he has made satisfaction for the offence. It sometimes happens that he himself sends to the same meeting a written acknowledgment of his error. From this time he attends the meetings for discipline again, and is continued in the Society as if nothing improper had taken place; nor is any one allowed to reproach him for his former faults.

Should all endeavours, however, prove ineffectual, and should the committee, after having duly laboured with the offender, consider him at last as incorrigible, they report their proceedings to the Monthly Meeting. He is then publicly excluded from membership; or, as it is called, *disowned*. Women cannot disown; the power of disowning, as an act of the church, being vested in the meetings of the men. This is done by a distinct document, called a *testimony of disownment*; in which the nature of the offence, and the means that have been used to reclaim him, are described. A wish is also generally expressed in this document, that the individual may repent, and be taken into membership again. A copy of this minute is always required to be given to the party, where practicable.

If the offender should consider this act of disowning him as an unjust proceeding, he may appeal to a higher tribunal, or to a Quarterly Court or Meeting. This Quarterly Court or Meeting then appoints a committee, of which no one of the Monthly Meeting that condemned him can be a member, to reconsider his case. Should this committee report, and the Quarterly Meeting in consequence decide against him, he may appeal to the Yearly Meeting. This latter meeting is held in London, and consists of deputies and others from all parts of the kingdom. The Yearly Meeting then appoints a committee, consisting of one representative from each Quarterly Meeting, except the Quarterly Meeting appealed against, to examine his case again. But if he should even be disowned by the voice of the Yearly Meeting at large, he may, if he live to give satisfactory proof of his amendment, and sue for re-admission into the Society, be received into membership again; but he can only be received through the medium of the Monthly Meeting by which he was first disowned.

[When an appeal is found to relate to faith and doctrine, the committee is to report the circumstance to the Yearly Meeting; that the said meeting may decide whether to hear the appeal in the meeting at large, or to refer it again to the committee. The report of such committee, expressing a judgment on the merits of an appeal relating to faith and doctrine, may be objected to, and the party against whom it is given may require the case to be heard by the meeting itself. Beyond this, of course, there is no appeal.—See *Rules of Discipline*, page 10, par. 6.—Eds.]

As two charges are usually brought against the administration of that part of the discipline which has been just explained, I shall consider them in this place.

The first usually is, that though Friends abhor what they call the authority of priestcraft, yet some overseers possess a portion of the spirit of ecclesiastical dominion; that they are austere, authoritative, and overbearing in the course of the exercise of their office; and that, though the institution may be of Christian origin, it is not always conducted by these with a Christian spirit. To this first charge I shall make the following reply:—

That there may be individual instances where this charge is well founded, I am neither disposed nor qualified to deny. Overseers have their different tempers, like other people; and the exercise of dominion has unquestionably a tendency to spoil the heart. So far, there is an opening for the admission of this charge. But it must be observed, on the other hand, that the persons to be chosen overseers are to be, by the laws of the Society, "such as are themselves of upright and unblamable conversation; that the advice, which they shall occasionally administer to other Friends, may be the better received, and carry with it the greater weight and force on the minds of those whom they shall be concerned to admonish."—*Rules of Discipline*, p. 136.

It must be observed again, that it is expressly enjoined them, that "they are to exercise their functions in a meek, calm, and peaceable spirit; in order that the admonished may see that their interference with their conduct proceeds from a principle of love, and a regard for their good, and preservation in the truth." And it must further be observed, that any violation of this injunction would render them liable to be admonished by others, and to come under the discipline themselves.

The second charge is, that the discipline is administered partially; that more favour is shown to the rich than to the poor; and that the latter are sooner disowned than the former for the same faults.

This latter charge has probably arisen from a vulgar notion that, as the poor are supported by the Society, there is a general wish to get rid of them. But this notion is not true. There is more than ordinary caution in disowning those who are objects of support. Add to which, that as some of the most orderly members of the body are to be found among the poor, an expulsion of these, in a hasty manner, would be a diminution of the *quantum* of respectability, or of the *quantum* of moral character, of the Society at large.

In examining this charge, it must certainly be allowed, that, though the principle of "no respect of persons" is nowhere carried to a greater length than in the Society of Friends, yet we may reasonably expect to find a drawback from the full operation of it in a variety of cases. We are all of us too apt, in the first place, to look up to the rich, but to look down upon the poor. We are apt to court the goodwill of the former, when we seem to care very little even if we offend the latter. The rich themselves, and the middle classes of men, respect the rich more than the poor; and the poor show more respect to the rich than to one another. Hence, it is possible, that a poor man may find more reluctance in entering the doors of a rich man to admonish him, than one who is rich to enter the doors of the poor for the same purpose. Men, again, though they may be equally good, may not have all the same strength of character. Some overseers may be more timid than others; and this timidity may operate upon them more in the execution of their duty upon one class of individuals than upon another. Hence, a rich man may escape for a longer time without admonition than a poorer member. But when the ice is once broken — when the admonition is once begun—when respectable persons have been called in by overseers or others—those causes, which might be preventive of justice, will decrease; and if the matter should be carried to a Monthly or a Quarterly Meeting, they will wholly vanish. For, in these courts, it is a truth, that they who are the most irreproachable for their lives, and the most likely, of course, to decide justly on any occasion, are the most attended to, or carry the most weight, when they speak publicly. Now these are to be found principally in the lower and middle classes; which, in all societies, contain the greater number of individuals. As to the very rich,

they are few indeed, compared with the rest; and these may be subdivided into two classes, for the further elucidation of the point. The first will consist of men who rigidly follow the rules of the Society, and are as exemplary as the very best of the members. The second will consist of those who are members according to the letter, but not according to the spirit; and who are content with walking in the shadow that follows the substance of the body. Those of the first class will do justice, and they will have an equal influence with any. Those of the second, whatever may be their riches, or whatever they may say, are seldom if ever attended to, in the administration of discipline.

From hence it will appear, that if there be any partiality in the administration of this institution, it will consist principally in this—that a rich man may be suffered, in particular cases, to go longer without admonition than a poorer member; but that, after admonition has been begun, justice will be impartially administered; and that the charge of a preference, where disowning is concerned, has no solid foundation for its support.

I find it almost impossible to proceed to the great courts or meetings of this Society, which I had allotted for my next subject, without stopping a while to make a few observations on the principles of that part of their discipline which I have now explained.

It may be observed, first, that the great object of this part of the discipline is the reformation of the offending person. Secondly, that the means of effecting this object consist of religious instruction and advice. And, thirdly, that no pains are to be spared, and no time to be limited, for the trial of these means; or, in other words, that nothing is to be left undone, while there is a hope that the offender may be reclaimed. Now these principles Friends adopt in the exercise of their discipline, because, as a Christian community, they believe they ought to be guided only by Christian principles; and they know of no other which the letter or the spirit of Christianity can warrant.

I shall trespass upon the patience of the reader in this place, only till I have made an application of these principles; or till I have shown him how far these might be extended, and extended with advantage to morals, beyond the limits of this Society, by being received as the basis upon which a system of penal laws might be founded among larger societies or states.

It is much to be lamented that nations professing Christianity should have lost sight, in their various acts of legislation, of Christian principles; or that they should not have interwoven some such beautiful principles as those which we have seen adopted by Friends into the system of their penal laws. But if this negligence or omission would appear worthy of regret, if reported of any Christian nation, it would appear most so if reported of our own; where one would suppose that the advantages of civil and religious liberty, and those of a reformed religion, would have had their influence in the correction of our judgments, and in the benevolent dispositions of our will. And yet nothing is more true than that these good influences have either never been produced, or, if produced, that they have never been attended to upon this subject. There seems to be no provision for religious instruction in our numerous prisons. We seem to make no patient trials of those who are confined in them for their reformation; but, on the other hand, we seem to hurry them off the stage of life, by means of a code which annexes death to two hundred different offences,* as if we had allowed our laws to have been written by the bloody pen of the pagan Draco. And it seems remarkable that this system should be persevered in, when we consider that death, as far as the experiment has been made in our own country, has little or no effect as a punishment for crimes. Forgery, and the circulation of forged paper, and the counterfeiting of the money of the realm, are capital offences, and are never pardoned. And yet no offences are more frequently committed than these. And it seems still more remarkable, when we consider, in addition to this, that, in consequence of the experiments made in other countries, it seems to be approaching fast to an axiom, that crimes are less frequent in proportion as mercy takes the place of severity, or as there are judicious substitutes for the punishment of death.

I shall not inquire, in this place, how far the right of taking away life on many occasions, which is sanctioned by the law of the land, can be supported on the ground of justice; or how far a greater injury is done by it than the injury the criminal has himself done. As Christians, it seems that we should be influenced by Christian principles. Now, nothing can be more true, than that Christianity commands us to be tender-hearted one to another, to have a tender forbearance one with another, and to regard one another as brethren. We are taught also that men, independently of their accountableness to their own governments, are accountable for their actions in a future state, and that punishments are unquestionably to follow. But where are our forbearance and our love—where is our regard for the temporal and eternal interests of man—where is our respect for the principles of the gospel—if we make the reformation of a criminal a less object than his punishment; or if we consign him to death in the midst of his sins, without having tried all the means in our power for his recovery?

Had Friends been the legislators of the world, they had long ago interwoven the principles of their discipline into their penal codes, and death had been long ago abolished as a punishment for crimes. As far as they have had any power with legislatures, they have procured an attention to these principles. George Fox remonstrated with the judges in his time on the subject of capital punishments. But Friends having been few in number compared with the rest of their countrymen, and having had no seats in the legislature, and no predominant interest with the members of it, they have been unable to effect any change in England on this subject. In Pennsylvania, however, where they were the original colonists, they have had influence with their own government; and they have contributed to set up a model of jurisprudence worthy of the imitation of the world.

William Penn, on his arrival in America, formed a code of laws chiefly on the principles of Friends, in which, however, death was inscribed as a punishment, but it was confined to murder. Queen Anne set this code aside, and substituted the statute and common law of the mother country. It was, however, resumed in time, and acted upon for some years; when it was set aside by the mother country again. From this time it continued dormant till the separation of America from England. But no sooner had this event taken place, which rendered the American States their own legislators, than the Pennsylvanian Friends began to aim at obtaining an alteration of the penal laws. In this they were joined by worthy individuals of other denominations. And these, acting in union, procured from the legislature of Pennsylvania, in the year 1786, a reform of the criminal code. This reform, however, was not carried, in the opinion of the Society, to a sufficient length. Accordingly, they took the lead again, and exerted themselves afresh upon this subject. Many of them formed themselves into a com-

* Since this Work was written, our criminal code has been so far reformed, that capital punishment is now only inflicted in cases of murder.

mittee for alleviating the miseries of public prisons. Other persons co-operated with them in this undertaking also. At length, after great perseverance, they prevailed upon the same legislature, in the year 1790, to try an ameliorated system. This trial answered so well, that the same legislature again, in the year 1794, established an act, in which several principles peculiar to Friends were incorporated, and in which only the crime of premeditated murder was punishable with death.

As there is now but one capital offence in Pennsylvania, punishments for other offences are made up of fine, and imprisonment, and labour; and these are awarded separately or conjointly, according to the magnitude of the crime.

When criminals have been convicted, and sent to the great jail of Philadelphia to undergo their punishment, it is expected of them that they should maintain themselves out of their daily labour; that they should pay for their board and washing, and also for the use of their different implements of labour; and that they should defray the expenses of their commitment, and of their prosecutions and their trials. An account, therefore, is regularly kept against them. And if, at the expiration of the term of their punishment, there should be a surplus of money in their favour, arising out of the produce of their work, it is given to them on their discharge.

An agreement is usually made about the price of prison-labour, between the inspector of the jail and the employers of the criminals.

As reformation is now the great object in Pennsylvania, where offences have been committed, it is of the first importance that the jailer and the different inspectors should be persons of moral character. Good example, religious advice, and humane treatment on the part of these, will have a tendency to produce attention, respect, and love on the part of the prisoners, and to influence their moral conduct. Hence it is a rule, never to be departed from, that none are to be chosen as successors to these different officers but such as shall be found, on inquiry, to have been exemplary in their lives.

As reformation, again, is now the great object, no corporal punishment is allowed in the prison, no keeper can strike a criminal; nor can any criminal be put into irons. All such punishments are considered as doing harm. They tend to extirpate a sense of shame. They tend to degrade a man, and to make him consider himself as degraded in his own eyes; whereas it is the design of this change in the penal system, that he should be constantly looking up to the restoration of his dignity as a man, and to the recovery of his moral character.

As, reformation, again, is now the great object, the following system is adopted: no intercourse is allowed between the males and the females, nor any between the untried and the convicted prisoners. While they are engaged in their labour, they are allowed to talk only upon the subject which immediately relates to their work. All unnecessary conversation is forbidden. Profane swearing is never overlooked. A strict watch is kept that no spirituous liquors may be introduced. Care is taken that all the prisoners have the benefit of religious instruction. The prison is accordingly open, at stated times, to the pastors of the different religious denominations of the place. And, as the mind of man may be worked upon by rewards as well as by punishments, a hope is held out to the prisoners, that the time of their confinement may be shortened by their good behaviour. For the inspectors, if they have reason to believe that a solid reformation has taken place in any individual, have a power of interceding for his enlargement, and the executive government of granting it, if they think it proper. In cases where the prisoners are refractory, they are usually put into solitary confinement, and deprived of the opportunity of working. During this time the expenses of their board and washing are going on; so that they are glad to get into employment again, that they may liquidate the debt, which, since the suspension of their labour, has been accruing to the jail. As cleanliness is connected with health, and health with morals, the prisoners are obliged to wash and clean themselves every morning before their work, and to bathe, in the summer season, in a large reservoir of water, which is provided in the court-yard of the prison for this purpose.

In consequence of these regulations, they who visit the criminals in Philadelphia in the hours of their labour, have more an idea of a large manufactory than of a prison. They see nail-makers, sawyers, carpenters, joiners, weavers, and others, all busily employed. They see regularity and order among these. And as no chains are to be seen in the prison, they seem to forget their situation as criminals, and to look upon them as the free and honest labourers of a community following their respective trades.

In consequence of these regulations, great advantages have arisen both to the criminals and to the state. The state has experienced a diminution of crimes to the amount of one-half since the change of the penal system; and the criminals have been restored, in a great proportion, from the jail to the community, as reformed persons; for few have been known to stay the whole term of their confinement. But no person could have had any of his time remitted him, except he had been considered, both by the inspectors and the executive government, as deserving it. This circumstance of permission to leave the prison, before the time expressed in the sentence, is of great importance to the prisoners; for it operates as a certificate for them of their amendment to the world at large. Hence, no stigma is attached to them for having been the inhabitants of a prison. It may be observed, also, that some of the most orderly and industrious, and such as have worked at the most profitable trades, have had sums of money to take on their discharge, by which they have been able to maintain themselves honestly till they could get into employ.

Such is the state, and such the manner of the execution, of the penal laws of Pennsylvania, as founded upon principles peculiar to Friends. So happy have the effects of this new system already been, that it is supposed it will be adopted by the other American states. May the example be universally followed! May it be universally received as a truth, that true policy is inseparable from virtue; that, in proportion as principles become lovely on account of their morality, they will become beneficial when acted upon, both to individuals and to states; or that legislators cannot raise a constitution upon so fair and firm a foundation as upon the gospel of Jesus Christ!

(To be continued.)

THE PRONOUNCING OR PHONETIC BIBLE.

For The British Friend.

There have been published, at different times, by different authors, twelve pronouncing dictionaries of the English language. This number does not include the many minor works of the same kind, nor the many different editions which have been issued of some of the chief of these. Their utility is sufficiently attested by the fact, that one or other of them is to be found in almost every public and private library; and also in the possession of many whose circumstances preclude them from the possession of more than volumes, but

who are now enabled to obtain a perusal of such works as they may desire through the medium of the circulating library. It is not difficult to understand how these works are in such request. The reason has been thus stated by the author of one of them: "Such is the state of our written language, that the darkest hieroglyphics, or the most difficult cyphers which the art of man has hitherto invented, were not better calculated to conceal the sentiments of those who used them, from all that had not the key, than the state of our spelling is, to conceal the true pronunciation of our words from all except a few well-educated natives." —*Sheridan.*

Whilst these works have accomplished all that pronouncing dictionaries could possibly do in supplying the pronunciation of every word in the English language, at the same time it cannot be denied that there are but few who will give the time necessary for an examination of any of them, or who will take the pains to make themselves acquainted with the proper pronunciation of the language by their aid; in general, the ear is more trusted to than the eye, and pronunciation is adopted from those who are considered correct speakers, rather than from a careful perusal of the pages of a dictionary. There is, also, another desideratum which these works fail to supply, and one which is of no small importance to a nation among whom the Bible is held in such high estimation; most of these works give no clue to the pronunciation of the proper names of the Sacred Scriptures; and in the one or two dictionaries where this is done, it is given, in many cases, so inaccurately, that they are seldom consulted on the subject.

To remedy this defect, and to supply the want which has been felt of a reliable guide to the pronunciation of Scripture proper names, a Pronouncing Bible has lately been published by Isaac Pitman of Bath, who is well known as the author of Phonography, and one of the inventors of the Phonotypic Alphabet. One of the peculiar excellencies of this Bible is, that every proper name is printed according to the most generally approved pronunciation by means of types, each of which invariably represents the same sound, and the possibility of erroneous pronunciation is thus avoided. There is another merit which this Bible possesses over all others, which is, that not only the pronunciation of the proper names, but the sound of every other word is also correctly represented by the same means. This is an advantage which cannot be lightly estimated when the facts stated by Sheridan, already quoted, are borne in mind, and when we consider that of all the words of which our language is composed, not one in a thousand is spelled according to their pronunciation.

The "Phonetic Bible," as this Bible has been named, is printed with a very beautiful, distinct type. The arrangement is somewhat different from that in the common Bibles, the opinion of the publisher being, that the meaning is very much obscured by the modern unnatural mode of printing each verse as a distinct paragraph; thus breaking up into parts what can only be understood by being read as a single sentence or paragraph, and obscuring the commencement of the several paragraphs or distinct subjects which exist in the narrative. Several editions of a paragraph Bible have been published. The poetical parts (Psalms, Job, &c.) are printed in parallelisms, as well as in paragraphs, which gives a light rhythmical appearance to the pages of the poetical books of the Old Testament, and brings them nearer to the mode in which they were originally written; and in no other form can they be read to so much advantage. The numbers of the verses and chapters are placed on the left hand of each column, in such a manner as to render it easier to refer to any particular passage than in any other edition of the Bible extant.

It may, perhaps, be thought that a book printed phonetically, or according to sound, would be difficult to read; experience, however, has amply demonstrated that such is not the case. On the contrary, any person who can read the common printing with ordinary fluency, may, after half an hour's practice, read a phonetic book with ease; and it might be reasonably imagined that a volume possessing so many advantages would be published at a high price; this, however, is not the fact, the price charged being little, if any, more than that of an ordinary Bible of the same size.

To the members of the Society of Friends, in whose family and social circles the duty of a daily perusal of the Sacred Volume is so generally observed, the publication of such a work cannot but be considered a matter of some importance; for in reading the Scriptures in that manner which their character demands, an incorrect pronunciation is apt to draw away the attention of the hearer from the matter to the manner of reading, and to divert the thoughts to subjects foreign to those which ought solely to occupy the mind. Any mode, therefore, by which the reader may be assisted, and the attention of the hearer secured, is surely worthy of consideration and adoption. S. H.

IRELAND.

NOTES ON THE STATE OF THE COUNTRY.—NO. XXXVI.

Friends' Agricultural School, at Brookfield, a short mile from the Moira station, on the Ulster Railway, deserves a passing notice. This institution, although principally supported by Friends, and managed exclusively by them, is not for the children of members, nor are such admissible into it; but for a poor neglected class, the descendants of persons who had left the body mostly by intermarriage with those of other denominations. These children were, in most cases, growing up, without being in communion with any section of the Christian Church; retaining just so much of Quakerism about them as made them lukewarm in joining any other sect, yet having no claim on the Society. Their numbers were found to be very considerable, scattered over three or four counties in Ulster. Their poor, neglected, and ignorant state attracted the attention of several benevolent individuals, to whom the advantages of an agricultural and industrial school were so evident, that many Friends, both in England and Ireland, when it was brought before them, were disposed to contribute towards its foundation, which was further promoted by a liberal donation of £500 from a person not a Friend, but connected with some of the body, namely, the late Dr. Unthank, of Limerick. Sufficient donations were thus collected to purchase the lease of a farm of twenty-four statute acres, subject to a yearly rent of £20, 13*s.* 2*d.* An addition was built to the dwelling-house, to fit it for the accommodation of thirty children, and the institution was opened in 1836. The committee state, in their report for the year ending in spring of 1839, that, "The results of this undertaking are highly satisfactory. The boys receive, with much readiness, practical instruction in agriculture and gardening, and the girls in domestic occupations; all are, besides, well taught in useful school learning. The labour on the farm has been almost wholly performed by the boys, during the past year. The culture of wheat by the spade has answered well, and they have also executed a considerable length of drains."

After paying the rent, taxes, seed, and all contingencies connected with the farm, it yielded a profit of £121, 17*s.* 1½*d.*, which reduced the annual money-cost for the maintenance, clothing, and education of each child to

the small sum of £5, 1s. 5d. The following year, the profits on the farm fell to £69, 7s. 5d., and the average cost of each child rose to £6, 12s. 6d. In 1842, the committee purchased an adjoining farm of twenty-four acres, subject to a yearly rent of £21, 12s., and the following year enlarged the buildings to accommodate fifty children. The report for 1845 states that, after paying rent, taxes, and all contingencies for the year, there was a profit on the farm of £204, which is divided into three classes—namely, value of the boys' labour, at 3d. per day, £37, 14s. 7d.; interest at five per cent. on working capital, and cost of farms, £40; leaving a net profit of £126, 5s. 5d. The average money-cost for each child was only £5, 18s. 2d. for the same year. The boys attend school five hours, and work in the garden, farm, or barn, five hours more each day. Their implements of husbandry are made to suit their size and strength. The girls do all the household work, mend and make their own clothes, and the shirts and stockings for the boys. The farm is worked on the four-course system of cropping, and is one of the best cultivated in the district. The produce is generally above the average. They house-feed all their cows, of which they require a good number, to supply the school with plenty of milk, which the farm gets credit for, at the rate of 1½d. per quart. All the remainder of the produce of the farm is charged to account of the school, at the market price of the day. The accounts are kept very exact, to show the working of the farm. The committee includes landlords, merchants, and tenant farmers, so that each class is represented on it.

There are considerable improvements to be made to the buildings this year. When they are done, there will be nearly £5000 sunk in the concern; viz., original purchase of farms, buildings, furniture, farm stock, clothing, &c., all of which has been raised by voluntary donations. The annual expenditure is met by subscriptions, averaging about £250 per annum; contributions from the relatives of some of the children, which average about £60 per annum, and the profits from the farm make up the remainder.

The superintendent understands human nature well. He was for many years in the army; but, being convinced of the sinfulness of all war, he renounced the profession of arms, and turned a peaceable Quaker. He and his wife have been the heads of the institution since it was opened, and their son and daughter are the teachers; so that it is like one large industrious family. The institution, on the whole, has been eminently successful, and has already proved a great blessing to many a poor child that was sunk in poverty and ignorance. Some of them have already been able to subscribe their mite to help the funds.

An old retired London banker endowed the school with a property that brings in about £25 per annum, which must be expended in the purchase of books, on general literature and science, maps, globes, and astronomical instruments for the use of the children—all his money must go to procure food for the mind, so that the library is better than most schools have, even those of much higher pretensions. The statistics of the farm that I have heretofore given are all prior to the potato blight. Since then, the profits have gradually declined, although the farm continues to get credit for the milk at the rate of 1½d. per quart, which is fully twenty-five per cent. more than a farmer could realize by milk when converted into butter. Last year, the net profit fell to £12, 4s. 4½d., although there is no charge for management, which is of the most careful kind. There had to be increased subscriptions to make up for the loss of profits from the farm. Those who feel an interest in education will find the school worth a passing visit. The agriculturist will be pleased to see a well-cultivated farm, clean and free from weeds, where the manure of all kinds is carefully preserved; and, on the whole, a considerable approach made towards high farming. But it is to landlords and their agents that the farm is worthy of attention. They will there see, by clear, correct accounts, what land can do; that it is quite impossible for tenants to pay *high rents* exclusively from the produce of land, and support their families, with even the strictest economy.

I have been travelling the last week through Fermanagh and Cavan, home through Monahgan. Along this route, the oat crop is extremely fine, and has stood the heavy rain well. The flax is mostly laid quite flat. Reaping has commenced with beer and barley; the latter, where it is heavy, is laid, and very much broken in the straw, by wind and rain. The turnips and other green crops are greatly improved by the rain. The wheat continues to look well, but it is nearly impossible to tell how it will turn out until in the haggard. In several districts, I heard a murmur about the approach of the potato blight. I saw two fields quite black, near Pettigo. The disease was marked and distinct; there could be no doubt about it. All the other fields in the same district were quite green and healthy.

I did not observe any appearance of disease in the county Cavan; the potatoes at market in the town of Cavan were quite good. At Monaghan, I saw some slight symptoms, but not much. When I got home, I found my own were exhibiting some slight indications of blight in the stalks, but we have only got two bad tubers yet.

A man in a mask, who writes like a director, seems anxious to draw me into a controversy about the Ulster Railway. He must think me very *green*, if he expects that I will enter the lists with him on terms every way so unequal. I admit it is very tempting, my case is so strong; but it is better to bide my time, and let those persons speak out who have felt the inconvenience of the present arrangements. I observe one merchant has already done so. JOHN LAMB.

Devis View, Belfast, 29th of 7th Month, 1850.

THE PEACE CONGRESS AT FRANKFORT.

THE visit of some 500 persons from England and America, including not a few individuals of world-wide fame, to the heart of Central Europe, with the simple object of awakening attention to a great principle intimately bound up with their religious, political, and social welfare, is too novel an event to be summarily dismissed. Our readers, therefore, will, we think, not be averse to our adding a few more "last words" respecting this unique gathering, and endeavouring to give some show of unity to our narrative, by tracing, in a hurried manner, the proceedings of the great body of the English and American delegates from the closing of the Congress to their return to Old England. And first, we will venture a few remarks on

THE CONGRESS AND PUBLIC OPINION IN GERMANY.

National habits and modes of thought are not to be altered in a day. So closely is the military system bound up with all the institutions of the states comprising the German Confederation—with their legends and traditions—with their picturesque ruined castles, their modern fortresses, and their social economy—that the appearance among them of the missionaries of peace was calculated, in the first instance, to excite nothing more than feelings of curiosity and wonder. To get them to look seriously at a subject upon which they have hitherto bestowed no thought, is no small advantage gained. That this has been the result upon a large section of the thinking portion of the com-

munity—that portion which for the most part directs public opinion—there can be no doubt. The *Times'* "own correspondent," whose instructions would appear to have been to turn the whole demonstration into ridicule, but who, to some extent, was obliged to follow the example of Balaam, the prophet, when required to curse Israel, expends much pleasantry in attempting to prove that the Germans "treated the whole peace affair as a pompous joke." Had such really been the case, it is scarcely probably that Paul's Kirche would every day, during the sittings of the Congress, have been crowded to such an extent that even the Commandant of the Austrian portion of the Frankfort garrison could only obtain standing-room behind the door; or that some of the most eminent men of Germany would have sent a formal message to the Congress inviting their "good offices" in the Schleswig-Holstein affair; or that Baron Redin, one of the most eminent statisticians of Germany, would have issued a pamphlet expressly to grapple with the principles on which the Congress is based; or that the subject would have been calmly discussed, not only in the German newspapers, but, as we know to have been the case, amongst military officers. To look for the result of such a demonstration thus early, would be simply ridiculous; but that it is calculated to produce a lasting influence upon public opinion in Germany, there is every reason to anticipate. The great bulk of the leading professors in the various university towns are in favour of the movement, and only withheld their active support in consequence of the Schleswig-Holstein difficulty. Not only is an official report to be prepared in the German language, but we believe that already some 20,000 copies of the three days' proceedings have been issued, in the form of a supplement to a Frankfort newspaper, and distributed over the Fatherland. This judicious proceeding, if it produce no other result, will, we imagine, have the effect of convincing the great bulk of the population of Germany, that however the scheme of national unity may be thwarted by our Foreign Office, the people of this country, in the main, sympathize with their struggles. The daily press have been amusing themselves by ridiculing the notion that public opinion can have much practical effect upon the decisions of governments, while, at the same time, they have been recording the fact that the Stadholderate of the Duchies of Schleswig-Holstein has addressed a manifesto from Kiel, which is now being circulated in this country in English.

HEIDELBERG.

To describe the wanderings of the various members of the Peace Congress, after the close of its session on Saturday week, would require a ubiquity to which we can lay no claim. Although the majority kept together, detached parties started off in various directions to visit scenes and spots not included in the programme. Some few ascended the Rhine as far as Strasburg. With others the venerable city of Worms, so rich in monuments of imperial grandeur and military violence, and richer still in memorials of Martin Luther, was a great point of attraction. Many took the opportunity of visiting the lions of Baden Baden, and not a few extended their adventurous flight to Switzerland, catching the party on their departure from Mayence, on the homeward journey. For ourselves, we followed in the wake of the main body of the delegates and visitors, and shall consequently confine our brief narrative to their proceedings.

On Monday, the 26th, we found ourselves, with some 200 or 300 fellow-workers in the Peace cause, starting at an early hour by the railway to explore the attractions of Heidelberg—distant from Frankfort some forty miles. During the first half of the journey we passed over the large flat plain of the Upper Rhine, more remarkable for fertility than for its attractions to the traveller. In the neighbourhood of Darmstadt, the firing of cannon as the train whirled along produced at first the impression that we were the object of military honours; but, ere long, we discovered that the deafening peals proceeded from a brigade of artillery who were practising in the adjoining plain. A few miles southward of Darmstadt commences the picturesque scenery of the Odenwald, affording a series of romantic views until we reach Heidelberg. As in our brief limits it would be impossible to notice the numberless objects of interest that arrest the traveller's attention in this picturesque district, we shall leave those of our readers who are so inclined to peruse for themselves any of the numerous descriptions which have made the Bergstrasse familiar to the continental tourist. We cannot, however, refrain from borrowing the following description of the surrounding country from the accurate pen of Chambers, because it illustrates an important feature in the social life of Germany:—"The appearance of the country through which we passed, differs very materially from what is seen anywhere in Britain. There are no gentlemen's houses scattered about, even in the midst of the most beautiful scenery; no substantial farm buildings; no cottages by the roadside; in fact, no isolated dwellings of any description. The whole population is congregated in towns and villages, and in most instances these places are either walled, or show some remains of a state of defence; every town, at least, is guarded by soldiers, stationed at barriers at its entrances. The gentry, whom I presume to be the proprietors of the land, live entirely in the towns. The peasantry, who conduct the agricultural operations, live in the villages; and every village is thus little else than a number of poor houses, barns, and stables, standing in a cluster. A state of poverty appears to prevail over the whole territory." Nothing appeared to be more frequently a topic of remark than the ever-recurring spectacle of women toiling in the fields, and performing the work which, in more civilized nations, is appropriately reserved for the stronger sex. On the arrival of the train at Heidelberg, the great bulk of the party, headed by a guide, proceeded to inspect its various attractions. Its matchless scenery has so recently been described in our columns, that we will not weary our readers with a repetition of it. The minor objects of interest here are the library; the university, over which the party were conducted by one of the professors, and where Dr. Pennington took the opportunity, in a Latin address, of appropriately acknowledging the compliment paid to him by the diploma conferred upon him in this university; and the Church of St. Peter's, to the door of which Jerome of Prague, the companion of Huss, attached his celebrated theses, at the same time expounding the doctrines of the reformed faith to a multitude of hearers assembled in the adjoining churchyard. The greater attractions to the party were the castle, and the views of the Rhine and Necker valley. The castle is a mighty ruin—the scene of some of the saddest deeds of carnage which history has chronicled—the platform from which may be viewed some of the most enchanting prospects which mortal eye has ever dwelt upon. Its almost impregnable position exposed it to frequent sieges and bombardments—the memorials of which may be traced on its battered walls. To see the projecting bulwarks and hanging gardens of this renowned fortress and palatial residence, now invaded by a detachment of the friends of peace, who could not fail to find in it one of the most striking exemplifications of the truth of their principles, was in itself a striking and suggestive spectacle. Some of the more adventurous of the party climbed the adjoining mountain overlooking the town, and from the lofty tower on its summit were repaid

for their toil by a most extensive prospect, commanding the extensive valley of the Rhine, and interrupted only by the Vosger mountains of France, waving along the western horizon. The extreme flatness of the land brings into view innumerable towns and villages scattered over the scene, the distant church tower seemingly growing out of a sea of verdure, while, winding through the beauteous landscape, the Rhine is seen at intervals glancing in the rays of the meridian sun. From this charming paradise, the bulk of the visitors departed by the four o'clock train on their return to Frankfort, delighted with the opportunity of having made even a hurried acquaintance with one of the most charming retreats in Germany. Happily for the comfort of the party, the bulk of the university students, who have obtained an unenviable notoriety for their riotous tendencies, were absent on their vacation holiday.

MAYENCE AND WIESBADEN.

At an early hour on Tuesday morning, the great bulk of the delegates went by railway to Mayence, and afterwards to Wiesbaden. A couple of hours were allowed for the former city, which is the great fortress of the German Confederation. The fortifications—the splendid view from the bridge of boats which connects the city with the opposite shore—the fair—the statue of Gutenberg, the inventor of printing, in the market-place, and the cathedral, were the principal objects of interest; but the shortness of the time allowed prevented the party from making more than a very casual inspection of them. The military system is here developed in all its entirety, much to the detriment of the material interests of the citizens. Not the least repulsive object to an English eye in this military fortress, is the sight of cannon in the market-place. Many of the party, anxious to behold at greater leisure the curiosities of the place, remained there for the day—the bulk taking the train at half-past twelve for Wiesbaden.

Wiesbaden may be described as the Margate of Germany; but in its public buildings and numerous attractions, is far superior to its prototype. It is beautifully situated, at the foot of the Taunus mountains. On arriving, most of the party made their way to the Kochbrunnen, or boiling spring, which rises in a small open court, or place, and from which a cloud of vapour arises, as from a hot caldron. The water, which is supposed to possess peculiar curative properties in respect to rheumatic complaints, is of a dull yellow appearance, by no means inviting, and is at the temperature of 150° Fahrenheit, which it maintains during every season of the year. The hotels alone—vast palatial structures—are well worthy of inspection. A still greater object of interest is the Kursaal—a handsomely-built edifice, of a single story in height, but covering a considerable space of ground, and containing a number of magnificent apartments, devoted to public entertainments and gambling. This is the grand place of resort for the inhabitants and visitors. The grounds behind are extensive, beautifully laid out, and highly picturesque. On the left of the Kursaal is the hunting-seat of the Duke of Nassau, who frequently resides there. To Englishmen, the great feature of interest is the gambling-rooms, where men, and even women, in the most public manner, throng the tables at all hours of the day, and oftentimes stake large sums upon the roll of the ball. The spectacle was one of the most deplorable we had witnessed since our departure from England. By these gaming-tables the minor sovereigns of Germany, to their shame be it spoken, derive a large revenue. We found Wiesbaden unusually thronged with company, chiefly in consequence of the presence of the Count de Chambord, who, with his suite, and a numerous body of French adherents, occupied the Duringar hotel. We were informed, that, during his residence in that town, the Count has been visited by nearly 10,000 Frenchmen. Late in the evening, the greater part of the English and American visitors were wending their way from various parts of this spacious town, to take part in a

TRIBUTE TO THE AMERICAN DELEGATES.

It had been intended in visiting Wiesbaden, that the whole body of the delegates and visitors should dine with each other, and thus give the Americans a still further opportunity of expressing their minds on the question which had brought them together. It had also been determined on this occasion, to present each of the American delegates with a copy of the New Testament in the German language, as a slight memento of the goodwill of their English brethren. It was found, however, impossible, in consequence of the crowded state of this fashionable watering-place, to make arrangements for dining together; but at five o'clock in the evening, the company assembled in the beautiful gardens of the Zimmerman hotel, and Joseph Sturge of Birmingham (in the absence of Richard Cobden, who had departed for England), was called to the chair.

The CHAIRMAN said he was much disappointed that R. Cobden was unable to remain and preside at a meeting of so much importance. The object of that assembly was to do honour to their American brethren, and without disparagement to the others, he could not help particularly referring to his friend Elihu Burritt (applause), who had put himself at the head of this great movement, and no man could stand higher in their estimation than he. The American brethren had crossed the sea for the purpose of declaring their testimony in favour of peace, and he thought it was their duty on that account to testify their high admiration of such conduct. At the Peace Congress at Paris last year, they testified their approval of the conduct of the Americans, by presenting each of them with a New Testament in the French language, and he found, on comparing dates, that it was on that very day twelve months they had done so. (Cheers.) On the present occasion, they would take the opportunity of presenting them with a German New Testament, not certainly a costly gift, so far as the price was concerned, but containing within it the basis of those principles which had brought them together. (Cheers.)

JOHN BURNET rose to propose a resolution, to the effect, that the English members and visitors of the Peace Congress at Frankfort embraced the present opportunity of expressing to their American brethren, their strong sense of the zeal and devotedness that had animated them to leave their homes and their families at so great a distance, to take part in the cause of permanent and universal peace; and further expressed a hope that their labours might, under the Divine blessing, hasten the period when war would be no more, and nations settle their differences by an appeal to international law. He trusted that their American friends would go home to their own country more than ever determined to promote the peace of nations. He referred to the great sacrifices which they must have made in attending that Congress—leaving their country, their churches, their families, and crossing the dreary waters of the Atlantic, over so many miles of oceanic sameness, that they might lift up their voices and their hands to testify to the brotherhood of all nations. In reference to the question of peace itself, he would, without any hesitation, affirm that if America, France, and England, would sign a protocol never to go to war, the war system itself would be at an end. (Applause.)

Dr. DICK, of Dundee, seconded the resolution. He

had had a good deal of intercourse with many worthy men from America, and particularly with his friend Elihu Burritt. He also had the pleasure of being acquainted with the brother of that good and great man, Elijah Burritt—a very distinguished individual indeed. (Hear, hear). From all he had seen of the clergy of that country, he felt bound to testify to the high character of their literary accomplishments and moral purposes. From all he could see, that nation was making greater strides in science than ever Great Britain had done, and to prove this, he appealed to the gigantic character of their railway undertakings and other public works. He would take that opportunity of mentioning one little circumstance of a personal character which would show that he was sincere in seconding this resolution. A certain gentleman in Philadelphia, a bookseller of considerable standing, had published one of his volumes, and without any solicitation on his (Dr. Dick's) part, that gentleman forwarded to him a sum of from £50 to £60, accruing from the profits of the undertaking—an amount of money, perhaps, more than any English bookseller had put into his hands, notwithstanding the advantages they had reaped from his pen. (Hear, hear.) He hoped that between Great Britain and America nothing would ever occur requiring a recourse to the horrid system of war. No greater sin could be perpetrated than for these two nations to fight. His own good wishes would go forth with his American friends to their own country. Often, indeed, had he been invited to go thither; but, at his time of life, he must give up all thoughts of such a visit. But his heart would go forth with them to their own land—a land which he hoped would never again be disgraced with such a cruel and absurd war as that which they had undertaken with the Mexican Government. (Applause.) He could not help saying, before he took his seat, that his friend Burritt was the editor of a newspaper called the *Christian Citizen*, and well did it deserve that name—a paper which should be read all over the world. (Cheers.)

M. Suringar, of Holland (one of the Vice-Presidents of the Peace Congress at Paris), supported the resolution. He said he would have been glad to have taken part in the Congress, but he had not been able to be present at its early sittings. He was anxious to have been there, because he wished to have declared his sentiments in a full and free manner. However, he had put upon paper the ideas he wished to promote, which was at the service of any of them. It appeared to him there were two words in every language which fully brought out their principles—the words *neighbour* and *father*—the one pointing to our earthly relations, the other to our heavenly hopes, and both proclaiming the unity of man. He had great interest in the cause of peace, and no one could have a higher hope in its accomplishment. But the progress of this principle must be gradual, and he thought it would be necessary to revise the rules and the resolutions of the Congress. He did not see how the resolutions could be accepted by all peoples so long as the right of self-defence was not recognized, especially in those cases where great powers tyrannized over little states. The world was to be conquered by great ideas; one of these great ideas was the union of Germany. That idea never could perish, for it was immortal. (Applause.) Another of these great ideas was the union of the whole human race—and the great thing to be done was to implant the true spirit in the minds of our children. They might not see its realization, nor their children, but their children's children would. (Cheers.)

The Chairman then put the resolution, which was carried unanimously amid cheers. He then presented a copy of the New Testament to each of the American delegates, thirty-six in number, and called upon Elihu Burritt to say a few words; stating, however, that he was in a bad state of health, and that he must be excused from ascending the platform.

Elihu Burritt said that he found himself completely unable to speak loud enough to be heard. He would, therefore, simply beg their attention to some of his American friends, who would be able to express the sentiments flowing through his own mind, and produced by the kindness of those who had just spoken.

Henry H. Garnet would say but a few words to express the sentiments that were burning in his heart, after so many words of kindness as had just been spoken. He and his brethren were now 4000 miles from home, but they had been more than fully repaid for their long journey, and he would emphatically declare, that no token of respect could be more acceptable than the New Testament Scriptures—the great charter of the peace principle. It was in that book that they found it laid down, that they were not to resist evil. No matter how they turned its pages over, that same principle everywhere met their eyes. Never, never could they forget the kindness of their brethren in England and in Germany; and he would say, that he only knew of one way whereby the Americans could repay it in some small degree, and that would be by returning the compliment when the Peace Congress was held in New York. Thirty-six of them had come from America to Frankfort; he hoped he might say that some good ship would bring one hundred and thirty-six from Europe to America. (Cheers.)

Dr. Bullar said he had, perhaps, travelled more than any one of his American brethren, having to come over 1700 or 1800 miles only to get to New York, and, perhaps, no one of them possessed less means for such a long journey. But himself had been the gainer. Yes! the gainer by a hundred-fold. He gloried to say that Great Britain was the mother of America, and that it was their privilege and their honour to come forth and declare to Europe that all the castles and military implements ought to moulder down into ruins. Very much had he learned—very much had he seen in England and Europe to raise his hopes and to teach his own countrymen, but would they allow him to say that there was one thing which he had seen for the first time in his life, and that was the barbarous sight of women toiling and working in the fields and in the streets, instead of adorning the homes of their families. The mission of woman was the home, not the field. She had no business with the scythe and with the sickle, and why was there a necessity for the complaint that the true destiny of woman should so far be neglected? It was because the men were taken to the barracks and to the field of battle. (Cheers.)

Dr. Pennington gloried to acknowledge that a better day was dawning upon America, upon Europe, upon the world—the intercourse of man with man, without respect to his nature, his language, his colour, his country, and his creed. He referred to an incident which had occurred at Frankfort:—A little German boy came running up to him, attracted, no doubt, by his dark visage, but certainly not frightened at a black man. The little fellow threw his arms around his legs and smiled into his face. That was a recognition which he never could forget. It brought out his sympathies towards the German people, and it taught him the great truth that God had made of one flesh all mankind. (Much sensation.)

The meeting concluded by the Chairman, in the most deeply affecting way, his eyes bathed in tears, expressing a hope that in a future and a better world they would meet one another. While he did so, the audience took off their hats in token of sympathy with the prayer.

FRANKFORT-ON-THE-MAIN.

Wednesday, being a day left unappropriated for any specific purpose, was, for the most part, devoted to the lions of Frankfort. During the day, groups of our peace friends might be met in all parts of the city, some on foot, others in conveyances, making the most of their time in inspecting the principal objects of interest. All the principal exhibitions and institutions of the city were open to them on the presentation of their member's cards. Amongst them may be prominently mentioned the public library, containing a vast collection of volumes, many of them of great rarity, besides a statue of Goethe, by Marchesi, and two pair of Luther's shoes; the Seckenberg Museum of Natural History; the Staedel Museum of Pictures, and Dannecker's matchless production, the statue of Ariadne; the Cathedral, chiefly remarkable for its antiquity, where the Emperors of Germany were crowned, and in the Kaiser-saal in the Town-hall, containing the portraits of all those potentates. Not a few availed themselves of the opportunity of passing through the Jews' quarter, a unique but dirty neighbourhood, in which the house of Madame Rothschild, the mother of the member for the City of London, is a prominent object, and of riding round the beautiful public gardens which encircle the city.

The hotel accommodation at Frankfort is on the most extensive scale; some of them can only be compared to magnificent palaces. We had the good fortune to be located at one of the best appointed of these houses, and had no reason to complain of our accommodation. The whole establishment consists of bedrooms and the dining-hall; but the bedrooms appear to serve as parlours. As we have before remarked, the bulk of the members of the Congress dined together at one of the numerous *table-d'hotes* in the public gardens outside the walls of the city, called the "Mainlust," at an extremely moderate rate. Many, however, preferred the excellent dinners provided at their own hotels. We have not heard a single complaint of the want of comfortable quarters from any of the party, but we have heard several instances of more than ordinary civility. In one hotel especially, the head waiter manifested such unremitting attention to the wishes and comforts of his guests, that it was felt there should be some *special* mark of approval on their part. The charge for attendance was an item in the bill, but the party further agreed to a small subscription among themselves. The waiter was a very respectable and intelligent young man, who spoke English tolerably, and wished to be better acquainted with that language. It was resolved that the sum raised should be devoted to the purchase of an English Bible bound in morocco, and that the surplus (about a guinea and a half) should also be presented to him. This appreciation of his services and proof of their desire for his welfare, was received by him with much emotion, and was alike creditable to the receiver and the donors.

By a singular coincidence, the Hotel de Russie was, at one and the same time, the head quarters of the Peace Committee and of the Prince of Prussia. The Prince, who is, we believe, the Commander-in-Chief of the Prussian army, and a rigid disciplinarian, arrived on the 26th of August, from Coblentz, to review the Frankfort garrison. He brought in his train a brilliant retinue of officers, who, standing about in the court-yard of the hotel in their gay uniforms, gave it a very military appearance. In one of the German papers there appeared, prior to the Congress, a joke respecting the Prince, to the effect that he was gone to inspect the army of the Rhine, but whether he would thence proceed to the Peace Congress the writer could not say. We did not, however, hear of any interview having taken place between him and any members of the Committee, although in such close proximity; nor, indeed, did either his appearance or proceedings while at Frankfort warrant the supposition that he was at all favourably inclined to the objects of that Assembly.

Frankfort struck us as one of the most English-looking towns in Northern Germany, as well as one of the most cleanly, and its inhabitants amongst the most thriving and polite. Its superiority to Mayence and Cologne is marked. Although garrisoned by Austrian and Prussian troops, its constitution is free, and founded on universal suffrage. The English and American visitors were uniformly treated with respect and kindness. The stir which was caused by the sittings of the Congress may be imagined from the fact that at the performance of the opera of Don Giovanni at the theatre, a good-humoured joke was introduced in reference to it, which is stated to have provoked hearty laughter and applause amongst the audience. Few of the visitors could have left without a feeling somewhat akin to regret, as well as of gratitude, to the gentlemen who had so satisfactorily catered for their comfort and relaxation. Let us hope that the feeling of goodwill and cordiality has been mutual.

WORMS.

An esteemed correspondent sends us the following brief account of a visit paid to the city of Worms by some of the deputation:—"On Wednesday morning, some few of the Congress party might be seen wending their way to Mannheim, and from thence to the ancient city of Worms. The strange eventful scene in which Martin Luther took so distinguished a part will ever render the place hallowed to those who cherish the memory of the great and the good. To that place Luther would go, although there were as many devils in Worms as tiles on the houses. The aptness of the illustration is especially apparent in that and other of the old towns in Germany, for the high pitch of the roofs causes the tiles to be exceedingly numerous, so that if the devils were as numerous as the tiles their name might indeed be Legion. The Dom Kirche, or Cathedral, is still a fine and venerable edifice, and within the red stone walls to the north of the Dom was held the Diet of 1521, at which Luther appeared before Charles V. It was perhaps one of the very brightest events in Luther's history. Never did he appear greater than when calm and collected, yet firm and decided, he stood before that august assembly and uttered the few but memorable words to which no translation can fully do justice:—"Hier stehe ich ich kann nicht andeit Gotte helfe mir! Amen!' It was felt to be no small privilege to gaze upon the very scene of the far-famed Diet of Worms. In other respects this old and now decayed place presents but few attractions to the tourist."

THE RETURN JOURNEY.

On Thursday morning, at six o'clock, the party left Frankfort by railway, and arrived at Cassel, opposite Mayence, about half-past eight o'clock. Here they found a special steamer in readiness to convey them down the Rhine. The rapidity of the current enables the steamers to perform the downward voyage to Cologne in about eight hours. We have already spoken of the unique scenery of the Rhine, which had not lost its interest in the eyes of the travellers, who still intently gazed upon the moving panorama which passed before them in their rapid progress. The day was cold, but fine. Most of the passengers were assembled on deck, and here and there little groups were formed discussing with much animation their various adventures, or indulging in the strife of opinion on more recondite subjects. At Bonn, the steamer stopped to take on

board two of the priests connected with Cologne Cathedral, who came with an invitation to the party to visit that immense Gothic pile. The invitation was gratefully accepted by a formal vote, and shortly after, the steamer discharged its live cargo at the quay, amidst the wondering gaze of a crowd assembled to witness its arrival. The party dispersed to their various hotels, to which they had been appointed for the night, and at five o'clock assembled in the townhall, where, after a few words of hearty greeting from one of the curés of the cathedral, they followed him in procession through its dirty streets to the Dom Kirk. On entering the cathedral the procession formed itself into a circle, when

F. Vill, one of the priests who had come on board the steamer, thus addressed them:—Gentlemen, I take the liberty, as the representative of the central confederation for building purposes, to welcome you in this great cathedral. (Applause.) We were, Gentlemen, assembled at Frankfort for a high purpose, as members of a Peace Congress, called together for the conservation of peace. We salute you as mediators of peace in our city. (Cheers.) We have also, I may say, worked indirectly in the interest of this magnificent temple, for it is the monument of religion, of architecture, of peace, of patriotism; it can only succeed and be finished in the times, and on the ground, of peace. We invite you to see this work of art, that it may receive your admiration, and I think I may express a hope that you may take with you the impressions which it conveys into your own country, and propagate the enthusiasm for this extraordinary church. (Hear, hear.) Our hope is, that it may be finished in a future not very remote, and that we may be able to pray within its halls, "Give peace, O Lord, in our days, for there is no other to fight for us but thee, our Lord, from whom are all holy desires, right counsels, and just works: Give to thy servants that peace which the world cannot give—that our hearts may be addicted to thy commands, and the fear of enemies taken away, the times may be quiet under thy protection! Amen, peace be with you." (Cheers.)

Joseph Sturge advanced, and said he had been commissioned, on behalf of the Peace Congress, to present a resolution to their distinguished friends, who had given them so hearty a welcome. The resolution said:—"We beg to express our feelings of gratitude for this act of kindness, and the more readily, because this expression of your kindness is accompanied by approbation of the principles of peace, which we now represent." (Loud cheers.) Perhaps he might be permitted to say, that he was sure all who were absent, as well as those who were present at the Peace Convention, concurred in the resolution which he had just read, and that they would all return to their native country impressed with gratitude for their kind reception at Cologne. (Cheers.)

F. Vill said, they were very thankful for that expression of their good feeling, and the paper which had just been put into his hand would be filed in the archives of the Cathedral (loud cheers), along with the names of all the delegates and visitors. (Loud cheers.)

An hour or two was then spent in inspecting its various attractions, under the guidance of the courteous priest. Cologne Cathedral, although commenced in 1248, still remains in an unfinished state. The architectural elegance of the vast pile reminds the visitor of the chapel of Henry VII. at Westminster Abbey, but its stupendous, yet airy, proportions are probably without parallel. The choir is the only part of the edifice finished; 161 feet high, and internally, from its size, height, and disposition of pillars, arches, chapels, and beautifully coloured windows (one of which was contributed by Queen Victoria), resembling a splendid vision. The Cathedral is of the pure Gothic style of architecture, and, if finished, would be the most beautiful structure of the kind in the world. Great efforts have been made, and are now making, to procure the funds necessary to carry out the original design—the Protestant King of Prussia having been especially zealous in the cause. A large number of workmen are employed in completing the structure. The numerous party ascended to the walk outside the roof of the Cathedral to survey the extensive prospect visible from that elevation; and, as may be supposed, no little difficulty and delay was caused in effecting their descent. The celebrated shrine of "the three Kings of Cologne," containing, it is said, the bones of the three wise men who came from the East to worship the infant Jesus, was illuminated for the occasion. It is asserted that the shrine and its various ornaments is worth six millions of francs, or £240,000, which is, doubtless, a gross exaggeration. Some incredulous people even hint that a number of the glittering objects which decorate the skulls are only bits of coloured crystals, and that there is more gilding than substantial gold in this structure. The effect of the cordial attention of the priests of the Cathedral was somewhat marred by the apparition of the begging boxes at the doors, the holders of which seemed very unwilling to allow the English visitors to make their exit without contributing towards the building fund. The bulk of the party proceeded from thence to the Bourse Café, which had been engaged for the purpose of a public meeting. On arriving there, the room in which the meeting was to be held was found to be occupied, as usual, by some of the citizens of Cologne, who, smoking their cigars and drinking their coffee, regarded with surprise the sudden invasion. After some delay, John Burnet good-humouredly explained that the place was taken under a mistake. So little notion have the good citizens of Cologne of the nature of an English public meeting, that it was thought that the object in securing the room was for a quiet chit-chat over the refreshment which the place afforded! With this explanation of a somewhat ludicrous mistake, the party dispersed to their several hotels, after having, at the request of the priest, written their names on a sheet of paper, to be deposited in the archives of the cathedral.

At half-past five on Friday morning, the Rhenish railway station was the scene of great bustle and confusion, preparatory to the departure of the expedition from Germany. At six, the train was in motion, but without its full complement of passengers. A party of ill-fated individuals, who had slept at a hotel on the other side of the Rhine, were detained for forty minutes on the bridge of boats, by the communication being interrupted by the passage of some vessels down the stream, and had the mortification of finding the train gone on their arrival at the station, and of being under the necessity of going by an ordinary train to Malines, where they arrived in time to join their friends. The journey to Calais was not, on the whole, so tedious as the previous one—the distance being broken by frequent stoppages, and the train being punctual. The party breakfasted at Aix-la-Chapelle (where one or two of the more zealous travellers preferred consuming the time in a visit to the tomb of Charlemagne), and dined at Malines. At the latter place, the interval of an hour enabled a large number to visit the cathedral, which contains one of Vandyke's masterpieces, "The Crucifixion," and a beautifully carved oak pulpit, besides other attractions. At Ghent, also, a short delay served to relieve the monotony of the journey. After this, as darkness drew on, the occupants of the moving mass of carriages seemed, for the most part, to resign themselves to silence or sleep, until their arrival at a small French station, the name of

which we were too drowsy to "take a note of," when the sight of a refreshment-room seemed to impart a galvanic motion to the whole party, who rushed in eagerness to the saloon, and in a trice swept it of its contents. The train reached Calais at eleven o'clock; and what with the delay in getting supper, and in stowing away the luggage, the steamer did not leave her moorings at the pier until about half-past three. The night was fine, but cold, and the voyage to Dover afforded a happy contrast to the disagreeable incidents of the previous trip across the Channel. Long before the opposite coast was gained the day broke, and revealed the white cliffs of Albion—a sight which provoked a faint cheer from some of the more enthusiastic of the party; by no means responded to by their jaded friends. At six o'clock the steamer was alongside the quay in Dover harbour. Then commenced the tedious and vexatious operation of examining the luggage of the travellers, which occupied a full hour and a half, and occasioned no little grumbling. By half-past seven, the bulk of the party was seated in the special train, which conveyed them in two hours and a half to London-bridge station, where their dilapidated and fatigued appearance must have suggested to the idlers who were there gathered together, that a journey of some 500 miles, novel as it may be, is not unattended with weariness and inconvenience.

ADDRESS FROM THE PENNSYLVANIA PEACE SOCIETY TO THE CONGRESS.

The following is the address which was read to the Congress by Professor Cleveland, for which we were unable to find room in our last number:—

TO THE WORLD'S CONGRESS OF THE FRIENDS OF PEACE ASSEMBLED AT FRANKFORT-ON-THE-MAIN.

Brethren and Friends,—The undersigned are deputed to address you on behalf of the friends of peace in Pennsylvania, to convey to you their greetings and well-wishes; to offer you their congratulations on the progress of the good work; and, in their name, to bid you God-speed. We feel that Pennsylvania has a right to be heard in your halls, for she was "founded in deeds of peace," and rests upon a corner-stone laid in justice and brotherly love. The goodly tree, whose boughs shelter her sons, has grown from a seed watered by not one drop of blood. In 1682, William Penn first landed with his followers on the fertile soil of his new home. Other colonists had been there before him, but they brought strife and violence with them, and their dominion could not endure. The simple children of the forest had seen the white men turning their thunder one upon the other, until their settlements dwindled away. But with William Penn there came humble and peaceful men, to whom sword and spear were unknown. They had no weapons but Christian truth and love. They raised no battlements, for the protecting grace of their heavenly Father was their sufficient shield and their sure defence. They spread no gaudy flag to the breeze, for they had an Almighty champion, and his banner over them was love. They rent the air with no roar of cannonry, for they knew that the still small voice of a Holy Spirit went further, and penetrated more deeply, than the booming gun. They met the savage warrior on his own ground, unarmed, and, as far as human means went, without defence. Royal parchments gave them the right to take possession of the soil and expel its inhabitants, but they recognized a higher law than royal parchments and a ruler above British majesty. They had bought the land from the Crown, but they would buy it again from its wild inhabitants. Beneath the spreading elms at Shackamaxon, by the banks of the placid Delaware, slowly winding through dense forests, they met the red chieftains face to face, and offered them what they would for the privilege of dwelling in the land. It was then that "Maquon," as his savage brethren loved to call William Penn, pronounced these memorable words—"We meet on the broad pathway of good faith and goodwill. No advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain, for that the rains may rust or the falling tree may break. We are the same as if one man's body were to be divided into two parts—we are all one flesh and blood!"

Under the broad canopy of heaven was this treaty made, but it was held more sacred than any ever concluded under palace roof. The "high contracting parties" were no subtle diplomatists, but a quiet, and simple-minded Quaker on the one side, and a savage chieftain on the other, yet both earnest and sincere in their intentions and stedfast in their faith. It had no witnesses but the sky, the forest, and the flowing river, the all-seeing eye of the Good Spirit and the silent monitor in the heart of each one present. It was recorded on no parchment, but on the hearts alike of the white man and the red. It was attested by no royal or noble signet, but only by the seal of Christian love, and yet never was treaty better kept in letter and in spirit to the end. Years after, when other counsels ruled the Quaker commonwealth, and strife came in, the Indian never ceased to respect the followers of William Penn; and when cruel-minded men made the gentle Conestoga run red with the blood of the Christian Indians, they fled to Philadelphia—to the city of brotherly love—to seek shelter and protection among the men of peace.

Nor were these the only sons of peace that blessed the soil of Pennsylvania with their presence. Into her mountain fastnesses, and among her fertile valleys, the Moravian went with his Bible and his plough, to teach the red man Christianity and the arts of civilization. Strong in faith and hope, he founded there a Bethlehem fit to be the cradle, and a Nazareth worthy the dwelling, of the Prince of Peace; and there he raised his Gnadenhütten and Friedenshütten, his tents of mercy and habitations of peace, from which the hymns of praise and thanksgiving might rise unitedly from Christian and Indian tongues. Sadly have these happy scenes been desecrated in later times, but the blessing of its holy infancy still rests in the calm sunshine of prosperity, on the forest land of Penn.

We say not these things boastingly, brethren, for we know that we must take shame to ourselves for a wide departure, as a commonwealth, from the blessed spirit of the founder. We mention them, because they constitute a green spot in the dark and bloody history of the past, and because we can draw from them courage for the present effort, and a glowing hope for the future. They show what is the power of a peaceful and loving spirit. They prove, by an unalterable fact, that the love of humanity in Christ can disarm the savage, and bury the hatchet of the wild warrior of the woods. They put to shame the miserable sophistry of those who contend that war is a necessity of civilized nations, and that a Christian people is too brutal to feel the force of the law of love, which tamed the stern race that arms could never conquer, but only exterminate.

We look to your deliberations, moreover, with an intense interest, because we think we see in them a deeper significance than even this great idea of an universal peace among the nations. The time has come when Christianity is to be something more than what a mighty man of war once termed it, "a devout

imagination." It is to become the practical law of the nations. The law of God, which is the law of love, may and must become the law, not only of this or that land, but of universal humanity. Eighteen weary centuries have passed away since the promise of its coming was given us, and the faint in heart have long despaired of its fulfilment. But we know that the truth, then proclaimed, is mighty to the pulling down of strongholds. We have faith to believe that it will have its free course, and be glorified among the nations, and that even now the kingdom of heaven is at hand. The great gospel of humanity, then first preached, must now be established. We must feel, more and more, that we have all one Father, and that one God has created us. We must feel—and we do begin to feel—that we are all one flesh, as to our material wants, sufferings, and joys, and all one spirit, in regard to our spiritual relations and eternal destiny. The brotherhood of man—to preach and to establish that holy doctrine is the mission of our age. Whatever stands in the way of that, must be put aside. No matter how time-honoured—not even if incrusted with the moss of centuries, or built up by the toil and blood of millions—if it impedes the onward march of that great gospel of the poor, it is accursed, and must perish from the way. We bless you, brethren, and we pray God to prosper you, because you meet to further the spread of that gospel. You meet to declare that man is greater than all nationalities—that the cause of humanity is greater than all other earthly causes—and that among the brethren of this, our one great family, there should be war and strife no more.

The people of Pennsylvania would never forget that our founder based his laws on the cardinal ideas of human equality and fraternity, and that even amidst the danger and tumult of the revolutionary struggle, our more immediate progenitors proclaimed, by solemn legislative enactments, those exalted doctrines on which the only sound and unanswerable argument for peace can be sustained. Brought together from the ends of the earth, descended from the inhabitants of every clime, we feel our hearts to go out in love to all the great family of man. We feel that the people everywhere are our brethren. We can have no just cause of hostility with the toiling millions of any land. Are they not bone of our bone, and flesh of our flesh? Kings may be our enemies, nobles may turn from us with contempt, priests may preach hatred to us, bigots may raise up walls of national or sectarian prejudice to shut us out from their sympathies, but they cannot cut us off from the deep love of our toiling and suffering brethren. The sterling sons of labour, the humble workers everywhere, we can love, and bless, and pray for, and open our arms to welcome to our shores.

We trust, brethren, that you will not be easily discouraged in the good work you have before you. The eyes of none of those who now meet in your Congress may be blessed to see the full accomplishment of your desires. Wars and rumours of wars will continue for a season, and the hopes of some may wax faint, but the end must and will come. He has said it whose word is truth itself. The nations must soon see that their relations can be arranged and preserved without a resort to war, more speedily, satisfactorily, and cheaply, than with it. These lower considerations might be enough to establish peace, if there were no higher motives in operation. Be earnest and untiring in your efforts, therefore, and they will be crowned with success. It may be that the fulfilment of our desires is nearer than some of you suppose. It may be that the principle of federation, so successfully illustrated by the States of this Union, shall commend itself to the nationalities of Europe as a means of escape from their frequent bloody conflicts. We verily believe that there is no limit to the application of that principle, except those that bound the human family itself. There is nothing chimerical to us in the belief that the time is not far distant when it will be the law of the nations, the bond of universal humanity; and then shall your fervent prayer be answered—

"When the war-drum throbs no longer, and the battle-flags are furled,
In the parliament of man, the federation of the world!"

And may God in his mercy hasten the time!

Written and subscribed in the city of Philadelphia, the 3d day of the 6th Month, 1850.

On behalf of the Central Committee of the Peace Society of the State of Pennsylvania, in the United States of America,

Geo. W. Taylor, *Pres.*	Henry S. Patterson, M.D.
Henry T. Child, M.D., *Sec.*	Wm. Linn Brown.
Henry Grew.	Ch. D. Cleveland.
James Otterson, jun.	Jas. Mott, Cy. C.D.C.
Thos. Mellor.	

M. VISSCHERS ON DUELLING.

We have been requested to give publicity to the following letter from M. Visschers of Brussels, in reference to the resolution which was adopted by the Congress on the subject of duelling:—

"Monsieur le Secretaire.—Absent from the assembly at the moment when the Hon. M. de Cormenin explained his proposition against duelling, I have only to accept the mission of supporting it. When M. le President shall call upon me, I should not like the cause of my absence to be misunderstood. It is nearly fifteen years since, in one of my first writings in Belgium, that I combated the prejudice in favour of duelling, which at that time was very prevalent. Recently, a deplorable instance has been given by two statesmen—the one a member of our Chamber of Representatives, the other a member of the Opposition—of the effects of duelling; one of them having escaped death only by miracle. In 1836, the Belgian Legislature made a law to punish in various degrees those who took part in any way in this mode of combat. Public opinion had previously sanctioned the law. The duel is no longer one of our customs, but a false shame at that time would not allow that one man should refuse what is called a '*cartel d'honneur.*'

"In my pamphlet, after having shown the anti-religious and anti-social character of duelling, I proposed to overthrow it by, above all, the force of ridicule; if I demanded a law, it was to secure, by means of *prevalatés modérés*, the repression of the duel which remains unpunished when the lawyer for the crown can only require the application of the ordinary penalties against murder or wounding.

"I quote this caricature which struck me:—A husband fights a duel with the seducer of his wife. The husband falls mortally wounded. 'I die satisfied,' says he, 'I have avenged mine house.'

"M. le President Jaup, in his discourse, has shown us the great improvements which have taken place in our criminal justice. After they had for a length of time been proclaimed impracticable, these reforms took place. One can no longer understand how the abuses could have existed.

"It is the same with duelling. During the fourteen years that the law has existed in Belgium, there has not been any duelling between people of the higher ranks; at least, I cannot recall any instance of it. Neither in the army does it exist, any more than among the gentry. This abominable practice prevails still in all the universities of Germany. The consequences of it are rarely dangerous; but young men, serious and cultivated, ought not to seek to imitate the

customs of their ancestors of the forests of Germany, or the gross manners of the Middle Ages. In Belgium, I do not recollect that there has been, for twenty years, any duelling among the students, although formerly there were some unhappy examples of it.

"It is not, then, from a scruple of principle that I have not mounted to the tribune. There is a combat I never refuse—it is that which leads men to render homage to the great truths which shine around humanity in its course; but reason and speech are the only arms that I wish to use.

"Receive, &c. AUG. VISSCHERS.

"FRANKFORT S. M., *Aug.* 25, 1850."

THE CONGRESS, AND THE FRENCH, BELGIAN, AND PRUSSIAN GOVERNMENTS.

In our last number we omitted to mention that, at the close of the second day's sitting in the Congress, the English and American delegates remained in the hall, and passed the following resolution:—

"The delegates and visitors from Great Britain and the United States of America to the Peace Congress of Frankfort-on-the-Main, present their sincere and grateful acknowledgments to the Governments of France, Belgium, and Prussia, for the various facilities afforded them in their route to the Congress, and especially for the privilege of continuous transit by means of a special train, the exemptions from passports and examination of luggage. They also desire to express their sense of the cordiality with which they have been received by the people of the three countries, as well as of the courtesy shown them by the various official authorities. They record their sincere conviction, that the frequent interchange of such friendly communications between different countries is eminently calculated to maintain peace and goodwill among the nations of the earth."

It is intended to present this resolution to the three Governments respectively, through the medium of the proper authorities.—*Abridged from the Nonconformist of the 4th ult.*

AGENTS IN LONDON.

JACOB POST, Islington.

WILLIAM GRAY, at 50, Eastcheap.

P. J. BUTLER, 29, Liverpool Street, City.

E. D. HAYWARD, 190, Great Dover Road, Borough.

THE BRITISH FRIEND.

GLASGOW, 10TH MONTH, 1ST, 1850.

NOTICES OF MINISTERS TRAVELLING.—HANNAH RHOADS, and her companion, ELIZABETH PEIRSON, from Philadelphia Yearly Meeting, with certificates to visit some of the meetings of Friends in this nation, have, since their arrival in the 8th Month last, been engaged in visiting meetings in Lancashire, Yorkshire, Westmorland, and Cumberland. They were at Bolton meeting, on the morning of the 25th ultimo; and had a meeting with the children at Wigton School, in the evening. Attended Wigton meeting, on Fifth-day, the 26th; proceeding thence, by way of Carlisle, to Glasgow, where they attended meetings on First-day, the 29th, and set off, on the 30th, for Aberdeen.

SARAH SQUIRE attended a meeting for worship at Calne, on the 10th ultimo; and the Monthly Meeting of Wilts, at Melksham, on the 11th. Thence to Cirencester, where she held a public meeting; and was at the Quarterly Meeting for Gloucester and Wilts, held at Gloucester, on the 17th.

JOHN and ELIZABETH MEADER, from Providence Monthly Meeting, State of Rhode-Island, arrived at Liverpool on the 2d ultimo, on a religious visit to Friends of Great Britain and Ireland; and, if way opened, some parts of the continent of Europe; also, to hold meetings with those not in profession with Friends. Proceeding northward, they have visited meetings in Lancashire, &c., as follows:—Thornton Marsh and Fleetwood, on the 11th; Calderbridge, on the 12th; Wyresdale, on the 13th; the meetings at Lancaster, on the 15th; Yealand, on the 16th; the Monthly and Quarterly Meetings at Liverpool, on the 18th and 19th; held a public meeting at Cockermouth, on the evening of the 27th; intended to be at Broughton, at a similar meeting, on the morning of the 28th: thence to proceed to Whitehaven, where a public meeting was to be held in the evening; and, it is probable, would be at Friends' Meeting there, on First-day, the 29th.

THE PEACE MOVEMENT.—It affords us satisfaction to learn, that the ample narrative we gave in our last, of the proceedings of the late Congress, was acceptable to our readers; and we have been induced again to devote a large space to further interesting details.

While there is room for regret, that not only the general public, but even the more religious part of it, do not enter so heartily into this most important movement as could be desired, there is yet one circumstance somewhat cheering, as an indication of ultimate progress, viz., the very extensive, we may almost term it universal notice, which has been taken of the late Congress by the political and periodical press.

Among the many publications which have recently passed through our hands, we took up a late number of one of the most popular—Chambers's *Edinburgh Journal*—expecting to be gratified with its manner of treating the objects of the Congress; but we regret to say, we were greatly disappointed. While the writer of the article referred to seems reluctantly compelled to confess, that arbitration is preferable to war for the settlement of international differences, he considers the achievement or preservation of Universal Peace not a little utopian, so long as human nature remains what it is; and seems to think his position proved, by querying, what could a court of national arbitrators do, in such a case as that of the United States of America taking forcible and unprovoked possession of Mexico?

Now, while it may be freely admitted that no good is to be expected from such a soil; is the consideration of its barrenness to preclude all effort for the moral regeneration of the world? Where is Christianity, and what is its aim? Is it not for the subduing and correcting of human nature? Is it not that "instead of the thorn may come up the fir-tree, and instead of the brier the myrtle-tree; that it may be to the Lord for a name, for an everlasting sign that shall not be cut off?"

But in the instance just cited, that of America and Mexico, and in other similar as well as possible cases, it would, of course, be vain to expect the aggressors to submit to any offered mediation. The writer in Chambers, however, seems to have forgot to take into account, that although his position may be perfectly tenable in the cases supposed, there would yet be ample

scope for effort on the part of a court of arbitrators, provided public opinion were sufficiently enlightened both in regard to the inexpediency and the inherent sinfulness of all war; which, it may be remarked, is especially the object of the friends of peace to promote, not less than the institution of national courts of arbitration.

Were public opinion sufficiently matured on the paramount duty of NATIONAL as well as INDIVIDUAL HONESTY, it cannot for a moment be supposed that either in a national or united Christian capacity, such a barbarous outrage as that on Mexico would be quietly allowed to be perpetrated. We have, moreover, no notion that even "Brother Jonathan," little as he relishes foreign interference with what may be termed another *kindred "institution,"* would set his face against the unanimous emphatic voice of Christendom, even for such a prize as the acquisition of Mexico. Pity that Chambers's *Edinburgh Journal*, so deservedly popular on many accounts, should not be prepared to lead public opinion aright, instead of needing to be itself corrected.

JAMES BOWDEN'S HISTORY.—We refer to the letter of A. B. F. on this subject, in another column; and agree with the writer in opinion, that the history will certainly be defective and disappointing, if the facts regarding the various divisions and secessions among Friends in America be passed over unnoticed. Intimation has been given, it is true, that the Hicksite schism is to be embraced in the work; but we can see no good reason whatever, for shrinking to place on record, a faithful narrative of the difficulties and separation in New England. Let the interests of truth be paramount in the mind of the author, altogether irrespective of either the fear or favour of men; remembering the declaration of an apostle, "If I yet seek to please men, I should not be the servant of Christ."

WE are requested to state, that the Quarterly Meeting for Cumberland and Northumberland is appointed to be held on Third-day, the 22d of 10th Month, instead of the usual time, in order to accommodate that part of the Yearly Meeting's Committee about to visit said meeting.

Cambridge and Huntingdon Monthly Meeting for the 10th Month is to be held at Wisbech, on the second Fourth-day, viz., the 9th of 10th Month, at twelve o'clock. For the 11th Month, to be held at Ives, on the second Fourth-day, viz., the 13th of 11th Month, at eleven o'clock. For the 12th Month, to be held at Chatteris, on the second Fourth-day, viz., the 11th of 12th Month, at eleven o'clock; the meeting of ministers and elders the evening preceding, at six o'clock. And for further particulars for the ensuing year, see the printed account of meetings for 1851.

We have been informed, that it is concluded to hold the next Essex Quarterly Meeting at Chelmsford, instead of Coggeshall, in the 12th Month next, in order to test the propriety of any permanent alteration. The meeting of ministers and elders to be held at Chelmsford, at five o'clock the preceding evening.

In consequence of the business at the Lancashire Spring Quarterly Meeting, held in Manchester, being more than can be comfortably or suitably got through in one day, it is intended that the forthcoming one should commence on Fourth-day, at eleven o'clock, and adjourn at four, to Fifth-day morning.

VISIT OF JOHN CANDLER AND G. W. ALEXANDER TO PHILADELPHIA.

IT is understood to be the intention of these intelligent and devoted travellers to prepare, after their return to England, an elaborate report of the condition of all classes in the British West Indies, and the effects of the extinction of slavery upon them. It may reasonably be expected that such a report will tend to remove the erroneous opinions too generally entertained respecting the result of emancipation in the British colonies, and thereby promote the universal abolition of slavery.

During the short visit of our friends to Philadelphia and the vicinity, it was thought that many of the members of the Society of Friends would be glad to hear from their lips a brief statement, or sketch, of their important journey. Application was accordingly made to a committee of the Monthly Meeting of Friends of Philadelphia, for the use of the large committee-room in Mulberry Street meeting-house, to hold a meeting of such Friends as wished to attend. It is with regret and mortification we record the fact, that the application met a refusal! When it is considered that this room is used for meetings of various kinds, connected with benevolent objects, we cannot but regard an exclusion in this case as an unjust exercise of power, and the result of prejudice or great indifference on the subject of emancipation. When portions of the Irish people were temporarily suffering from a scarcity of food, a large meeting was convened in this room to devise measures for their relief. Why should not equal facilities be afforded to those who wish to meet for a purpose intimately connected with the removal of a system, under which millions of our coloured brethren are suffering the infliction of the most cruel treatment, and the destruction of all the rights bestowed by their Creator? There would probably have been no difficulty in obtaining, on this occasion, the use of a "church" belonging to almost any other religious society; and one of the remarkable features in the case before us is, that while the Society of Friends neither "consecrates" its places of worship, nor regards them with the veneration professed by some other religious societies for their "churches," and while it professes to entertain a special testimony against slavery, its meeting-houses, and also its school-houses and committee-rooms, in some places, but particularly in Philadelphia, are closed, even against its own members, for purposes connected with the exercise of their duties in relation to slavery, though conducted strictly in accordance with the discipline and advices of the Society.

As the committee-room could not be obtained, Clarkson Hall was kindly granted for the proposed meeting. This building belongs to the Pennsylvania Abolition Society, of which many Friends, a few of whom still survive, were formerly active members, and when Benjamin Franklin was president, James Pemberton acted as vice-president, and subsequently as president. In the early period of its existence, this society bearded the demon of slavery in its den, and aroused that kind of "agitation" which operated effectually in promoting abolition in several states, but which the less practical, though not less professing Friends of the present day, seem to dread as inimical to the cause of emancipation.

In the *Friends' Review* of 7th Month, 20th, the editor thus introduced a sketch of the information given at the meeting in Clarkson Hall:—

"On the evening of the 12th inst., our friends John Candler and George W. Alexander met a number of Friends who convened at Clarkson Hall, in Cherry Street, for the purpose of learning from our above-mentioned friends, what they had observed relative to the effect of emancipation in the British West Indies. The meeting was not as numerously attended as might have been reasonably expected, from the importance of the subject, and the opportunities possessed by the visitors. Perhaps the smallness of the meeting may be attributed, partly at least, to the absence from the city of many of our citizens during this sultry period of the year."

We believe a few of the Friends who were absent would have attended the meeting if they had been in the city, but when it is known that many hundreds were at home, and hundreds of printed notices were sent to their houses, the small attendance must be mainly attributed to the same prejudice and indifference which closed the doors of the committee-room against the meeting. How would the spirit of a Pemberton, a Benezet, and a Mifflin, mourn over the lukewarmness of their successors in religious profession! Truly was it said in a "Minute on Slavery," issued by Philadelphia Yearly Meeting in 1839, but generally unheeded by its members, that "the close connection and intimate intercourse which are maintained between the different sections of our common country, THROUGH THE DIVERSIFIED AND WIDELY-SPREAD CHANNELS OF COMMERCE AND BUSINESS, may, unless we are very watchful, blunt our sensibilities to the cruelties of slavery, and diminish our abhorrence of its injustice." In the commerce and manufacture of cotton, sugar, rice, and tobacco produced by slave labour, and in the conveniences and luxuries derived from their use and consumption, we may find a key to explain not only the particular act of which we now complain, but also much of the pro-slavery feeling, and the spirit of compromise and indifference which prevail, generally, amongst all classes in the Northern States.

It is a painful reflection that, after having been received with the utmost cordiality in the West Indies by all classes of people, many of them recently slaveholders, and experiencing every desired facility for holding public meetings, and prosecuting with success the great object of their journey, our dear friends should here, in the midst of a people who inherit the good anti-slavery name which their fathers obtained through suffering, sacrifice, and labour, be refused a hearing when they wished to recount the blessed effects of a righteous act, which interested and designing men have misrepresented, to the great injury of the cause of Him who would loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke—*Non-slaveholder of 8th Month, 1st, 1850.*

IMMEDIATE REVELATION NOT CEASED.

For THE BRITISH FRIEND.

IN reading the anecdotes, &c., inserted in your valuable journal of "Thomas Scattergood and his Times," and also the "Memorials of Rebecca Jones," numerous are the proofs that immediate revelation has not ceased, which serve to bring to my mind a further confirming testimony. Mary Brantingham, a valuable minister from near Stockton-on-Tees, in the course of a religious visit in the North Riding of Yorkshire, was led, at a meeting at Helmsley, to speak to the state of an individual, whose life and conduct, as described by her, could not possibly be applied to any individual, according to the apprehension of Friends there gathered—a poacher, a smuggler, and exceedingly immoral; calling, in a moving manner, the individual to repentance and amendment of life, with the gracious offers of pardon and mercy. It happened, however, as the meeting was held in a large upper room, with the door and stairs open to the street, that a man accidentally passing, had stopped, and was observed to listen, to whose case the address of Mary Brantingham was strikingly applicable.

In the convincement of Mary Brantingham, many edifying circumstances are related. She was possessed of a good understanding, but was rough and wild in her nature; perhaps another wild Beck Jones. At a meeting appointed by a valuable minister from Wensleydale, she was powerfully affected by his testimony, and afterwards became much subdued and refined by the power of truth; the work so progressing as to impress her with the belief, that it was her duty to speak in meetings; but so revolting was this to her inclination, that she put on a dress very inconsistent with such an appearance, with the design of putting the concern from her. She was, however, after much conflict, enabled to yield to the requiring, and increased in her gift, much to the satisfaction of her friends. In the course of a religious visit, she was desirous of seeing the Friend by whose instrumentality she was convinced. He not knowing her, inquired of her respecting a "lass" who had been impressed with his testimony in the neighbourhood where she came from. I am that "*lass*," replied Mary Brantingham.

In transmitting the above for insertion, in connection with the scriptural doctrine of the continuance of immediate revelation, I have a further object in view. I have long regretted that this fundamental principle should be held in abeyance, and so little recurred to, and supported by facts. An individual who has made large references to the writings of the first Friends, down to our Shillotoes, &c., and has read numerous manuscripts, and heard very many verbal relations at the time when our Emlens and our Dillwyns were in England, confirming the reality of this essentially-to-be-believed doctrine—rejected as it is by the learned of other professions—would be much obliged by communications, either in the shape of references to printed works among the writings of Friends, or by copies of manuscripts and original relations, bearing on the subject, addressed A. B, care of William Hunton, Bookseller, York. Z.

WE easily believe what we wish; but we have a wonderful facility in raising doubts, against those duties which thwart our inclinations.—*Dillwyn.*

John Wilkes was once asked by a Roman Catholic, in a warm dispute on religion, "Where was your Church before Luther?" "Did you wash your face this morning?" inquired Wilkes. "I did, sir." "Then, pray, where was your face before it was washed."—*English Paper.*

SCRIPTURE STATISTICS.—In the *Old Testament* there are 39 books; 929 chapters; 23,214 verses; 592,439 words; 2,728,100 letters. In the *New Testament* there are 27 books; 260 chapters; 7959 verses; 131,253 words; 838,380 letters. *Total*, 66 books; 1189 chapters; 31,173 verses; 773,682 words; 3,566,480 letters. In the *Apocrypha* there are 14 books; 172 chapters; 6081 verses; 152,185 words.

The middle chapter and the least in the Bible is the 117th Psalm; the middle verse is the 8th of the 118th Psalm; and the shortest, the 35th of the 11th chapter of John; the middle time is the 2d of Chronicles, iv. 16; the word "and" occurs in the Old Testament 35,543 times, and in the New 10,684 times; the word "Jehovah" occurs 6855 times; the 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet; the 19th chapter of 2d Kings and the 37th of Isaiah are very nearly alike.

SOME ACCOUNT OF CAROLINE ELIZABETH SMELT.

(*Continued from page 33.*)

September 12.—On this day Caroline felt so much better, though she still had some fever, which never went entirely off, that several friends did not hesitate to tell her that she was getting well very fast. Her mother, standing by her bedside, said, "Yes, the beloved of my heart is indeed recovering; and I do hope the Lord has heard my prayers, and will prolong her precious life many years." Caroline looked concerned. Some one observed, "I have no doubt of it; I think she will be able to ride out in a few days." She immediately gave the friend a gentle rebuke. Her mother turning from the bed, in an instant Caroline called her back, saying to her, "I did not intend that for you. I know your maternal tenderness induces you to hope, and I conceive those hopes are perfectly natural, when kept under proper restrictions. I should be very sorry if you should think me capable of departing from my duty as a child, so far as to rebuke *you*. No; I have too high a sense of that sacred command, which says, *Honour thy father and thy mother*, &c., and too much love and gratitude to you, ever to speak unbecomingly. I thought our friend (pointing to the person), spoke rather presumptuously, and needed a rebuke. But I did not intend the least offence to him, only to remind him that the secret designs of God were known only to himself; and that the event of my case was known only to my Heavenly Father."

The visiting friends having all retired, Caroline and her mother were left alone for an hour or two. She then communicated many of the exercises of her mind since she had been confined to that bed. "Mother said she, let no one call it a bed of affliction; it has been to me a heavenly bed. I wish I could describe the visitation I had on the second night of this month, and which I still feel with a thankful recollection. How mercifully did the Lord deal with me! I was oppressed with a heavy burden; I felt guilty, self-condemned, and bowed down—the passage of Scripture which I mentioned, constantly ringing in my ears—*The harvest is past, the summer is ended, and we are not saved.* I felt ill, extremely ill. I was not afraid of death in itself, but I feared the displeasure of God. I derived no comfort from the reflection that I had never in conversation, or in any other way, used my Maker's name irreverently. I have always held it sacred; for, even in prayer or reading, I felt solemn whenever I repeated it. I knew my situation in life, and a pious education had kept me from being exposed to gross temptation; but I felt that I had lived in the neglect of many *known duties*, and in the *abuse* of many *distinguished blessings;* that I had *stifled* many strong *convictions*, and grieved the Holy Spirit of God, who had been striving with me in various ways ever since I was seven years old. I tried to draw comfort from the recollection that I had, for some months past, resolved to take a decided stand to serve the Lord; but how did I know that he would accept my imperfect services, after such rebellion against him? I remembered the anxiety I felt to return to this house. The Lord had gratified me sooner than I expected. I had resolved, as soon as we got settled, to commence a new system of devotion, and was impatient to begin. The first thing on which I returned to the occupancy of my chamber, deserves to be remembered. As soon as I found myself alone, I prostrated myself on the carpet, and poured out my soul in prayer to my Heavenly Father. I resolved, by his assistance, to make it an important period of my life; and from that moment, to give up all worldly amusements. I made a solemn promise never to dance another step; never to enter a theatre again, nor to resort to places of festivity and mirth. I considered them as all belonging to the same family, and injurious to a growth in grace. I then pleaded, with tears and great fervency, that my God and Saviour would condescend to consecrate my chamber; that he would make it a little *Bethel*, where he would often meet me. I then felt so comfortable and strengthened in my good resolutions, that I had no doubt of my prayer being answered. But, on the second day of this month, I received no consolation from a review of those circumstances; no, not a ray of light from any quarter. Worlds would I have given for an interest in the redemption purchased by the blessed Redeemer; without this, I felt I was for ever lost. I strove to be fervent in prayer; but many friends called, and I was much interrupted. I was enabled all the fore part of the day to appear composed, for I felt very unwilling, my dear mother, to increase your sorrows, by telling you I was unhappy; but in the evening, I could not refrain my feelings; I was compelled to let you know all. You then prayed for me, and repeated many precious promises. I felt a sudden heat pass over me; it surpassed anything which I ever knew before. My whole system seemed as if in a furnace. I was alarmed. I desired you to engage with me in silent prayer. O! then my wrestlings commenced, and for one hour, one short hour, they continued; at the end of which period, I was most wonderfully blessed. What I felt at that moment can never be described. The Spirit of God was in my soul; nor can I express the half of what he then revealed to me. Indeed, I dare not attempt to describe the manifestation which I then received. I felt the power of the Holy Ghost; I felt that my soul was ransomed by the blood of the cross—every sin washed away, and my name recorded in the Lamb's book of life. Love to God, and love to his people, filled my heart. I knew of a truth that Jesus was *mine*, and I was *his;* and from that moment to this, my faith, my views have been the very same, though my ecstacies have not always been equally great. One small cloud of temptation, and one only, has Satan been permitted to cast in my way, and that only for a few minutes. The Hearer of prayer soon removed it. I believe it was permitted to show me my weakness, and to try my faith; but the Lord soon said to my soul, '*Fear not, for I am with thee.*' O, my mother! do you wonder that I should be patient and happy when I have received such Divine support, such holy comfort?"

She then desired that her position in the bed might be changed. This was done; by which means she had a commanding view of the garden from a window near the bed. It was then near sunset, and a most beautiful evening. As soon as she saw her flowering shrubs several of which were loaded with rich flowers, she broke forth in the most exalted strains of admiration and adoring ejaculations to the great Architect of the universe. She commented sweetly on the particular time of the evening—it was admirably adapted to contemplation; then on the serenity of the azure vault of heaven; then on a floating white cloud; and remarked the harmony which subsisted and was apparent in all the works of God. She then asked, "Why do frail mortals seek pleasure in noisy tumultuous amusements, when such an ample volume lies open to their view?" She then took leave of a favourite shrub, saying, "Farewell, my innocent friend; your fragrant blossoms have often regaled my senses, while my thoughts have ascended to him who made both you and me. I have often plucked your flowers, and ran with delight to present them to my mother; but other hands will now gather your blossoms: farewell, my tree, I long to be in the garden above.

"The finest flower that ever blow'd
Open'd on Calvary's tree,
When Jesus' blood in rivers flow'd
For love of worthless me.

"Its deepest hue, its sweetest smell,
No mortal can declare,
Nor can the tongue of angels tell
How bright the colours are.

"But soon on yonder banks above,
Shall every blossom here
Appear a full-grown flower of love
Like him, transplanted there."

Her countenance beamed with radiance when she said, "Farewell garden, delightful spot of innocent amusement! My infant feet have often trod your walks"—and smiling when she repeated, "they will never walk there again." She then listened, with apparent rapture, to the notes of a little bird that was perched near her window, until her soul seemed transported almost to heaven. She soon afterwards desired her mother to bring the Bible to her, and read the 121st Psalm, the whole of which she was enabled to apply to herself. Her mother subsequently read to her some passages in Isaiah.

A friend entered soon afterwards, to whom Caroline said, "My dear aunt, I have taken leave of the garden this evening, and have felt so happy, so entirely filled with Divine love, that my room has appeared like a little Bethel, or the gate of heaven." She then desired her mother to read to her aunt the same psalm over again, saying, "Every word of that psalm is applicable to me—for the Lord has preserved, and will keep me to the end, even for ever and for ever." On the subject of the garden, &c., she said she had never before seen nature dressed in so beautiful a robe—that a peculiar brightness or lustre appeared to rest on every flower, and upon every leaf—that the whole sky, and even the little cloud, seemed to bear a strong impress of her Maker's glory; and concluded with the following beautiful lines:—

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

13th.—Having rested very comfortably during the preceding night, she was this day, to all appearance, considerably better. She was cheerful, and observed to her mother that she had begun to think that the Lord might intend to restore her to health; that the preceding evening she had felt a strong impression that she should soon be removed; "That is," said she, "I hoped so—but I was not impatient: I felt perfect submission; for while I am fed with such rich provisions I have nothing to fear. But to-day I have felt such revival of bodily strength, that I do not know but God may spare me to you and my dear father a little longer, perhaps for some years; and I have been endeavouring to be thankful on your account, and to be reconciled to live, that I might be a comfort to you both, and useful to my friends. I have been laying the most delightful plans to advance my Redeemer's cause in every way in my power. If my life be prolonged I intend to employ every talent to his honour. I will visit the poor, not only in town, but also in the country. I will exhort and admonish them to serve the Lord: and as the spirit of prayer has been bestowed on me in a very comfortable measure, I will pray with them in their cottages; I will instruct their poor children; I will take a class in the Sunday School; I will instruct our own servants, for they all love me, and deserve my particular attention. I will tell every one of the goodness of God, and that he is worthy to be served. I shall never be backward in reproving my young friends, when I see they require it; and I shall feel it to be an important duty, though I shall endeavour to do it with meekness. Nor shall I ever feel backward to introduce religious conversation, in the hope that a word in season may be spoken to some soul. O my mother! I think I can employ myself so agreeably, that I may well be reconciled to live many years, if it should be the will of my heavenly Father to continue me here. Yes, I will be reconciled; for whatever he does is right. In the evening she was so much better, that her physicians indulged her in a wish to sit up in an easy chair. When she was about to rise, she desired that none but her mother and a faithful servant should assist her. As soon as she left the bed, she took her mother by the arm and said, "Now, mother, kneel by the side of this bed with me." They kneeled down; after which she implored grace to make her thankful for being raised from the first sickbed upon which she had ever been laid; and that, whether she lived days, weeks, months, or years, she might live to the glory of God; that she might ever be mindful of the manifestations of Divine love which she had received in that room and on that bed; that she might never be allowed to sin because grace abounded; but that she might always feel the same holy submission—the same holy desires—which then filled her heart. She prayed for sinners generally; and finding her strength failing, she made a most pathetic address to heaven, saying, "It was known to her heavenly Father what was in her heart to say, and that he would have mercy and not sacrifice." She then renewed her engagements to be Christ's, and committed herself to his care; at which time she came near to fainting. Her mother was obliged to raise her; led her to the easy chair, and administered a cordial. In a few minutes she revived, and requested that the physicians and friends might be called from an adjoining room. She knew it would give them pleasure to see her sitting up. She conversed very pleasantly for a short time; but feeling faint, was advised to return to her bed. This she did, and rested tolerably well the whole of that night.

14th.—Her appearance this day inspired her friends with still stronger hopes of her recovery. The physicians directed her again to sit up half an hour. Her mother, being much fatigued and considerably indisposed, retired early in the day to take some rest. On her return, she found Caroline unusually cheerful, in which state she continued through the residue of that day. In the evening she was observed to be very feeble, but still much inclined to conversation; and everything she said was so interesting and instructive, that it was a difficult matter to impose silence upon her. Her mother at length expressed to her a fear lest she should do herself an injury; and requested her to forbear for a little while, at least until she recovered a little more strength. To this Caroline replied, with a sweet smile, "My dear mother, do not fear. When I feel the greatest prostration of bodily strength, I am then strongest in the Lord. Throughout my whole indisposition, heretofore, there have been periods in each day (at least ever since I have been convalescent) that I felt as if life were ebbing; and at those times I have enjoyed the sweetest communion with my heavenly Father. I feel no anxiety but for you. I wish to see your faith stronger. I want to see you free from hopes or fears, and to be prepared for every providence. O! I am greatly blessed. I feel for my dear father's sufferings, and hope they may be sanctified; but I know he is in the hands of God, who doeth all things well. I am *distressed* about nothing; that is, my faith sustains me—my soul is at peace. I know, my mother, that great allowances will be made for your feelings. Your natural affections are very strong—you love me tenderly—I am your only child; and

my heavenly Father is full of compassion. He knows that feeble nature will *feel*, even when his dear children submit to his chastisements with a becoming spirit. Tears are not offensive to him; for you know Jesus wept at the grave of Lazarus, and he will sustain you. He is your Friend—he is my Friend; and he will never leave us nor forsake us."

(*To be continued.*)

Correspondence.

GRAVE STONES.

To the Editors *of* The British Friend.

Dear Friends,—Notwithstanding the late conclusion of the Yearly Meeting on this subject, it continues to obtain much of the attention of Friends; and one can scarcely mingle in our social circles, be they larger or smaller, without hearing the matter very earnestly discussed. Whilst remembering that the new regulation is permissive in its character, and agreeing in your remark as to the undesirableness of disturbing the Yearly Meeting's decision, so very unanimous as it is reported to have been, I am, at the same time, of the opinion, that there may be a service in laying before your readers, if you approve of it, the following article, extracted from a contemporary journal, the *Friends' Weekly Intelligencer*, published at Philadelphia. It is worthy of note, that the article, as appears by the date, was written at the very time when our Yearly Meeting was engaged with the subject.

Yours, very sincerely,

22d of 7th Month, 1850. A. S.

There is, perhaps, no feeling or propensity of our nature more absorbing, or which makes greater efforts for its own gratification, than a *veneration for the dead.* The pyramids and catacombs of Egypt—the mausoleum built by Artemisia to the memory of her husband, and since called one of the seven wonders of the world; another at Rome, built by Augustus for himself and family; the chapels, and tombs, and statues at Westminster Abbey, in honour of the dead, sufficiently attest the strength of the propensity, and the untiring energies which it excites and supports.

All the passions and propensities of man are the endowments of his Creator, and were designed for useful and important ends. When the work of creation was finished, it is said, "God saw everything that he had made, and behold it was very good." There is no evil in any production of infinite goodness. All the derangements of the moral world arise, not from the legitimate exercise of the passions, but from their *misdirection or excess.* That propensity which prompts us to cherish the memory of our departed friends, is not only *natural*, but, when rightly directed and kept within due limits, answers important purposes in the economy of Divine wisdom. It is the *wrong direction* of it, and to its *excessive indulgence*, that the testimony of the Society of Friends was originally, and is now, opposed.

By the records of the Society, and by its disciplinary action, it appears that this propensity has been considered as moving us in *a wrong direction*, when its object was the *dead and decaying body.* The *soul*, the *intellect*, the *mind*, is essentially the man. The body is the mere shell—a movable lodge—his mutable, perishable part. It properly belongs to the earth, and, after a most offensive process, is resolved into its original elements. "Dust thou art, and unto dust shalt thou return," is the irreversible decree, which neither the long-enduring pyramid, nor the wonderful art of the embalmer, can annul or revoke. It is the ever-living *spiritual nature*, the immortal, imperishable part of our deceased friends, that may be lawfully enshrined among the treasures of memory—the dearest objects of our love and affection. This is that part over which "the second death hath no power." For this part mainly, have all the manifestations of Divine power and goodness, all the riches of grace, mercy, and beneficence, been extended to man. When the great apostle of the Gentiles was engaged in unfolding to his Jewish brethren the happiness and glory of the gospel, by which "life and immortality were brought to light," he did not tell them, that, among other benefits, it would confer upon them the honour of sepulture in the tombs of their prophets, or the mausoleums of their kings, but that it would bring them to the "heavenly Jerusalem, the city of the living God—to the general assembly and church of the first-born"—"to *the spirits* of just men made perfect." Death may sever the tenderest ties of nature, may cut off the *personal* intercourse between those "whom love has knit, and sympathy made one;" but he cannot destroy the communion which the Christian enjoys, even while in the body, with his departed brethren "whose names are written in heaven," Heb. xii. 22, 23.

The *wrong direction* and *excessive indulgence* of that propensity filled ancient Egypt with pyramids of immense size, and innumerable catacombs or sepulchral chambers cut out of the solid rock. It spent itself in splendid buildings, or laboured excavations, at incalculable cost, and of no practical value. The pyramids, stretching along the valley of the Nile, are very numerous; some of them of stupendous size. The one called "the Pyramid of Cheops" is 480 feet high, 746 feet square at the base, and covers more than twelve acres of ground. It is computed by modern travellers, that to build it 20,000 men must have laboured constantly for twenty years. The estimates of Herodotus and Diodorus Siculus make the numbers and the time required for its erection much greater. The catacombs are chambers for the dead, of various sizes, some of them thirty feet in diameter. The time and labour expended in the excavation and embellishment of these subterranean mausoleums, cannot be computed. They are cut or hewn out of a compact ledge of yellow limestone, extending along the Nile, and forming the eastern boundary of the Lybian desert. Their number is incalculable, occupying a space, in and under this ledge, ten or fifteen miles in length, and at an elevation above the land near the river of more than one hundred feet. The place has been called the city of the dead.

Such have been the results of a species of mania, induced by a *misdirection* of feelings planted in our nature by an all-wise Providence. This lavish expenditure of tyrannical princes, in the gratification of idolatrous propensities, if it had been applied to *the living* instead of *the dead*; if it had been spent in improving the condition or alleviating the afflictions of suffering humanity, it would have converted one of the most oppressive governments the world ever saw, into a kingdom of comfort, peace, and plenty. Their monarchs, instead of being a scourge, would have been a blessing to the people, and might have inherited the promise made to those who had fed the hungry, clothed the naked, visited the sick, and mitigated the sufferings of the prisoner.

The Creator, for wise purposes, has made the decaying remains of animal bodies highly offensive; and to man none more so than those of his own species. Even the best preserved mummy is a loathsome object. It

has been suggested that the law by which our bodies, so soon after death, become an unsupportable nuisance, was ordained with the intention of turning us away from them with disgust, instead of veneration. That law, powerful as it is, has not always been sufficient to overcome our natural repugnance to the lifeless relics of the dead—a repugnance which the patriarch felt, and did not hesitate to express. "Give me,' said he to the children of Heth, "give me a possession of a burying place with you, that I may *bury my dead out of my sight.*"

So prone are we to idolize the remains of the dead, that, it seems, in some extraordinary cases, as those of Enoch, and Moses, and Elijah, miraculous means to remove and conceal their bodies had been employed. Of Moses, the text says, "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord, and he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."

The excessive folly into which mankind have been drawn, by the force of *this propensity*, may be seen in the practice of the Roman Catholic Church. It has been used as a means to attach people to a sect, which has ingeniously employed every *natural propensity* as instruments to promote their sectarian views, and the interests of their clergy. The skulls and other bones of the deceased, their teeth, and hair, and even the parings of their nails, have been preserved as objects of veneration; and honours, little short of adoration and worship, have been, and yet are, paid to these disgusting relics. At one period, the traffic in them, and the oppression of the poor through that means, was enormous.

Such irrational and degrading customs had their beginning in small, and apparently innocent indulgences; but when the boundary of truth is once passed, the bridle rein is thrown on the neck of the wild horse, and how far he may go, or when his course will be stayed, no man can foresee. The barrier erected by human wisdom in one generation, will be torn down by human wisdom in another; for *human wisdom*, at best, is but the expression of *human opinion*—a weather-cock blown about by interest, or inclination, or passion, just as circumstances direct the wind. All the gross departures from the primitive purity and simplicity of the gospel, have had their origin in *little things;* and we have it from the highest authority, that "he that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

Friends, in the very early periods of their history, saw the mischievous tendency of that *superstitious veneration* for the *bodies* of the dead, which makes itself manifest in costly funerals and expensive monuments. They saw, what we may all see in the splendid cemeteries around us, that if the validity of *monumental erections* be once admitted, the propensity to erect them can have no bounds but the failure of the means to gratify it. This view of these erections was taken by the founders of this Society, and they bore a consistent and faithful testimony against them all. They saw no way to prevent the intoxication which follows indulgence in the cup of idolatry but "total abstinence;" and, true to their convictions, they boldly enjoined it. A review of their history and disciplinary course, from the earliest periods of the Society, will, we think, confirm this statement.

John Roberts, *alias* Hayward, of Siddington, England, had served under Cromwell in the civil wars, and continued in the service till near its conclusion. Shortly after the Restoration, he was convinced of the truth as professed by Friends. His printed memoirs represent him as a well-informed man, and valuable member of society. One day, the Bishop of Gloucester, within whose diocese John Roberts resided, called at his house, with his Chancellor, and a number of his inferior clergy, when the following dialogue ensued:—

"*Chancellor.* John, my lord [the Bishop] and these gentlemen, have been to see your burying ground, and we think you keep it very decent.

"*John Roberts.* Yes; for although we are against pride, we think it commendable to be decent.

"*Chancellor.* But there is one thing among you which I did not expect to see; I think it looks a little *superstitious.* I mean those *grave stones* which are placed at the head and feet of your graves.

"*John Roberts.* That, I confess, is what I cannot much plead for; but it was permitted to gratify some who had their relations there interred. We, notwithstanding, propose to have them taken up ere long, and converted to some better use. But I desire thee to take notice that we had it from among you; and I have observed in many things wherein we have taken you for our pattern, you have led us wrong; and, therefore, we are now resolved, with the help of God, not to follow you one step further."

This conversation between John Roberts and the Bishop's Chancellor, occurred very early after the embodiment of the Society; and yet, though so early, their testimony against the practice of erecting "grave stones" to the memory of the dead was known to the clergy; and its violation a subject of their criticism.

In the year 1706, the infraction of this testimony on the part of individuals had become so obvious, as to induce the Yearly Meeting, under a painful sense of the evil, to adopt the following Rule of Discipline:—

"This meeting doth give it as their judgment that *it is wrong and of evil tendency* to have any *grave or tomb stones, or monuments* placed at or over any grave in any of our burying grounds; and that those monuments, either of wood or stone, which are already set in the burying grounds of Friends, should be removed, and no new ones erected. And if any Friend opposes this sense and direction, he or she ought to be dealt with as disorderly."

This article of Discipline is so explicit as to leave the unbiassed reader little cause to doubt the intention of the Yearly Meeting. The prohibition extends to "grave stones," "tomb stones," and "monuments, either of wood or stone." A *grave stone*, as explained by the meeting, is a stone "placed at or over any grave." The term *tomb stone* has the same meaning. The word "tomb" is derived from the Latin *tumulus*, from *tumere*, to swell; and, when applied to burying places, signifies the little mound of earth usually raised over a grave. A *tomb stone*, then, means any stone placed at or over any *tumulus*, or mound of earth, covering the dead.

The term *monument* has been differently understood by different Friends; but that difference is not important when considered in connection with the foregoing article of Discipline; inasmuch as that article contains other terms, which leave no doubt as to the meaning of the Yearly Meeting. Some have thought the term *monument* was only applicable to *sumptuous* or *costly erections* over, or in memory of, the dead. But by reference to its use in the world at large, as well as to its etymology, this is evidently a mistake.

Webster, in his quarto dictionary, gives the following explanation of the word *monument:*—"[Latin, *monumentum*, from *moneo*, to admonish or remind.] Anything by which the memory of a person, or an event, is preserved or perpetuated; a building, *stone*, or other thing, placed or erected to remind men of the person who raised it, or of a person deceased, or of any remarkable event; as a mausoleum, a pillar, a

pyramid, a triumphal arch, a *tomb stone*, and the like. Anything that reminds or gives notice."

Anything, then, erected, set up, placed at or over a grave, by which the memory of a person there buried is called up, or brought to mind, is *a monument*. Over the grave of Benjamin Franklin lies a plain stone, on which is inscribed, "Benjamin and Deborah Franklin, 1790," without any eulogy or other matter or thing. Any one, though not knowing that their bodies had been interred in that ground, seeing that inscription, would be reminded of the deceased, and would understand that their remains lay there. That stone is therefore *a monument* to the memory of Benjamin and Deborah Franklin. Any stone, though but fifteen inches wide, six inches high, and four inches thick, with the name of George Fox, and the figures 1690 engraven upon it, would be *a monument to the memory of George Fox*, because it would *remind us of him*, and of the time of his death.

Richardson, in his elaborate etymological dictionary, coincides with Webster, both as to the derivation and meaning of the word "monument." He says it is "*quidquid est scriptum aut factum memoriæ causa;*" anything made or done with a meaning or intention to call to mind or memory—to remind—in remembrance, or memory. Anything raised or erected in memory of persons or events.

About the year 1730, the Yearly Meeting being informed that some of its members had disregarded the foregoing Rule of Discipline, on the subject of "grave stones," issued the following admonition to its subordinate meetings:—

"Although this meeting early signified their full disapprobation of the *vain and superstitious custom of erecting monuments of any kind in memory of the dead*, on or near their graves, yet, with concern, we have been informed that *marks of this sort* have been placed in our graveyards, by some professing with us. It is, therefore, recommended to overseers and concerned Friends to admonish the relations of such deceased persons, speedily to remove those *offensive distinctions, as inconsistent with the plainness of our principles and practice;* and seriously caution them strictly to examine what spirit they are of, who can thus act contrary to, and oppose, *the declared sense of the body*, both in Great Britain and these provinces. And Quarterly and Monthly Meetings are directed to use their utmost endeavours to prevent the continuance of *this evil*, by removing those marks of superfluity and excess out of our burying grounds, where those concerned in putting them there, or the relations of such to whose graves they appear, neglect doing it, after notice for that purpose: that so no cause of uneasiness may remain, or partiality be justly chargeable upon us."

Such was the testimony of our enlightened predecessors. They were opposed to any *monumental erection, or other act of veneration towards the corruptible remains of departed relations or friends*. That *direction of the propensity* they emphatically pronounced "*wrong and of evil tendency;*" such veneration they deemed "*vain and superstitious.*" Nevertheless, while they maintained these views, they never held any testimony against perpetuating the memory of the wise and good—never objected to "memorials" of the lives and death of the righteous. On the contrary, *such memorials* were approved by the Yearly Meeting, and a query was early instituted, calling on Friends to preserve them, that they might be recorded for the benefit of Society. They considered the propensity as having a *right direction*, when *love for the dead was manifested by love for the living*. They ever held that "the *memory* of the just is blessed," but only blessed when it produces blessed fruits—not when by it a vain superstition is fostered, and treasures committed to our stewardship are uselessly cast away.

In accordance with these views, the members of this Society were very early concerned to gather and publish accounts of deceased Friends, whose exemplary lives or dying expressions, were of a nature to promote the religious welfare of survivors. Individuals, at great expense of time and labour, collected such accounts, and, through the press, transmitted them to posterity. They yet remain a rich and invaluable legacy to us and our children. The little work called "Piety Promoted," in five volumes, published by John Tomkins and John Field, between the years 1702 and 1716, and the collections of memorials, since published by different Yearly Meetings, are of more value, because calculated to do more good *a thousand fold*, than all the monuments of ancient Egypt. They contain brief memoirs of the useful lives and blessed end of many hundreds of our members, of all ages, from the hoary-headed veteran in the Christian conflict down to children of very tender age. They give more evidence of the *power of religion* under trial and suffering than, perhaps, all other publications issued since the Reformation. They go further to confirm the doctrine of the *immortal nature of the soul*, and of the glory of a future state to those who "have washed their robes, and made them white in the blood of the Lamb," than can be drawn from all the evidences in the outward creation, and all the proofs derived from the exercise of human reason.

By what has been said, it appears that, to cherish the memory of departed friends; to love and venerate the objects of our tender attachment, now separated from us by death, *is not that exercise of our affections against which Friends, for two hundred years, have borne a clear and steady testimony*. To love what is lovely, and which, after death and dissolution have done their office, will ever remain lovely, is consistent with the doctrines of the gospel in all ages of the church. But, as it is true that "God is not the God of the dead, but of the living," so it is equally certain that the *immortal nature* of the deceased is *the only proper object of our love and veneration*. Over the grave of a departed friend we weep, not because he is present, but because he is absent; and the language of the angel at the tomb of Jesus is appropriate to all whose regard is turned to the *dead body* instead of the *living soul*, "He is not here, he is risen. Why seek ye the living among the dead?"

5th Month, 30th, 1850.

SIGNS OF PROGRESS.

To the Editors *of* The British Friend.

Dear Friends,—Some time ago, a notice appeared in your paper, respecting a small company of religious persons at Ladock, in Cornwall, who do not think it right to hire men to preach. One of their number lately came to see us. His remarks were interesting. He said, "I had been uneasy for some time respecting a salaried ministry, but did not separate myself from the people I was with, until at a quarterly meeting something occurred of so glaring a character, that I thought we must endure a hired ministry no longer. This was confirmed in me as I was working behind the house. I saw that, *if I would have peace, I must submit to the Lord, and have no more to do with salaried ministry*. I made then, as it were, a bargain with the Lord, and did submit to him. So I wrote to the superintendent preacher, and told him my determination. My name was on the plan as a local preacher; and as there were two weeks remaining, I went to those two places according to my agreement. When I determined to cease from a paid ministry, I did not

know that any one else would join me therein; but when I went into my house, I was told that friend Simmons had been there. 'What for?' said I. 'To say that he must give up his plan. He is not easy to let his name remain on it any longer.' He continued firm with us to the last. He is gone to Australia. When I went, according to my plan, on the next Sunday, I was told that two others had given up their plans. After a while, these gave way again. One of them was a class leader. He was told that his class was looking up to him, and could not get on without him. But we have a little company (about twenty) who keep to this principle, *to hire no man to preach.*"

I was much interested in hearing of the workings of Divine grace in this little community, so I inquired, "How do thou and thy friends manage respecting a pulpit?" He replied, "We wish to do away with the old system as much as possible. To make it look less like a pulpit, we have added some steps, so as to have steps on both sides. We sometimes call it, 'the higher seat.'" He added, "I was speaking, one day, while David was sitting by my side. I felt I had well nigh done as to the spirit, and David rose up. I sat down and gave place to him. He had a good time in speaking."

Wishing to throw in my mite of encouragement, I told my friend I was glad to hear their pulpit was becoming more like a seat; and that the having of steps on both sides looked as though they intended there should be a way to *go out* as well as to *come in*, in order to give place to one another. "How do you manage as to money matters?" He said, "We chose eight of our little number in the beginning to see to that. *We make no collections;* but what is given is done privately. First, we pay for the candles and expenses connected with our worship. Next, if any one visits us whose message we believe to be true, we help him on his journey, if he needs it. Then we help a destitute or afflicted brother or sister as well as we can. We gave one man a great-coat not long ago."

I acknowledge, that to hear of such an appropriation of money from those who formerly bestowed it for hired sermonizing, did rejoice my heart, if not moisten my eye; and it caused me to exclaim, *Well done! well done!* And it *was* well done. There is more divinity in the coats and garments that Dorcas made than in many, if not all the sermons that are brought to market. He said further, "We had a good meeting when two of your Friends held a meeting with us."

It may not be amiss to add, that the Friends to whom he referred were John Budge and John Veale, then travelling on religious service in Cornwall. Ladock is about seven or eight miles from Truro.

It is not surprising that this little community has been spoken against. So was their Divine Master.

The feeling prevalent with me while our friend was with us, was as follows:—

> "Our Brother, Saviour, *Head*,
> Our all in all is He;
> And in his steps who tread,
> We soon his face shall see—
> Shall see him with our glorious friends,
> And then in heaven our journey ends"—

which was, I thought, intended to encourage them in this their testimony, thus far, to the headship of Him who said, "Freely ye have received, freely give." Our friend was much pleased with a paragraph in the *West Briton* newspaper, respecting "forty churches who sent delegates to Liverpool lately, all of these societies rejecting a paid ministry."

This anti-paid ministry movement is of so interesting a character, that you will at least excuse my trespassing on your space at greater length than I anticipated when I began. My wife conversed yesterday with an elderly woman, a serious person, belonging to Redruth, who said, "When your friend was here with the tent, myself and several others were convinced that it was wrong to support a hired ministry. ——— told me that she had paid against conviction for years, till she found, to use her own expression, that it killed the Spirit in her. She has left off supporting salaried ministry, and lays by the amount that she used to pay, to help the poor and afflicted." This elderly person said further, "I have heard of William Blackmoor's paper against salaries for preaching, and should much like to see one."* Having one in my pocket, I lent it to her, telling her it was a pretty strong doze, and that some people would think such remarks very wrong; but that I did believe the best thing a man could do was to cut a hole in the priest's money bag, provided it were done in a right way, and from right motives.

My wife said to me afterwards, "I should like for Samuel Capper to know that his visit here was not in vain." I thought, "Why should he not know it through the columns of *The British Friend?*" but did not say so. The answer rests with you, the Editors.

This *helping the poor*, which renders the anti-parsonic movement so interesting, reminds one of a little anecdote in the *Evangelical Magazine*, namely:—Some years ago, a company of poor but serious persons were accustomed to meet at Plymouth for the purpose of expounding the Scriptures. One of them read James ii. 15, 16, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" "Our brother, Ephraim Forth," said he, "has no great-coat, and here is my shilling towards buying him one. That is my explanation."

There is doubtless a Divine hand in this movement. Like leaven hid in flour, it breaks forth in several places at once. Not long since, two men were conversing on this subject in an omnibus. One said to the other, "Suppose we were to localize our circuit, do without travelling preachers, and help blind people with the money, and poor old people that are past their labour." The other, who was a relieving officer for a Union, acknowledged that destitute members of their own *religious* society had been obliged to apply to him for *parochial* relief, and looked very thoughtful about it.

It appears as though some of the clergy of various persuasions had felt uneasy. A printed address lies before me, signed by two of them. It was written to induce people to contribute towards a paid ministry, and contains these remarkable words—"Giving is a religious duty imperatively required of those who have ability, and which cannot be neglected without resisting the Holy Ghost, and thereby endangering the soul's salvation." This, being interpreted, means, *The cash box is in danger.*

Your sincere friend,

11*th of* 7*th Month*, 1850. B.

PRINCIPLE THE RULE, AND NOT PRACTICE.

To the Editors *of* The British Friend.

Respected Friends,—In your number for this month, I have been interested by an article from an Ackworth Scholar, headed, "Principle the Rule, not Grammar;" and believing the heading calculated to lead to a wrong

* See the substance of this tract in *The British Friend*, vol. v. p. 256. Any Friend is at liberty to reprint it from our columns. In this way it may do much good. It has, we understand, done good service in Cornwall.—Eds.

inference, to wit, that grammar and principle are antagonistic of each other, in the case referred to, I must respectfully dissent from any such conclusion.

If principle and grammar really were conflicting, there could be no hesitation in deciding to which we should give the precedence. But, in the case before us, it is grammar that has fixed the principle, and it is now the office of principle to assert and support the rules of correct grammar. On any other grounds, the preference of one word to another would be superstitious.

Let us suppose that *you* or *u* were the second person singular of *our* language originally, and *ulieden* the second person plural—and I have some recollection that these are really the second persons singular and plural of a still existing dialect—then it would have been a duty on the part of grammarians to preserve the distinction inviolate, and a matter of principle in others, if they deserted that duty, not to acquiesce in such desertion; but to have continued *u* still, as the second person singular, and *ulieden* as the second person plural.

But we have no need to refer to other dialects. Our grammars have long since fixed the principle, or rather, declared that which had been already established by the language itself, before caprice or fashion had attempted the innovation. I would, therefore, suggest the greater propriety of heading the article, "Principle the Rule, and not Practice;" for though the latter may be opposed to the former, grammar is not.

I have laid down elsewhere the principle, that "Grammar is the art of conveying our thoughts with *precision*." Wherever, then, grammar has once adopted or established rules for obtaining this end, a deviation from such rules is an abandonment of grammatical principle, as well as unison in practice. But the use of *you*, as the second person singular, and also, as the second person plural; and not only so, but the use of it, both in the nominative and objective cases, so called, of both numbers, is utterly subversive of the very first principle of grammar—*precision*.

Whatever, therefore, the practice may be, the grammarian abandons his trust who sanctions the innovation. While *I* and *me* are the nominative and objective cases, so called, of the first person singular, *thou* and *thee* must continue to be those of the second person; and while *we* and *us* perform the same offices in the first person plural, *ye* and *you* should be confined to the same office in the second person of that number. With respect to the latter, the Society of Friends are not careful to observe the distinction, and others often use them perversely, employing *ye* in the objective case. A strict adhesion to *precision* in all, I think, is to be recommended; nor does it appear to me that the substitution of *you*, in the nominative case plural, has any advantage whatever, even in sound, over the proper nominative *ye*; as the following example may illustrate: "*Ye* are the salt of the earth," &c. R. H.

8th Month, 1st, 1850.

GRAMMAR AND THE NEXT YEARLY MEETING.

To the Editors *of* The British Friend.

Dear Friends,—I have read with some satisfaction the remarks of your correspondent, "An Ackworth Scholar," on the plain language; but cannot equally respond to those of our learned Friend, that a customary corruption of propriety of speech can constitute what I should call grammar; which, as Johnson defines it, is "the science of speaking correctly." And if the change of the pronoun *you* for one be such, as it seems grammarians would have it, why are not the Holy Scriptures so translated? Is it two thousand years since that change took place? I apprehend not.

George Fox, though unlearned in the languages, being convinced that this corruption of speech, and deviation from the Scripture style, originated from pride in the human heart, he became conscientiously concerned scrupulously to avoid them, as well as to refrain from giving flattering titles to his fellow-men, both appearing to him inconsistent with Christian simplicity; resolving itself into a principle with him, to take for example the early Christians, in speech, behaviour, and apparel; thus, not conforming to the corrupt, superfluous, and changeable fashions of the day, he became the butt of the ridicule of the vain world; but, doing this with a sincere desire to keep a conscience void of offence towards his Maker, became it not a principle, yea, a religious principle, which, among others, he was instrumental in propagating to a marvellous extent? But it is obnoxious to the spirit of the world, and hence meets with opposition from it. Is it not so even among too many of his fellow-professors in the present day? and is it not from this lamentable declension among us, that a willingness arises to substitute corrupted grammar for sound Christian principle?

Having my pen in hand, permit me to ask if you will admit into your pages a discussion upon the question agitated amongst us, when and where our next yearly meeting is to be held, or where the question is to be resolved? Can it not for once be held in the north? say our Friends there. But in the south, we, who have so long had the privilege of its locality, must resign much self-gratification to yield to such a change. Besides, where can we be equally accommodated, is a question that would call for explanation. Upon the whole, therefore, it is hard to say whether it can be altered for the better.—Yours respectfully,

8th Month, 20th, 1850. N. R.

[Our columns are open to any Correspondent who may incline to remark on this subject. But N. R. will observe, on referring to our Report of the concluding sitting of the Yearly Meeting, that the matter was left in the care of the Meeting for Sufferings, see page 155.—Eds.]

BOWDEN'S HISTORY OF FRIENDS IN AMERICA.

To the Editors *of* The British Friend.

Esteemed Friends,—Having read in your number for this month a letter from James Cadbury on the above work, I send you a few remarks thereon; believing that if what James Cadbury states in relation to the divisions in America be carried into effect, it will materially tend to lessen both the interest and the usefulness of the publication.

In the forepart of his letter, James Cadbury says, "The early history of the Society of Friends has always interested its members, and a large acquaintance with whatever relates *to its trials* and its welfare is worth procuring, from whatever authentic source that may be available." Whilst, in the latter part, he states—"It will be further satisfactory to know, that the divisions amongst the Society of Friends in America *will not be* alluded to. *It thus* appears likely that the work will form a valuable addition to the early history of our Society."

In compiling an *authentic* and *impartial* history of the Society, "*its trials*," as well as what concerns "its welfare," must form a prominent part; it cannot deserve the name of a true or genuine history if only a part *of its trials* are given; the trials of our Society since its commencement are amongst some of the most interesting portions of its history; those which have of later years, occurred in this portion of the body do not appear to be of less importance; and any

he found it needful for him to join the Total Abstinence Society, or his ministry would not be received by those amongst whom he laboured. Do not such facts show that these views are carried to undue length, and beyond the bounds of charity?

All who have taken part in supporting a Total Abstinence Society, know full well that it cannot be kept up without constant excitement; that something new is continually required, that without a change of speakers at the meetings, tea parties, and the interest caused by processions and music, members will fall off, and the society dwindle. Can a bond, the maintenance of which, even if it be then faithfully carried out, is dependent on such machinery, be regarded as the means which is eventually to deliver our country from intemperance? We think not! Motives of a higher class must be brought to bear, and we appeal to the present state of both Ireland and England, in proof that the Total Abstinence Society has not produced that amount of lasting good on its numerous members which was anticipated; but that the chief and most permanent benefit it has accomplished has been by showing the injurious effects of an undue use of stimuli to the minds of the more respectable classes of the community, many of whom have never joined a Temperance Society; to those, in fact, whose religion enables them to benefit by the useful information it has undoubtedly spread.

The question for our consideration is, Whether the establishment of a Total Abstinence Society composed of members of the religious Society of Friends is, or is not, in accordance with gospel principles? That the New Testament does not require abstinence from alcoholic liquors is certain; the strongest argument we have heard advanced in favour of this bond, is on the ground that by so doing we are assisting a weak brother, and carrying out the apostle's example, when he said, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." It may be right for some persons as members of the community, where an awful amount of intemperance prevails, thus to act; amongst Friends, the instances of this vice are rare, especially of late years; may we not therefore rightly consider that, as a Society, we are not called to act on the apostle's declaration above alluded to, but that we may retain that liberty which the gospel admits, and take alcoholic drinks when needed, the use of which was so eminently sanctioned by Jesus Christ himself, who, by his first miracle, turned water into wine, and nearly his last act sanctioned its use? The Total Abstinence Society is composed of such persons as sign a declaration not to use or take alcoholic drinks—a bond entered into without reference to the power of Divine grace, which all will admit is the only power which can effectually deliver and keep any person from evil, and this is one reason why many Christians have been restrained from entering into such an engagement; to establish an association on this principle, composed of persons who are already members of a society, the very foundation of which is the gospel, which has always professed, in its collective capacity, to be guided by the Spirit of Christ, and has ever urged upon its members the need of relying on Him whose power only can deliver us from sin, is to descend from our vantage ground, and to admit that a bond entered into in our strength, would be more efficacious than the influence of true religion, than the power of Divine grace—an admission clearly opposed to New Testament doctrine.

These are the reasons, we consider, why the Yearly Meeting has never sanctioned the principle now sought to be set up, though repeatedly urged to do so—a meeting, be it remembered, where every member of the Society has the privilege of freely advancing his opinions, and which exercises a more careful oversight of its members, than is extended to any other religious community, and whose code of morality, as exhibited in its book of rules, it is believed, more nearly approximates to the standard set forth in the New Testament than any which has yet been given to the world. Is it then right to ask us to lay upon ourselves, as a Christian duty, bonds which the Society, in its collective capacity, has ever refused to lay upon its members.

It has frequently been said that temperance societies were the handmaids to religion; that a drunkard was not in a state of mind to receive religious impressions, but make him sober, and there is more probability of his coming under gospel influences; we believe there is some truth in the remark, but now it would seem as if the reverse principles are to be acted upon, and members of a religious society, many of whom are practical Christians, are invited to form themselves into a moral association.

Having thus expressed our sentiments on this subject, we only add the desire that they may receive, as before observed, the candid and serious consideration of our fellow-members, that watch may be maintained to avoid distinctions and divisions amongst us, to repress a spirit of uncalled-for judging, but rather that we may all endeavour to cultivate that bond of love which is the mark of true discipleship.

☞ *Thoughts, No II. in reply to the above, will appear in our next.*

FRIENDS' TEMPERANCE ASSOCIATION.

It is presumed Friends generally will be aware that a meeting of Friends interested in the promotion of the temperance cause was held in London during the Yearly Meeting, viz. the 29th of 5th Month last, when it was agreed to form an Association among our own members and those who attend our meetings, for the purpose of bringing the subject of temperance more prominently under the consideration of Friends throughout the country. A Provisional Committee was appointed to mature the organization thus commenced, and, for this purpose, a meeting was held at York, on the 8th of 7th Month, at which the appointments for the Central Executive Committee were completed as under:—

James Backhouse, of York, *Sec.*
William Wood, "Retreat," York, *Assist. Sec.*

COMMITTEE.

Robert Jowitt, Leeds.	John Taylor, Middlesbro'.
Edward Smith, Sheffield.	Joseph Spence, York.
Jonathan Priestman, Newcastle.	James Baker, York.
John Cadbury, Birmingham.	Silvanus Thompson, York.
Samuel Bowly, Gloucester.	Henry Tuke, York.
Joseph Crosfield, Liverpool.	Jas. Backhouse, jun., York.

The committee, in thus announcing to Friends generally the formation of the Association, feel it right to guard them against expecting any material assistance in the formation of local associations, by which it is expected the object contemplated will be mainly accomplished. It is hoped that those who are favourable to the temperance movement will at once endeavour to establish such associations in their various localities. Local associations may, by united effort, accomplish what is beyond the power of individuals, and may suitably include several counties, or be confined to single meetings, as may appear best suited to the number and circumstances of the Friends proposed to be embraced. The committee would recommend that where it is found practicable, meetings should be called for the purpose of setting before Friends the claims of the temperance cause on their countenance and support, both as it respects the interests of our Society and the welfare of the community at large. Where meetings cannot be held, the committee would recom-

mend the distribution of suitable tracts amongst those who attend Friends' meetings, and that at the conclusion of meetings held for the promotion of this object, or after the distribution of tracts, Friends be invited to give the weight of their influence to the temperance reformation, by signing some form of agreement to abstain from all intoxicating liquors as beverages.

Many Friends will probably be aware that an association has been formed to embrace the counties of Northumberland and Durham, and that our friends, Edward Smith of Sheffield, and Samuel Bowly of Gloucester, in furtherance of the objects of the association, have visited Liverpool, York, Bradford, and Manchester. The meetings they attended in each of these places were considered both interesting and satisfactory, and a considerable number of signatures were obtained to the following simple form of agreement:—I agree to abstain from all intoxicating liquors as beverages.

The committee will be glad to afford any information they can as to the formation of local associations, the selection of tracts for distribution, &c. Letters may be addressed to the secretary.

York, 8th Month, 1850.

Reviews.

A JOURNAL OF THE LIFE AND GOSPEL LABOURS OF JOHN CONRAN, of Moyallen, in Ireland. Now first published from the original MSS. London: C. Gilpin. Dublin: J. B. Gilpin. 1850. Pp. 248.

We have derived great satisfaction from the perusal of this valuable and interesting Journal. To Friends in Ireland it will possess especial interest, while among those to whom John Conran was known on this side the Channel, the appearance of this volume will, we doubt not, be hailed with feelings of cordial approbation.

John Conran occupied, for many years, a conspicuous and highly important position among Friends in Ireland. In his character of a minister of the gospel, his soundness in doctrine, his abundance in labour, conjoined with his exemplary life and conversation, he was an eminent instrument in the Divine hand, during a time of peculiar trial from the inroads of infidelity, in preserving the bulk of the Society in that land on the sure foundation, Christ Jesus, the rock immutable; and hence the narrative of his life and labours, his trials, and his sufferings in the cause of Truth, will to many, we believe, minister both strength and encouragement to follow on in the path of self-denial and the daily cross, as the alone way to the rest and kingdom of God.

We had marked a number of passages which we should like to have given, as specimens of the admirable clearness of John Conran's views of gospel doctrine, as the same have ever been held by the faithful under our name, from generation to generation, down to the present day. Our limits, however, preclude quoting more at present than the following.

Under date of 1st Month 1821, J. C. says—

"Man, as born of a woman, is void of Divine knowledge of heavenly mysteries, but endowed with a knowledge of the things necessary for man, called 'the things of a man;' with this knowledge, man generally turns the strength of his mind and faculties to the obtaining of earthly things; but the Spirit of God, moving upon this state, says, in His own time, 'Let there be light;' and, in that light, man then discovers his state of nature, and feels he is unable of [himself] to do those things which the secret counsel of the Most High shows him, in his conscience, are necessary to be done, if he attains to heaven and happiness. The light, then, is gradually separated from the darkness, and the light is called the day of merciful visitation to the benighted soul of man; and though this light appears in man, it is not of man, but from God in Christ Jesus our Lord. Therefore, man should give up his own wisdom in these things, and wait daily at Wisdom's gate, for that wisdom which alone can explain those mysteries, which were hidden from ages, and are now revealed in the second coming of Jesus Christ [in Spirit], in whom is all wisdom and knowledge, and who is blessed now and for evermore!"

"*Fourth Month, 9th*, 1823.—My attention has lately been occupied by [the consideration] of the rest which is prepared for the people of God; this is, I believe, generally understood to be eternal in the heavens. There is a rest to be found in this life, reserved only and alone for God's people, those who are willing to enter therein, resting from their own labours as God rested from his. When our eyes are anointed and Divinely opened, we shall see in the light, which then shines in our dark hearts, that our works of righteousness, in which we have taken up our rest, and from which we hoped to reap eternal life, were the works of man, which never did or can produce the righteousness that God will accept. Nothing can bring the soul of man to God but the Spirit of God; our blessed Lord spoke positively that of ourselves we can do nothing, and that without his Divine aid our own works will avail nothing. The young man who came to Christ, pleading his righteousness from his youth up, and asking what else he lacked, stumbled at the cross, would not follow Christ further, but went away sorrowful. And Paul, who was faultless in the observations of an outward profession of religion, when the light from heaven shone around him, he counted his former works of righteousness but as dross and dung, which could not profit him, so that he might gain the spiritual knowledge of Christ. These are some of the mysteries of godliness, which are hid with God, and only can be revealed by his beloved Son, for whom are all things, and in whom the fulness of wisdom dwells—'the Lord our righteousness!' He worketh in us those things which we cannot do for ourselves—if we be willing and obedient, we shall eat the good of the land."—Pp. 190, 216.

A TRACT for the TIMES. A Treatise on the Doctrine of Baptisms. By W. Dell. London: C. Gilpin.

We regard the appearance of a reprint of this valuable pamphlet as truly seasonable. When such unsound views regarding baptism are propagated among members of the Church of England, so called, it is well for those who hold the true Christian doctrine on the subject to have it in their power, by the circulation of this pamphlet, to supply an antidote to what must be termed pestilent error. The title page of the copy before us indicates that three thousand have already been printed. Many thousands more, we trust, will be called for. William Dell, as many of our readers are aware, was a clergyman of the English Church, and at one time minister of Gonvil and Caius College, Cambridge.

JOHN CASSELL'S BOOKS for the YOUNG. Arts and Manufactures, No. I.

FOOTPRINTS of TRAVELLERS. Europe, Asia, Vol. 1. London: John Cassels, 335, Strand. 1850. Pp. 144.

THE WORKING MAN'S FRIEND and FAMILY INSTRUCTOR. London: John Cassell.

That we have not oftener noticed the productions of this enterprising publisher, is not because we have been insensible of their merits, but from a belief that the great majority of our readers are not of a class for whose benefit they are professedly designed. There is such a vast amount of information, for so little money, in the above quoted works, and that of the most useful and instructive description, that we cannot but desire they may have the widest circulation. If all who feel interested in the moral and social elevation of this most important and numerous portion of our countrymen, would use their influence in promoting the diffusion of John Cassell's books, they would be doing the working classes essential service. At the same time, we desire that the author may be remunerated in his enterprise, by an extensive and increasing sale.

HINTS on CULTIVATING the CHRISTIAN TEMPER. By H. A. BOARDMAN, Pastor of the Tenth Presbyterian Church, Philadelphia. London: C. GILPIN.

THE above hints are truly excellent, containing much in a few words; while the subject, it is to be feared, is one that claims less attention than its extreme importance demands. We might easily transfer the treatise to our pages, but we prefer recommending our readers to possess themselves of it, in its present neat and portable shape.

Births.

SEVENTH MONTH, 1850.

13th. At Darlington, MARY, wife of William Cudworth, a son; who was named Francis.

22d. At Woodside, MARGARET, wife of Joseph Bake, a daughter; who was named Hannah Josephine.

EIGHTH MONTH, 1850.

13th. ELIZABETH, wife of John Kitching, of York, a daughter; who was named Catherine.

21st. At Limerick, ISABELLA, wife of Samuel Alexander (Ed.), a son; who was named George Frederick.

22d. At Oxton, Cheshire, the wife of A. Cranston, a daughter; who was named Ann Eliza.

24th. JANE, wife of Robert Horne, of Archway Road, Upper Holloway, Middlesex, a daughter; who was named Isabella.

31st. At Woodside, SARAH, wife of W. F. Simm, a daughter; who was named Rachel.

NINTH MONTH, 1850.

1st. At Dublin, MARIA, wife of Henry Pattison, a daughter; who was named Henrietta.

At Batley Carr, near Dewsbury, HANNAH, wife of Benjamin Gill, a son; who was named William Fox.

7th. REBECCA, wife of Alfred Darby, Stanley Hall, near Bridgenorth, Shropshire, a son; who was named Edmund William.

12th. At Margate, ELIZABETH, wife of Frederic Marten, a son; who was named Cruttenden.

17th. At the house of her mother, Sarah Tayler, Wexford, ELIZABETH, wife of Jacob Sparrow, of Dublin, a son; who was named Frederick.

20th. At Stanger, near Cockermouth, ALICE, wife of William Peile, a daughter.

Marriages.

SEVENTH MONTH, 1850.

31st. At Bradford, JOHN TURNER HALL, woollen draper, of Brighouse, to ANN BINNS, confectioner, of the former place.

EIGHTH MONTH, 1850.

1st. At Waterford, WILLIAM BEALE JACOB, to HANNAH HILL NEWSOM; and GEORGE F. FOX, of Gloucester, to SARAH ANNE NEWSOM, daughters of the late Joshua and Isabella Newsom, of Bagnalstown, county Carlow.

7th. At Morley, Cheshire, GEORGE BADDELEY, of Stockport, to ANNE, second daughter of William and Martha Phillips, of Nantwich, formerly of Tottenham.

16th. At Birmingham, WILLIAM BEAVINGTON LOWE, of Eatington, to RACHEL JANE, daughter of Samuel and Mary Lloyd, of Wednesbury.

21st. At Bradford, FREDERICK JOHN LONGMAN, of Wellingbro', ironmonger, to RACHEL WALKER, of the former place.

28th. At Bradford, CHARLES MORRIS, of Starbeck Station, near Harrogate, to MARY ELIZABETH SMITH, of the former place.

30th. At Winchmore Hill, GEORGE STACEY, jun., to MARY, eldest daughter of William Janson, all of Tottenham.

NINTH MONTH, 1850.

5th. At Hitchin, Herts, SAMUEL DARTON, of Dublin, to MARY GRAVES, daughter of Josiah Richardson, of Peckham.

18th. At Birmingham, JOHN SYKES, to ELIZABETH SOUTHALL DRURY, both of that place.

26th. At Broughton, FRANCIS TANTUM HOWITT, of Heanor, to MARIA, daughter of the late Joseph Burtt, of Welbourne.

Deaths.

SEVENTH MONTH, 1850.

7th. At Colne, Huntingdonshire, in his 87th year, JOHN CHRISTMAS, gardener.—Reinserted, in consequence of error in copy last No.

EIGHTH MONTH, 1849.

12. At Stansted, Essex, HENRY ROBSON, of Huddersfield, aged about 53.

... At Waterford, SUSANNA MOORE, aged about 81.

19th. At Tottenham, ROBERT MULLENGER, aged 64.

22d. At Askern, aged 14, HANNAH, third daughter of Benjamin Casson, of Hull.

26th. At Hull, SUSANNA STANILAND, aged 78.

... GEORGE BINNS, of Bradford, shopkeeper, aged about 52. This Friend was overtaken, on the private railway of the Bowling Iron Company, by a train of coal-waggons, and was killed on the spot.

30th. At Dublin, SUSANNA, daughter of Thomas H. and Hannah Todhunter, aged 1 year.

NINTH MONTH, 1850.

5th. At Moss Side, near Manchester, SARAH ANN, wife of James Halliday, in her 32d year.

6th. At Batley Carr, WILLIAM FOX, infant son of Benjamin and Hannah Gill.

8th. At Tothill Cottage, Plymouth, JOSEPH BALL, aged 53.

... In her 8th year, ELIZA, daughter of Thomas and Mary Wright, of Sutton, Isle of Ely.

16th. THOMAS WRIGHT (Father of Eliza), of Sutton, Isle of Ely, aged 49.

22d. At Dublin, ELIZABETH, widow of the late John Phelps, aged 84.

25th. Of consumption, HANNAH, wife of Benjamin Gill, of Batley Carr, in her 32d year.

26th. At Mount Parade, York, JOSEPH SPENCE, late of Birstwith, near Harrogate, aged 75.

28th. At Cheadle, Cheshire, ROBERT BARKER, aged about 63.

At Darlington, suddenly, WILLIAM KITCHING, aged 56.

TO CORRESPONDENTS.

W.B.; T.B.; P.J.B.; G.B.; J.C.; F.A.C.; B.E.; C.F.; J.F.; A.F.; W.F.; C.G.; G.H.; W.H.; R.H.; A.K.; J.K.; T.K.; W.K.; F.J.L.; F.M.; J.M'G.; W.M.; S.N.; H.P.; S.P.; J.R.; C.S.; E.S.; J.S.; J.S.S.; J.T.; C.T.; J.W.; W. and P.; S.W.; T.W.; C.B.; B.M.; T.D.; J.G.; J.B.; W.N.; B.G.; F.T.H.; J.H.; S.T.; and W.G.; are acknowledged.

Also, a number of Books, Pamphlets, and Papers; all of which shall receive due attention.

Sundry articles in type, and will appear in our next.

Advertisements.

ACKWORTH SCHOOL.

WANTED, a Woman Friend, to fill the office of NURSE.
9th Month, 26th, 1850.

WANTED, a Well-educated YOUTH, as an APPRENTICE to a Chemist and Druggist.
Apply to A. KNIGHT, Cirencester.

WANTED immediately, an efficient ASSISTANT. Apply to H. ALBRIGHT, Chemist and Druggist, Liscard, Cheshire.
9th Month, 27th, 1850.

WANTED immediately, an ASSISTANT to the General Drapery Trade.
Apply to S. HARLOCK, Nantwich.

WANTED, a Clever, Active, and Industrious YOUTH, of pleasing address, as APPRENTICE or JUNIOR ASSISTANT in a Corn and General Seed Shop.
Apply to STEPHEN BROWN, Sudbury, Suffolk.

APPRENTICE WANTED.

F. J. LONGMAN, GENERAL and FURNISHING IRONMONGER, Wellingborough, is in immediate WANT of an Active Youth as an APPRENTICE.

TO LINEN DRAPERS AND SILK MERCERS.

A YOUNG MAN, who has been Nine Years in the Trade, is desirous of meeting with a SITUATION in a Friend's Family.
Apply to A. B., at SAMUEL JESPER'S, Woollen Draper, Macclesfield.

WANTED, early in the Eleventh Month, a Friend, as HOUSEKEEPER, who will be required to have the care of Three Children (the youngest nearly Five Years of age); also, to take part of the Household Work, with one Assistant. Washing done at home. A Person used to children, the country, and with early habits, would be preferred.
Apply to JOHN BROWN, Maltster, Earith, near Ives, Huntingdonshire.

JAMES TYLER, WHOLESALE STAY MANUFACTURER, Regent Street, Reading, has a VACANCY for an Active and Industrious GIRL, between fourteen and sixteen years of age, as an APPRENTICE to the above business.

WANTED IMMEDIATELY, a Stout Active YOUTH, as an APPRENTICE in a Wholesale and Retail Tea and Grocery Business.
Apply to R. Fletcher, Dewsbury.

TO WHOLESALE GROCERS AND OTHERS.

WANTED, by a Married Friend, any description of PERMANENT ACTIVE EMPLOYMENT, where integrity, industry, and energetic business habits are indispensable, and would be appreciated. Satisfactory references, and security, if required.
Address Y.Z., care of the Editors.

JOHN BRIGGS, GROCER and TEA DEALER, 32, Pavement, York, is in immediate WANT of a JUNIOR ASSISTANT. One who has been two or three years at the business would be preferred.
York, 9th Month, 25th, 1850.

TO BE DISPOSED OF,

A FRIEND'S BONNET, CAP, SHAWL, MANTLE, and CLOAK-MAKING BUSINESS, well Established, and where only a small Capital would be required. The present Proprietor is declining Business, for which satisfactory reasons can be assigned.
Letters, addressed A. B. C., care of P. J. Butler, 29, Liverpool Street, London, will be promptly forwarded.

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With IMMEDIATE POSSESSION, if required,

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10th Month, 1st, 1850.

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WORCESTER BOARDING SCHOOL, for the DAUGHTERS of FRIENDS. Conducted by Lucy Westcombe.

Terms:—

Board, and Instruction in Reading and Writing, Arithmetic, English Grammar and Composition, History, Geography, Astronomy, the Use of the Globes, Geometry, Botany, and Needlework—35 Guineas per annum, Washing not included.

Latin, French, Italian, German, and Drawing—4 Guineas each; or, without Masters, 2 Guineas.

Worcester, 9th Month 24th, 1850.

HYDROPATHIC ESTABLISHMENT, Townsend House, Malvern. In Operation in September, 1850. The Physician and Proprietor, Dr. Grindrod, LL.D., F.L.S., Author of "Bacchus," &c.

The House is large and commodious, having been erected at a considerable expense, with a view to convenience and comfort. The Private Walks and Grounds are peculiarly adapted to the objects of the Water treatment, in particular in Winter, from their southern and sheltered position, and extend over upwards of two and a half acres of land. An abundant and never-failing supply of the purest water, from the contiguous hills, is at all times accessible; and the *Douche* and other Baths are erected on a very efficient scale. Atmopathic or Hydro-vapour Baths are also used in the treatment of the Patients. A covered Promenade is provided for exercise during wet weather.

Dr. Grindrod has not only witnessed the mode of treatment at the various Hydropathic Institutions in operation, but has practised the system on a large scale during the last several years. Private Circulars can be obtained on application to Dr. Grindrod, Malvern.

DOVER.

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For particulars, apply to Alfred Wood, Draper, Holmfirth, Huddersfield.

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Applications by letter (free), from Principals only, to be directed to A.F., at W. and R. Smeal's, 161, Gallowgate, Glasgow.

WILLIAM HUGHES having been informed that it is generally understood in the country, that he does not intend accommodating Friends at his House during the Yearly Meeting of 1851, should it be held at the usual time, assures his Friends that the report is incorrect.

W. H. will be happy to receive as many Friends as he can make room for; but he is prevented from reserving Apartments much before the time, lest the House should be preoccupied by Parties in town to view the Exhibition, which commences on the 1st of 5th Month. This difficulty will occur to all other Boarding Houses and Hotels in London and its neighbourhood, should the concourse of Visitors from various parts of the kingdom, America, and other countries, be so great as it is generally anticipated will be the case.
7, Scott's Yard, Cannon Street, City,
London, 9th Month, 28th, 1850.

FRIENDS' PROVIDENT INSTITUTION.

THE MEMBERS of the FRIENDS' PROVIDENT INSTITUTION are informed, that, by an Act passed in the last session of Parliament (13 and 14 Vict. cap. 115), the Directors are authorized to advance money *on Loan* to any Member of the Institution, on security of any Policy of Assurance effected on his own life, provided that the amount of any such Loan shall not exceed the estimated value of the Policy at the time such Loan is made.

The *value* of a Policy varies according to the age of the party, and the length of time which has elapsed since the Policy was granted; and it may be stated, as a general rule, that the value of a Policy more than five years old will be found to be something more than one-third of the aggregate amount of the Premiums paid thereon, *exclusive* of the value of the Bonuses.

Applications for Loans may be made to the Secretary, either directly or through the medium of an Agent. By Order of the Directors, B. ECROYD, *Secretary.*
Bradford, Yorkshire, 23d of 9th Month, 1850.

Just Published,

CHRISTIAN BAPTISM, or the BAPTISM of CHRIST. Do the Christian Churches generally entertain sound scriptural views respecting it? By John Allen. Price 4*d.* in paper, and 9*d.* in cloth covers.

Also,

A COMPENDIOUS VIEW of the TITHE SYSTEM, its Origin, Progress, Conversion into Tithe-rent Charge, &c. Price 8*s.* per 100, or with cover 10*s.* per 100.
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Lightness, combined with remarkable strength, (a ¾-inch tube having resisted a pressure of 337 lbs. on the square inch).

Non-affection by the carbonic, acetic, hydrofluoric, or muriatic acids, or by the most caustic alkalies. *This remarkable, property renders Gutta Percha so valuable for the conveyance of water, lining of cisterns, &c., being free from the deleterious effects to health resulting from the use of lead for those purposes.*

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Ship Pumps, &c.
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CONDUCIVE TO HEALTH.

"Gutta Percha, from its imperviability to moisture, and want of power to conduct heat, is far preferable to leather for the soles of boots and shoes; from these properties it keeps the feet warm and dry—very important requisites for the maintenance of health."

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"*Truly valuable on the score of health,* as they preserve the feet from wet and cold—of such importance to all persons of delicate constitution, or advancing in years."

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DOMESTIC TELEGRAPH.

THE extraordinary despatch of railways and electric telegraphs seems to have given an impetus to the national character in economizing time in an infinite variety of ways, never even dreamt of a few years ago. Quakers are notorious for saying and doing, in a few words, twice as much as most other people. A scientific member of the Society of Friends has rendered the novel material of Gutta Percha Tubing subservient to an important saving of time and footsteps in the domestic circle. In consequence of the peculiar power possessed by this tubing for the transmission of sound, he has applied it for the conveyance of messages from the parlour to the kitchen. Even a whisper at the parlour mouth-piece is distinctly heard when the ear is applied at the other end. Instead, therefore, of the servant having to answer the bell, as formerly, and then descend to the kitchen to bring up what is wanted, the mistress calls attention by gently blowing into the tube, which sounds a whistle in the kitchen, and then makes known her wants to the servant, who is able at once to attend to them. By this means the mistress not only secures the execution of her orders *in half the usual time,* but the servant is saved a double journey.—*Daily News, July* 12, 1849.

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THICK SHEET.
Lining for Water Cisterns.
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Lining for Emigrants' Boxes, &c.
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Boats, Canoes, &c.
Powder Magazines.

THIN SHEET.
Lining for Coats, Bonnets, &c.
Bandages.*
Jar Covers.

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TERMS:—SIX SHILLINGS per Annum *payable in advance;* or SIXPENCE for a Single Paper.

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THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. XI. GLASGOW, 11TH MONTH, 1ST, 1850. VOL. VIII.

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THE BRITISH FRIEND:
A Monthly Journal,
CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

No. XI. GLASGOW, 11TH MONTH, 1ST, 1850. VOL. VIII.

REMINISCENCES OF A VISIT TO THE UNITED STATES, IN THE SUMMER OF 1850.

Written for THE BRITISH FRIEND.

DEAR FRIENDS,—When you kindly forwarded me a letter of introduction to William Lloyd Garrison, previous to my departure to the United States of America, you expressed a wish to have an occasional line from me during my absence in the far West. I was unable to comply with this request; but now, on my return home, I have pleasure in transmitting a brief outline of some of the most interesting incidents of my journey. I fear, however, from a lack of descriptional powers, that my narrative will neither be very instructive, nor comprise much that will prove new or interesting.

I embarked at Liverpool, on board the British mail steamer, *Hibernia*, on Seventh-day, the 29th of 6th Month, 1850. My wife and father, with cousins R. and N. M., accompanied me to the steamer, in the tender which lay alongside the landing stage at George's Pier, into which we were crammed with a host of passengers and heaps of luggage. The *Hibernia* lay moored off Rock Ferry, nearly ready for departure; and our diminutive tender, when she arrived alongside of her, looked like a toy beside the larger ship of 1000 or 1200 tons, in which I had to cross the wide Atlantic. This small craft, however, was more than three times as large as one of the open boats of Columbus, in his first voyage, which was only fifteen tons burden, and without a deck. The *Hibernia* would, therefore, be seven to eight times the size of the boats used by the enterprising Spanish navigator. It is, indeed, marvellous to reflect on the daring of the early adventurers. Frobisher, in 1576, made his way from the Thames to the shores of Labrador with two small barques of twenty and twenty-five tons each, not much surpassing in size the barge of a man-of-war; and Sir Humphrey Gilbert crossed to Newfoundland, in 1583, in a barque of ten tons only, which was lost in a tempest on the return voyage.

My luggage being safely on board the great steamer, I examined the berth, which was admirably selected for me by N——, and I may thank him for having procured me one of the most comfortable sleeping apartments in the vessel; a matter of no little importance in a voyage of some duration, the motion being excessively disagreeable more towards the stern of the vessel.

F. T. accompanied us on board the steamer, and introduced me to the captain (Lang), who is a very efficient commander. After pacing the deck for some time, until the second return of the tender, the time was at hand when I must take a long farewell of my dear relations, which I endeavoured to bear up under as well as I could, suppressing those feelings which nature prompted, desiring to commit those I was leaving behind, equally with myself, to the gracious keeping of an ever-merciful Care-taker, trusting, through his good providence, to be helped along through the dangers and difficulties which I knew awaited my path for some time to come. I took as long a look after the departing tender as possible, which hastily widened the distance between us. How joyful did I think would be the day that would again enable us to embrace each other!

Before the pilot left us, I wrote a few lines for him to carry back for my friends, to know all was well. We had not much motion; and though the wind was against us the first day of our sailing, we got on very pleasantly, dashing gaily along through the briny waves, clearing Holyhead in the evening. The sail was delightful, as we proceeded along the coast of Wales, which presents a bold and rocky appearance, with its precipitous cliffs and huge frowning mountains in the background. Words can scarcely describe the grandeur of the prospect, and we hardly regretted the head wind which impeded our progress a little, so as to afford us a longer view of it.

During the afternoon, we passed many vessels in full sail, bound for Liverpool, several of which we saluted, which they returned to us. I do not remember any by name except the *Albert Gallatin*, a fine ship, whose parting signal to us was, "A prosperous voyage. Farewell!" There appears to be no difficulty in vessels holding converse with each other, by means of flags containing certain signs, which are read from a book.

After rounding Holyhead, where we were telegraphed according to custom, we had a fine view of Carnarvon Bay; soon after which the sky became overcast, and, before the evening closed, the wind was a little abated. I retired to my berth soon after dusk; and, though sleep was difficult to obtain for some time,

owing to the many thoughts of those I had left behind, I enjoyed, on the whole, a good night, and rose refreshed in the morning.

6th Month, 30th, First-day. — We had now got pretty clear of the English and Irish coasts, and began to encounter the long swell of the Atlantic. Now, alas! came the tug of war. When I arose in the morning, the motion of the vessel being considerable, I found it necessary to lay hold of something occasionally to keep steady. I soon began to feel very squeamish; and that I was not alone in this, was pretty well evidenced by certain sounds from adjacent apartments, indicating that the inmates were not very comfortable there. The equanimity of the passengers was pretty considerably disturbed, most of us suffering more or less from sea-sickness; some very much so. I hastened to get on deck as quickly as possible, which afforded me great relief; but I continued squeamish most of the day, not being able to take my meals. Some were so ill, they quite disappeared, and were not seen on deck again for several days. Those who were well enough, collected in the saloon about noon for public worship. The wind continuing contrary, we could have the benefit of no sail, yet were going at the rate of eight knots an hour. We rounded Cape Clear in the evening,—so farewell now to the Old World!

7th Month, 1st.—Slept well during the night, but sick this morning. There was a heavy swell, with an adverse wind rising.

2d.—Wind still directly contrary. Feared we were going to have a long and unfavourable voyage. A terrific night, the ship rolling and pitching awfully. I was often in great fear, and thought, many times, we should have been swallowed up. We seemed to plunge down into the very deeps, and then up again; everything movable being upset, and it was necessary to lay hold of some fixtures to keep our places. A telescope-table in the berth-saloon flew out, and the leaves were thrown in all directions; the ship creaking as if it would fall to pieces. O! for a little rest and quiet; but it is nowhere to be found.

We had a very stormy night, but were glad to find the wind abating in the morning, though it still continued quite contrary. Notwithstanding the wind dropped so much during the day, the sea continued to roll majestically; and my feelings of sickness being now nearly gone, I experienced one of the greatest treats in sitting on deck to watch the troubled ocean, which was quite as much disturbed as it was whilst the wind was blowing hard. There was less foam on the crests of the waves, and not so much of that complete mingling of sea and sky that existed whilst the storm was in the height of its fury, when the spray was carried almost mast high; but there were those fine rolling billows, according to the seamen's phrase, running mountains high, which it would be impossible to describe to those who have not seen them. Long did I enjoy the novelty of the scene, viewing the wide expanse of ocean, and watching the rolling and pitching of our fine ship as she ascended and descended these "mountain waves." The sight was magnificently grand; no pen can describe it adequately.

3d. The wind was more favourable for us to-day, our sails being unfurled for the first time since we set sail. We are now gliding away gloriously, and making quick progress across the Atlantic, which is often as smooth as our inland lakes. Our rate of sailing is now about eleven to twelve and a half knots per hour, equal to 250 to 270 miles per day—nautical calculation from noon to noon. If this continue, we may still hope to make a short passage; but in a voyage at sea, as in the voyage of life, it often happens that our prospects are not realized.

Although a sea voyage may be monotonous to some, there is much variety for the attentive observer. Nature is constantly presenting objects of interest; the sea itself, in its ever-varying phases, is a sight which never tires. When it was calm, we often amused ourselves with watching varieties of the finny tribe gambolling, rolling, and tumbling in the water, and yet keeping up with the vessel when sailing eleven to twelve miles an hour. Flying fish sometimes rose out of the water; and after taking short flights, dropped in again. These were pursued by a number of dolphins, which, for a considerable time, kept company with the ship, so as to give us a full opportunity of observing their beautiful colours, continually changing to the various tints of azure, green, and gold, glittering through the waves. The gold fish we have confined in glass globes are very beautiful, but not at all to be compared with the dolphin, which is, besides, a much larger fish, generally weighing eight or ten pounds. The seamen say they are good eating. Although the colours of the dolphin are exceedingly beautiful while alive and in motion in the sea, they are still more extraordinary when the fish is taken out of the water, and is in the agonies of death; displaying, then, every colour of the rainbow, changing in rapid succession as long as life remains. As the dolphins pursue the flying fish, so the dolphins, in their turn, are pursued by the great shark, called, from its known discernment and cunning, the "sea lawyer." Such is the activity of these voracious animals in seizing their prey, that sometimes whilst fishermen are dragging up a dolphin or some other fish, a huge shark will put up his monstrous jaws and snatch the fish from the hook.

The voracious shark also has its enemies. It is related by a traveller, that when he crossed the Atlantic, "the sailors, by throwing out pieces of meat, enticed a shark to come so near the ship, that one of the company, who stood upon the main-chains, had an opportunity of casting the noose of a strong rope over his head, and the other end of the rope being passed through a block, he was quickly hoisted upon deck, where he lay some time, striking the board with his tail with great violence. It was curious to see the agitation of the little pilot fishes, which accompanied the shark; and when he was dragged out of the water, they seemed to use their best endeavours to follow him. The pilot fish is something like the mackerel, but of a smaller size. On the shark's being thrown upon the deck, several sucking fish fell from him about eight or ten inches in length. These fishes, I should suppose, are a considerable annoyance to the shark, sticking close to various parts of his body like a leech. The captain, not being willing that he should be killed, on account of the dirt and disagreeable smell that he would make, and the sailors not being willing that he should escape punishment, wantonly tied a piece of wood about the size of a common oar to his tail, and then hoisted him again, and let him into the sea. Notwithstanding he had been out of the water more than a quarter of an hour, the moment he reached the sea he dived into the deep, with the encumbrance at his tail, apparently with the greatest ease, and was out of sight in a few seconds."

Sometimes the sea appeared sparkling with myriads of minute blue fishes, speckled with silver. But of the various species of the finny tribe which came under our notice, porpoises were the most common. Occasionally they were very numerous, following each other in a line at short intervals. They are large, apparently four or five feet long, and may weigh several stones; their backs of a bluish black colour; swimming without effort, seeming scarcely to move either their fins or tail. We frequently saw large shoals of them, extending as far as the eye could

reach, and all driving along in one direction. Occasionally they dive, and then reappear, to take breath, at a great distance, frequently leaping up quite out of the water, so as to display their silvery white bodies.

7th Month, 4th.—A beautiful cloudless morning. Wind favourable, sails all unfurled; gliding gaily along over the magnificent ultra-marine. We all enjoyed pacing the deck; some standing in groups, others playing at chess, whilst our female friends were shading themselves under their parasols. A German artist had his paints and canvas out, and was busily engaged in sketching, in oil colours, various parts of our steamer, or sometimes a passing ship in full sail; but the latter are now seldom seen. We are days without passing one. The sunsets were sometimes magnificent; no description can convey an idea of their beauty. They who wish to know what they are, must come and witness them.

7th Month, 5th.—It was very cold to-day, but delightfully clear, and with a favourable breeze: we were gaining ground rapidly. I was sick to-day, from eating too freely at dinner. It would be well for us often, if we would bear in mind that we eat to live, and do not live to eat; and regulate our practice accordingly. We have far too many good things, which are tempting when the appetite is keened by sea breezes and walking exercise on deck. We have all sorts of soups, fish, meats, puddings, tarts, jellies, blanc-manges, and fruits at dinner; and chops, steaks, sausages, cold beef, mutton, &c., with tea and coffee to our breakfasts. In fact, the only fault is there is too much of everything that is good. All on board is very comfortable; even the berths, though small, are so nice and clean, and kept so well-aired, that I generally sleep as soundly as at home; except I sometimes dream about disasters at sea, such as coming in contact with some iceberg, which, from the continued coldness of the weather, are supposed to be in our vicinity. In the second cabin, they are very uncomfortable, being more crowded; and two or three of the passengers get drunk, and make sad uproarious work at night, going in singing at two or three o'clock in the morning, and disturbing the more peaceful sleepers. We hear nothing of the kind in the first cabin; all is closed up and every light extinguished at twelve o'clock, and a bell rings us up at seven in the morning; breakfast at eight, lunch at twelve, dinner four, tea seven, and supper for the few who incline at ten. I have taken no supper since I came on board, and spirits only once, medicinally; which I found to have the wrong effect, and therefore took no more. When I feel inclined to be sick, a glass of cold water and a biscuit or two do me most good. The sickness is either removed by this, or it assists in bringing off the stomach that which produces the unpleasant sensation. The suffering from sea-sickness does not appear to be much decreased by practice. We had one gentleman on board, who had been twenty-seven times across the Atlantic, who did not suffer much; but there was another, who had crossed fifty-three times, who was very sick on this occasion. The second mate has crossed the Atlantic ninety-three times.

In a general way, all our passengers seem to enjoy themselves. In a large steam-ship, there are several very distinct societies, whose employments during the voyage are singularly contrasted. There are the sailors, all of whom are fully occupied under their officers, during the various changes of weather, furling or unfurling the sails, and attending to the ordinary duties of a sailing ship. In the saloon there are passengers who are seen lounging or reading books, or talking, or playing at whist, chess, draughts, &c., and enjoying, except in boisterous weather, all the luxuries and expensive fare of a large hotel. The engine-men and firemen appear almost a distinct race, with sooty faces and soiled clothes, pale with heat, heaping up coals on the great furnace, or regulating the machinery. Our two engines are 250 horse each. We carry on board about 550 tons of coal, calculated to last twenty-one days, though only required for twelve or fourteen generally; so that we consume twenty to thirty tons daily.

7th Month, 6th.—This was a very fine day, but cold, with bright Northern lights in the evening, which are said to betoken storm. We witnessed, during our voyage, several most brilliant exhibitions of the Aurora Borealis; the sky sometimes emitting silvery streams of light, at other times a large space would appear overspread with a most delicate roseate hue.

The sea appeared often very luminous at night when agitated by the paddles, and the wake of the vessel presented a splendid appearance, like a liquid blaze. This phosphoric illumination was sometimes very extraordinary, the waves sparkling as if covered with stars or diamonds. This phenomenon has been attributed to various causes, though apparently not quite satisfactorily explained. It is most probably caused by very minute luminous animalculæ, though some assert it is produced by putrid animal and vegetable substances. From the descriptions I heard of its appearance sometimes when the whole surface of the ocean resembles a sea of fire, I am inclined to believe it may be owing to some electrical agency.

Although there appears to be no resting-place for fowls of the air in the wide ocean, yet we saw numbers of sea-birds almost daily; often riding, like pieces of cork, on the loftiest waves, and in the most tempestuous weather. Sea-gulls and wild ducks are seen a great distance from land; and the stormy petrel (or, as the sailors call them, Mother Carey's chickens), are seen, even in the mid-Atlantic, skimming over the surface of the heavy-rolling waves of the most tempestuous sea, quite at ease and in security. These birds are the constant, roving, adventurous inhabitants of the ocean; one species or another of them being met with by navigators in every climate, and at the greatest distances from land. They seem to sport with the tempest; and run on foot, swim, or fly at pleasure over the foaming billows, with amazing velocity. In flying, they generally keep so near to the undulating waters, that the tips of their wings often beat upon the surface, and thereby accelerate their progress. In calm weather, they float and repose, as it were, on the bosom of the ocean.

The frequent appearance of the stormy petrel is considered a prognostication of tempestuous weather; hence its name. It seems to foresee and fear the coming storm, long before the seamen can discover any appearance of its approach; and this these little sure prognosticators make known by flocking together under the wake of the ship, as if to shelter themselves from it, or to warn the mariners, and prepare them to guard against the danger.

(*To be continued.*)

THOUGHTS, No. II.—ON THE FORMATION OF TOTAL ABSTINENCE SOCIETIES,

COMPOSED ONLY OF MEMBERS OF THE SOCIETY OF FRIENDS, OR THOSE IN PROFESSION WITH THEM, OFFERED FOR SERIOUS AND CANDID CONSIDERATION.

It is a remarkable coincidence, that many who advocate the continuance of capital punishments—many who defend the war system—many who support the drinking customs of society, profess to be "deeply impressed" with the evils arising from the barbarism of the gallows, from the horrors of the battle field, and from the wide-spread devastation of intemperance.

Of the various subjects now claiming the serious attention of Friends, not one appears to us more important than the temperance reformation. It is the object of this paper briefly to state our reasons for thinking that the Society of Friends should stand prominently forward in the prosecution of an enterprise that has for its object the diminution and ultimate extinction of one of the "most awful ills which afflict our fellow-countrymen."

In the first place, we must ascertain that abstinence from intoxicating drinks, as beverages, *is* "more than nature requires or religion demands," before we admit the "*danger*" of the practice.

With regard to the physiological part of the subject, our limits will not permit us to do more than recommend the perusal of various works on the subject, especially those by B. Parsons, Dr. E. Johnson, and Dr. Carpenter. We would also call attention to the fact, that upwards of twelve hundred eminent medical men of this country have signed a document, stating that alcoholic beverages are not necessary, but detrimental to persons in health. Then, as to the demand which religion has upon our conduct in this very serious and important question, we believe that, in abstaining from these beverages, we act in accordance with the leading principles of the gospel. Let us consider for a moment "the first and great commandment," enjoining entire devotedness and love to God; and the second, "like unto it," "thou shalt love thy neighbour as thyself;" and then we would ask the writer of the "Thoughts" seriously to consider whether our Saviour's application of the word "neighbour" has the *limited import* he gives it, when he presumes our comparatively small Society to be almost free from the evil, and that we are, therefore, not called upon to take any part in promoting the sobriety of the rest of the world, which we think most effectually done by setting an example of entire abstinence from intoxicating liquors. We trust that his eyes may be opened to see in every son of Adam, the world over, the image of God, and a fellow-candidate for the same heaven; and that he may feel that there is a weighty responsibility resting upon each of us; for if we see a weak brother stumbling, and do not care to help him, how dwelleth the love of God in us? In connection with this part of the subject, there is, to our minds, solemn instruction in the seventeenth and few following verses of the third chapter of Ezekiel.

The principle of entire abstinence from intoxicating liquors, as a cure for intemperance, is authorized by the duty of self-denial, so plainly inculcated by Jesus Christ himself. If any earthly indulgence, any worldly comfort, necessary as the right hand, and dear as the right eye; in its nature as innocent, and as truly a "good creature of God," should, through unwatchfulness, prove to us an occasion of sin, we must, however difficult or painful the act, "cut it off, and cast it from us;" and this under the most dreadful penalty, three times repeated, that ever fell from the gentle Saviour's lips. And surely "love to our neighbour" requires the sacrifice of what may be on our part a trifling indulgence, but on his often leads to consequences so fearful. Would that it was true that, "amongst Friends, the instances of this vice were rare." Alas! the testimony of almost every family in the Society bears mournful witness to the contrary.

Such, then, being the motives by which those Friends who have formed Temperance Associations in various places have desired to be influenced, we see not the apprehended "danger;" but think insult is offered to such principles, in suggesting that their result may be a "re-action of immorality," "like that which followed the Puritan career in the time of the Commonwealth."

It is a common practice with the opponents of the temperance question, and one which the author of the paper under consideration has partially adopted, to bring forward instances in which its principles have not been maintained, and the poor inebriate has fallen again into the snare of the destroyer; at the same time, omitting to notice the cheering number who have, under the Divine blessing, been plucked as brands from the burning. Having become sober, they were in a position to hear "the still, small voice" speaking in the heart; and have, finally, been presented for acceptance at the foot of the cross. And we here take the opportunity of stating that the results of the movement have been crowned with as much aggregate success as its promoters could have anticipated.

Is it not rather presumptuous to say that Members of Temperance Societies "enter into a bond, without reference to the power of Divine grace?" Many eminent members of the Society of Friends, as well as of other religious bodies, have adopted the principle with a prayerful desire that they may be made instrumental in the promotion of the Redeemer's kingdom upon earth, with a humble resolve to plant and water, and look to God alone for the increase. We differ from the writer as to the reasons which prevent the Yearly Meeting, in its collective capacity, from recognizing the Association; to us it appears that, at present, it is neither needful nor desirable that it should do so. Is it not rather required of us, as individuals, to seek to know our allotted service; and, in the fulfilment of its requirings, be willing to ask rather how much we can *give up*, than how much we can *innocently retain*? Thus may it be our privilege to promote the present and future well-being of our fellow-creatures, irrespective of the narrow bounds of sect or party.

A REPLY

TO A PAPER PUBLISHED AT DARLINGTON, ENTITLED, "THOUGHTS ON THE FORMATION OF TOTAL ABSTINENCE SOCIETIES, COMPOSED ONLY OF MEMBERS OF THE SOCIETY OF FRIENDS, OR THOSE IN PROFESSION WITH THEM," ETC.

To those who give to the above paper the "serious consideration" which its author invites, it will be evident that most of the objections which he urges against "Total Abstinence" Associations among *Friends*, are equally applicable to these associations generally. He admits, indeed, that "to the drinking usages and customs of society, may be traced the most awful ills that afflict our fellow-countrymen;" that "it may be right for some persons to practise abstinence to assist a weak brother;" and that "one of the benefits accomplished by the 'Total Abstinence' Society, has been that of showing the injurious effects of stimulants to the minds of the more respectable classes of the community," and considering these admissions, it seems not a little extraordinary, that the author should issue a paper, the tendency of which is to bring the "Total Abstinence" Society into disrepute. But that such is its tendency, will be obvious, as we proceed to notice the observations it contains; and on this ground, chiefly, we think it right to offer a few remarks in reply.

In paragraphs three and four, we have an allusion to *uncharitable judgments;* and instances of compulsory influence are quoted, as evidence of our views being carried to an "undue length." Views on *Total Abstinence*, as well as views on every question, have been carried to an "undue length;" and it would be easy to adduce instances of the like uncharitableness on the part of some who have opposed our proceedings; but we do not see what personal recriminations have to do with "a serious and candid consideration of the subject," nor do we perceive what the weakness or indiscretion of individuals has to do with the soundness

of a general principle. The best of causes often suffers from the injudicious advocacy of its professed friends.

In the next two paragraphs, we find a number of ideas so thoroughly entangled, that more than a little time and patience would be needful to separate them fully. The most important of the objections alleged is, that which represents some persons as setting *Total Abstinence* in the place of *religion*. We fear this is not without foundation; but the same remark applies to this as to other errors. Whatever *some persons* may have said, we are quite aware that *Total Abstinence* is not in any sense a remedy for *sin;* and, indeed, the principle we adopt is no other than that which is indicated by those remarkable expressions—"if thy right hand offend thee, cut it off," &c.

Injustice has many times been done to temperance reformers, by a want of proper discrimination on the part of their opponents. The latter have not only fallen into the error of confounding *evil* with *sin;* but they have attached a meaning to certain popular expressions which is altogether unfair. Intemperance is an evil. Now, abstinence from *strong drink* is an infallible remedy for the evil. Remove the latter, and the former ceases to exist. Surely what is conveyed by this is perfectly true. By no just interpretation could such language be made to imply, that the *guilt* of an intemperate act is removed by future abstinence; and yet we are virtually charged with maintaining so absurd an opinion. If we must always speak philosophically, we should say, *abstinence* is a sure *preventive. Abstain from that which intoxicates, and intoxication is impossible.*

While it is far from true that the abstinence pledge is adopted, in every instance, without reference to the power of Divine grace, yet, speaking generally of the practice of abstinence, we claim for it no higher rank than is assigned to a variety of merely moral restraints to which society owes much of its welfare.

We are told, "that the New Testament does not require abstinence from alcoholic liquors." This means, of course, that they are not expressly prohibited. Granted: but the New Testament requires us to practise self-denial for the good of others; and the question for *us* now is, seeing that "our countrymen are afflicted with the most awful ills, arising from drinking usages and customs," whether we are not bound by the *spirit* and *principles* of Christianity, to give up, for the sake of others, our support of such usages. It is granted that "it may be right for some persons, where an awful amount of intemperance prevails, so to act." We adopt the natural conclusion, that it would be wrong in any one, except on the ground of necessity, to counteract their example by an opposite practice.

It is further stated, that temperance societies are dependent on extraordinary means of excitement for their maintenance; and it is assumed that they are all alike in this respect. It might be sufficient to say, that these assumptions are erroneous; and any deductions from such premises must be erroneous also. But a reference to such points is altogether beside the mark. The great question is, not respecting the particular management and details of particular associations (and these greatly vary), but the impropriety of professing Christians sanctioning "usages and customs, to which may be traced the most awful ills that afflict our fellow-countrymen." Is it right to support such usages? or, ought we not rather to be entirely clear of supporting them? This question may be settled first. What further is desirable and proper may be left, and, indeed, *must* be left, to circumstances.

We are next told that "the *Total Abstinence* Society has not produced that amount of lasting good which was anticipated."* This is partly true, and partly not true. Many persons, no doubt, expected much more good, and many, as certainly, expected much less; so that the assertion has very little meaning. But supposing it altogether true, to what conclusion does it point? We suppose, that the principles of the *Abstinence* Society are therefore wrong. But nothing could be more unjust. A movement may still be good, although the good produced by it may be less than its originators contemplated. In the present case, incalculable as have been the benefits derived from the abstinence movement, they would have been still greater, if it had not been for the coolness, or the opposition, of the influential and the respectable.

It is singular that, in the very same sentence in which it is stated to be "right for some persons, as members of the community, to abstain," it is contended that "Friends" may be excused from this self-denial, because, as it is affirmed, "instances of intemperance among them are rare." We have, as a Society, much to be thankful for, as respects our freedom from intemperance; but we have nothing to boast of. The overseers of our larger meetings could tell us, that the cases of excess reported in our answers, do not by any means include all that occur; and, in the nature of things, it is impossible they should. But surely that is a narrow view of our duties, which would exclude the consideration of our responsibility, in regard to the general community of which we are members; and further, such a view is directly opposed, not only to our general practice and principles, but also to the oft-expressed concern of the Yearly Meeting.

Perhaps the most remarkable statement is, that "the Yearly Meeting has never sanctioned the principle now sought to be set up." Nothing could more clearly show that the writer never understood what that principle is; for the Yearly Meeting has not only sanctioned it, but has always manifested the most lively concern to have it carefully maintained. We do not find music and singing prohibited in the New Testament; but, considering their tendency, and the innumerable temptations connected with them, the Yearly Meeting, *on the principle in question,* has recommended "total abstinence." Not many years since, in view of the many evils resulting from the use of distilled spirits, it recommended *total abstinence* from these also; and if it should ever see its way clear to include other intoxicating liquors, it would only furnish an illustration of *consistency* in its decisions. See *Book of Extracts*, p. 398.

It is a nice point to decide in what cases, and to what extent, advice of this character can be issued, without unduly interfering with personal liberty. But if, from a desire to proceed with proper caution, the Yearly Meeting should forbear at present to advise its

* The great benefit anticipated by the most enlightened supporters of the *abstinence* movement has been, not so much the *cure*, as the *prevention* of evil, by removing one of its most powerful incitements. In connection with this view, the following statement is worthy of notice:—By government returns, showing the quantities of non-intoxicating beverages—Tea, Coffee, and Cocoa, consumed during the last fifteen years, it appears that taking the increase of population into account, there has been an increase of much more than *one-third* of the whole quantity used in 1836. While on the other hand, also taking the increase of population into account, there has been, during the same period, as nearly as can be estimated, a *decrease* of about *one-fifth*. This change in our drinking customs, commencing very shortly after the *abstinence* movement, must certainly be regarded, by the supporters of that Society, as evidence of success far beyond what might have been expected. It is undoubtedly in this direction that we are to look for great and permanent benefit; and it is clear that our progress will be rapid or slow, as we have, or have not, the support of the respectable and religious—that is, the *influential* members of society.

members in regard to the use of wine, &c., what possible bearing can this have on their voluntary adoption of abstinence as individuals?

In conclusion, much has been said on the "right use" of alcoholic drinks, and on their utility "in some states of the constitution." *The great question is not affected by exceptional cases.* It is now universally acknowledged, that, to the bulk of mankind, strong drink is totally unnecessary. Knowing, then, as we do, that, at least in our age and country, the use of it is the first step to the ruin of thousands of our fellow-creatures, is it not our Christian duty *to surrender our abstract liberty* for their sakes?

MEMOIR OF WILLIAM RICKMAN.

(*Concluded from page* 192.)

10*th Month*, 2*d*, 1834.—I attended the London Quarterly Meeting, in which dear S. G. had good service, being engaged for a considerable time in testimony in a close way, although very encouraging to the youth; many of whom within our borders she believed were preciously visited, and would be brought forward as standard-bearers, if faithful to Divine requirings. Yesterday, I received a letter from A. C., dated Holdgate, near York, informing me of the peaceful close of dear H. M.; which took place on the night of the 24th ult., so peacefully, like going off in a sweet sleep, and those who were with her could not ascertain when she drew her last breath; but were favoured with a full assurance that the dear departed had entered into everlasting rest and peace. She dropt many comfortable expressions during her illness; although, for a time, she was deeply tried with poverty of spirit. But a little before the close, with a sweet animated countenance, waving her hand, she said, "There is nothing in the way; my sins are all pardoned. O! what happiness, and all through infinite condescension!" There is no cause to mourn for the dead who die in the Lord, which I fully believe was the happy experience of our dear friend, and also of her dear companion in life: with both of them I was intimately acquainted in early life. There is, however, cause to mourn on account of [many] who are left behind. My friend A. C., in her letter, [alludes] to the awful situation we are in at the present day, as may appear by the following extract:—"It is a day, my dear friend, for the living in Israel to recur to first principles, and to strengthen the hands one of another, yea, to stand continually on the watch-tower; lest the enemy of all good should make inroads amongst us, who is not only going about as a 'roaring lion,' and as a subtle serpent; but, what is still worse, transforming himself into an angel of light, in order, if possible, to deceive the very elect. Surely there never was a time in which it was more needful to attend to the injunction of our holy and blessed Redeemer, 'What I say unto you, I say unto all, Watch.'"

2*d Month*, 10*th*, 1837.—I am, through mercy, so far recovered from my late illness, as to leave my bed at rather an early hour; and purpose, for the first time, to leave my chamber, after a confinement of nearly five weeks—mostly to my bed. I do not remember to have had such a time before, since I came to man's estate. It has at some times felt rather tedious, but at others very comfortable; and so far from murmuring or complaining, my heart has, in favoured seasons, been filled with gratitude and thankfulness for this visitation—I will not say chastisement—graciously dispensed. Therein, I think I have been favoured to learn some lessons which I hope not soon to forget; and I never felt more love for my absent friends, as well as for those that are near; nor [of earnest desire] that I might, during the short period of my allotted time here, be preserved near the inexhaustible Fountain of all our living mercies, the Lord Almighty, who, with his beloved Son, our Lord and Saviour Jesus Christ, is worthy of all praise, thanksgiving, and renown; and to whom, through the Holy Spirit, be these ascribed both now and for ever, saith my soul.

[The following valuable counsel and instructive remarks were written by W. R., in a clear beautiful hand, when in the ninety-second year of his age:—]

"To A. and E. R., 8*th Month*, 19*th*, 1837.—I feel inclined to commit a few lines to writing whilst I may be favoured with ability so to do; and thereby, in particular, to recommend a strict guard against the introduction of any books or publications into the school, by the pupils or their friends, which may tend to vitiate their minds, and beget a disrelish for solid substantial truths, to which I may add, any writings which are not congenial to the fundamental principles of religion professed by our religious Society; their young minds not being qualified to enter into the disquisition of the subjects contained in such writings, although they may be approved by some, and even by members of our Society. I am aware that I may be thought by some too rigid and uncharitable in my sentiments; but, without comparing myself with the great apostle, I think I know in whom I have believed, and that He is able to keep that which I humbly hope I have desired to commit unto him—the care of my poor soul. And of this I am fully convinced, that Infinite Wisdom and Goodness hath seen good, in the riches of his mercy, to grant unto our religious Society, in the morning of its day, a higher—and may I not say, a more glorious—dispensation of the gospel of life and salvation, after a grievous night of apostacy, than was at that time possessed by the different sects under the Christian name; and that it was intended by the great Author of every good and perfect gift, that the members of it should become as lights in the world. And such they were; bearing a faithful testimony against all empty forms and ceremonies in religious worship, and an anti-christian ministry; whereby they were subjected to great sufferings of many kinds, even to the loss of all things, and in many instances to that of life itself; through which these precious testimonies have been handed down to us, their successors and professors of the same faith, as a sacred legacy in trust; and for the faithful discharge of this trust, as regards ourselves and others, we shall have to answer in the great day of account, whether we have endeavoured to maintain our peculiar testimonies, or whether, as is lamentably the case with many, we mix much with others, and with the world at large, and let fall many of these testimonies as things of little or no value. I firmly believe there will be a faithful remnant preserved through all; and those peculiar and precious testimonies, so long professed by us as a people, will never be suffered to fall to the ground; but will prevail and spread more and more, until righteousness cover the earth as the waters cover the sea. And if it should be asked, By what means this blessed state will be brought about? I would say that my faith is, that it will be by an individual attention and unreserved obedience to the silent but perceptible dictates of the Spirit of truth in the inmost of the soul; to that Divine principle which is variously denominated in the Scriptures of truth, according to its different operations on the heart and mind of man, as Light; a manifestation of the Spirit; the grace of God that bringeth salvation; the Word of God which is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, &c.;—it is even thus that a gradual and total change will be brought about, from a state of nature to a state of grace.

"A publication of one of our early Friends, William Shewen, entitled *Meditations and Experiences*, I greatly value, and wish it to be diligently read by our young Friends. It sets forth this Divine principle as having been the rule and guide of the righteous through all generations, even of our first parents whilst in a state of innocence; before all books and writings, and will remain to be so to the end of the world; *and happy are all they who are obedient to the teachings thereof.*"

[The following description of William Rickman's character, and account of his peaceful close, are given by the Friends of Rochester Monthly Meeting, in their Testimony concerning him:—]

"He was a very diligent attender of our meetings for worship and discipline, even to a very short period previous to his decease, and when in so feeble a state of body that his friends were apprehensive his strength would scarcely enable him to bear the exertion.

"Though not of a robust constitution, he was favoured with good general health, and was remarkably preserved from the pains and infirmities which are the common attendants of the great age to which he attained, and for this blessing he frequently expressed his thankfulness. He was kind and charitable to the poor—a sympathizing friend and counsellor; and this trait in his character was never more conspicuous than in his frequent visits to those who were labouring under affliction either of body or mind. He was greatly redeemed from the love of the world, and very earnest not to be entangled with its affairs, in order that he might serve Him faithfully who had chosen him to be a soldier in the Christian warfare.

"As our dear friend drew towards the close of his long life, his concern for the prosperity of the church increased, and his love for his friends and goodwill to every one flowed abundantly; so that we may, respecting him, adopt the language, 'The path of the just is as the shining light, that shineth more and more unto the perfect day.'

"In the early part of the year 1837, he was greatly reduced by an attack of illness; and to himself, as well as to his friends, it appeared improbable that his feeble frame would struggle through it. At this time, speaking of the uncertainty of his continuance, he said, 'I desire to be entirely resigned to the Divine will. I have nothing of my own to trust to—nothing but the mercy of God in Christ Jesus, who died for me and all mankind.' From this illness he recovered, though he never regained his former strength; and towards the summer of 1839, he began rapidly to decline.

"To a relative, who paid him a visit, he said, 'I have been in a very low state, greatly tried and tossed for a long time, but this promise was brought to my remembrance, and O, the comfort it has been and is to me: 'O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires,' &c. The Lord has been with me all my life long, from youth to old age, and he will not leave me now that gray hairs are come upon me. My many sins of omission, and commission too, he hath forgiven them all. What a poor creature I have been—nothing in myself, no, nothing—it is all of mercy, free grace and mercy!'

"For some time previous to his decease, he was confined almost wholly to his bed; and his weakness was so great, that at times he appeared nearly exhausted. At intervals, when refreshed, his whole frame seemed animated with new vigour, the liveliness of his spirit raised him, as it were, above himself; and he appeared unable to find words to express his sense of love and gratitude to his heavenly Father for the many mercies of which he was made a partaker. On one occasion, he said, 'O! the love of God in Christ Jesus our Lord—it is inexpressible! O, his condescension to poor, weak, fallen man!—wonderful to think, that the beloved Son of God should leave the bosom of the Father, and his glory in heaven; that he should take upon him our nature, and be made like us in all things, sin excepted.' He then recounted, in order, the principal circumstances in the life of our blessed Saviour while personally on earth, pausing at intervals, as if to dwell on the sacred theme, and intermingling occasionally prayers and praises. He dwelt particularly on his birth, labours, sufferings, condemnation, crucifixion between two thieves; his burial, resurrection, subsequent converse with his disciples, and his glorious ascension into heaven, where he now sitteth at the right hand of God, and ever liveth to make intercession for us, concluding with, 'O the glory of that power which was afterwards poured forth upon his disciples, when the place was shaken where they were assembled together, and that power remains the same that ever it was!'

"At another time, 'I am passing away—nearly done with all below—this frail tabernacle will ere long be committed to the dust; but, if preserved unto the end, I believe that, through redeeming love and mercy, my soul will mount up as on eagles' wings, and will join that innumerable company of saints, and angels, and archangels who surround the throne, there to unite with them in ascribing glory, thanksgiving, honour, and praise to the Lord God and the Lamb for ever and ever. Alleluia!'

"The following morning, being asked how he had passed the night, he said, 'O, so comfortable, so peaceful, so peaceful! The Saviour is very near, very precious—he has followed me all my life long, and in mercy borne with my backslidings and my many transgressions. He was bruised for our iniquities, he was wounded for our transgressions. O! the love and mercy of the Lord to me—they are inexpressible. His condescension! I am passing away so gently—my body will soon be in the silent grave; but I have faith to believe there is in me an immortal part, which will dwell for ever in the presence of the Lord; and I believe, that through the mercy of God in Christ Jesus, my many short-comings and backslidings, my multiplied transgressions, are forgiven. Surely goodness and mercy have followed me all the days of my life—yes, all the days of my life. I do believe that a brighter day will dawn upon the church, and upon our Society. 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.' His kingdom shall be exalted, and his dominion be over all for ever.'

"About two weeks previous to his decease, he called one of his daughters to him at an early hour in the morning, and said to this effect: 'What a refreshing sleep I have had!—it has felt to me as though my soul was in heaven. I seem to have heard the sound of angels and archangels. Thou knowest I have had a severe conflict—a low season—but it is very different now. What a favour!'

"An evening or two preceding his death, as his daughters were by his bedside, he raised himself up and said, in a clear audible voice, 'Farewell in the Lord, and in the power of his might.'

"He gradually became weaker, till he gently and calmly breathed his last, on the 29th of the 7th Month, 1839. His remains were interred at Rochester on the First-day following, attended to the grave by a large company of Friends, many of them from various parts, and also by many of his neighbours.

"He died in the ninety-fourth year of his age, and was a minister about forty-five years."

Assent and subscription to doctrinal creeds, often pass for faith and conversion.—*Dillwyn.*

IRELAND.

NOTES ON THE STATE OF THE COUNTRY.—NO. XXXVII.

On the 5th ult, I commenced my southern and western journey, by the way of Kildare and Carlow. The wheat harvest was then just commencing. Several farmers that I conversed with seemed to expect a good average crop. One or two said theirs would be heavy, while others complained of blight and smut. In the county Wexford, even at that early period, a large portion of the oat crop was cut and in stacks; it was autumn-sown—a new kind—they call it "Tawny oats." The crop of it was very good and heavy, where it got fair play—much better than the spring-sown. At Enniscorthy I met several intelligent farmers, from different parts of the county, *who all agreed that their wheat crop was greatly injured*, some by the fly at flowering time, and others complained of smut. In Kilkenny, which is generally a fine wheat county, the crop is very uneven, some fine-looking fields turning out very bad; while, on the other hand, several that I examined personally, where the reapers were cutting them, were good in quality and heavy in quantity. It is almost impossible to get correct information, at this season of the year, of the true state of the crops. Farmers are more likely to express their fears, or give their opinions, than to state simple facts.

At the Buttevant Station, on the Southern Railway, county Cork, I addressed myself to an intelligent-looking man of the middle class, and asked him what he could tell me of the state of the potato crop in his immediate neighbourhood. He replied, "Oh, Sir, they are all gone, totally gone, black, and rotten." "Well, but," said I, "if my eyes tell me truly, the stalks are mostly green still." "I tell you, Sir, they are all gone, the leaves are black and diseased, the stalks will soon follow, then the potatoes will get black, and be worth nothing; those that do escape will be soft and soapy." "Now, my good fellow," said I, "that is all matter of opinion, I want simple facts. Tell me what proportion of the potatoes that you dig out for dinner are unfit for human food." "Oh, Sir, if that is what you want to know, then I tell you they are *all good*." "Well, what about the grain crops?" "The oat, Sir, is universally good; the barley very good; more than one-half of the wheat crop is *destroyed by blight, smut, and mildew*." "Why, have not half of the wheat fields escaped these fatal disasters, and will yield an abundant crop?" said I. "You are right, Sir; half of the fields have a heavy crop, the remainder about half a crop." Some large, fine-looking fields of wheat, in the county Limerick, were pointed out to me, that the owners considered worth so little that they would get them mown, as they did not think them worth reaping. From all the information I can collect, I would estimate one-third of the wheat crop to be lost; the loss will fall very unevenly. This year will wind up many a struggling farmer. In the good lands of Limerick and Tipperary, I soon found that the potato disease is not confined to the leaves or stalks; in some kinds it extends to the tubers, and from one-fourth to one-half is unfit for human food. They are much the same in Galway; rather better in Mayo, Roscommon, and Longford. No doubt it will be general; and if we are permitted to enjoy one-half of the crop, we may be very thankful.

On my way to Cork, I chanced to meet, in the railway carriage, the Government Inspector of Convict Prisons, who, after a little conversation, pressed me to go and see the depôt at Spike Island, saying he would direct that I should be admitted to see every part that I wished. Consequently, I took an early sail one morning by the river steamer to Queenstown, and in a few minutes a small boat took me across to the island. On presenting my card at the prison gate, I was at once admitted, and every part of the establishment was thrown open to me that I wished to see. The island is a regular fortification, in the centre of Cove harbour. About three years ago, the barracks were converted into a prison for convicts, instead of sending them abroad. They were soon filled. A large, strong wooden house was then erected, and it is also filled. There are now 1643 male convicts thus huddled together, corrupting each other, partially employed clearing and levelling the ground inside the fort. There is almost no room for classification, but the Governor does his best to keep, as much as possible, the men apart from the boys. The little fellows are at school, but I had not time to examine them. I am told that some of them are very smart and clever; several of the bigger boys are learning to be tailors, shoemakers, and weavers; two were weaving frieze, and about half-a-dozen at coarse linen. The warps were of the roughest and worst quality of hand-spun linen yarn; it reminded me of the Israelites of old, who were commanded by the Government of that day to make bricks without straw. I asked one of the head officers why they used such trash, for they never could make the boys tradesmen with such materials. He said they advertised in the papers for contracts, and this was what they got. He seemed quite surprised when I told him first-class merchants would take no notice of their advertisements; that they must apply by letter to firms of the first class, if they wanted to get warp-yarn of a good quality, in both cotton and linen. I gave him the address of one or two such in Manchester and Belfast; but he seemed to think tradesmen, great and small, were all cheats, and could not be dealt with safely, except by contract, *particularly the Manchester men*. This gentleman was from the south of England, an agricultural county, and expressed the prejudiced sentiments of his class. They have no idea of the high standard of honour that exists among the merchants of the first class. There are two or three little farms on the island, outside the fort, which it is intended to take possession of, where the boys might be usefully employed in field labour when out of school. The only chance of reformation is to keep them employed, so that when their term is out, they will be able to earn their bread by honest industry.

In doing business in towns along the line of the Southern Railway, some of them ten to fifteen miles from a station, *yet, in every case*, I was directed to have the goods sent by railway; the arrangements for the delivery of goods are so satisfactory, that the concern is quite popular. It presents a great contrast in that respect to our Ulster line. This railway will carry a truss of goods, weighing one hundred and a quarter, for 6*d.*, to Carlow, a distance of fifty-six miles; they charge 2*d.* for collecting it in Dublin, and 2*d.* more for delivering it in Carlow—10*d.* in all; larger bales in proportion. They will carry a gallon of milk, from any station, to Cork or Dublin, for 1*d.*, and bring back the empty can for nothing. They will take a basket of fruit, vegetables, dead poultry, meat, or butter, not more than half a hundred weight, from Carlow to Dublin for 6*d.*, and deliver it in any part of the city for 2*d.* more. Every person about the concern is *civil, obliging*, and *attentive*. This is the way to make a trade. These little facts are mentioned for the information and guidance of my fellow-shareholders in the Ulster line. There is no hope of making an impression upon the Directors except by the pressure from without.

The road from Nenagh to Birr runs, for seventeen miles, through the county of Tipperary, and presents, at intervals, most distressing scenes of devastation. The iron hand of the evicting landlord, like the de-

stroying angel of old, has passed over the district, and left two-thirds of what were once the homes of the peasantry a heap of ruins. They were not mere mud-wall cabins, but nearly all substantial stone and lime houses. A great number of the farms in that district were quite waste—they had neither crop nor stock on them. In the county Kilkenny there are a great many farms in the same situation. From what I have seen and heard of the heartless doings of the landlords, and their underlings, in these parts, my surprise is great *that so many of them escape unhurt.*

Near Ballinasloe there is a fine field of hemp, the first I have ever seen growing in this country. Free trade has greatly enhanced the value of sheep's wool, and will continue to improve it; consequently, the graziers in the West are in good spirits. They are getting high prices for their lambs. At Loughrea fair they ranged from 22*s*. to 24*s*. each. Black cattle, at the same fair, were flat, on account of the distemper, which is very prevalent in that district just now.

Galway appeared to me much improved since my last visit to it, which was some years ago. The Queen's College is a noble-looking building of cut stone. The day I arrived there was a most fortunate one for the poor fishermen. A friend of mine told me he counted the boats that came in loaded with herrings that morning, and he estimated the number at 400 boats. There has not been such a take for many years.

On the morning of the 22d, I left for Clifden, the most westerly town in Connaught; the distance is fifty English miles, which Bianconi's car accomplished in six hours and a half. The road, which winds most beautifully through the mountains of Connemara, is perfectly smooth, and wonderfully level; it is one of Nimmo's best roads—there is not a better one in Ireland. The scenery, for most of the way, is bold, barren, and mountainous. The "Twelve Pins" are so many conical mountains, that rise to a high elevation, and all lie north of the road. There were several of us on the car, yet we were all able to get good beds at the hotel, and an excellent dinner of turbot, lobsters, and delicious mountain mutton. I mention these particulars for the encouragement of travellers. The west is swarming with English tourists, who all appeared greatly delighted with the magnificent mountain scenery; the disciples of Isaac Walton seemed greatly to abound.

I started early on the morning of the 23d, and went eight miles along the Westport road, to pay a passing visit to James Ellis, "a Friend," from Yorkshire, who came over and settled there eighteen months ago. He has taken, in perpetuity, a tract of a thousand acres of land, rough and smooth, at a rent of eighty pounds per annum. It lies at the base of one of the Twelve Pins, and slopes down to the water's edge on a little bay of the Atlantic. One-half of the land is capable of great improvement by draining and reclamation; the other half is good for little but planting, or rearing young mountain cattle on. He has built two lime-kilns, and has an abundance of fine blue limestone at the head of each kiln; nothing to do but dig it out of the side of the hill. There is plenty of sea-weed on his own beach, which makes first-rate manure, so that there are great facilities for improvement. He has built a very comfortable and substantial cottage-house, prettily situated at the head of the glen, looking down towards the little bay. He has reclaimed several fields around the house, which are thorough-drained. On them there are excellent crops; I have not seen finer turnips, parsneps, or carrots this year; and this on land that was a swamp two years ago. He has several other kinds of green crops, all of which seemed good of their kind; among the rest, chicory, which was quite new to me as a plant. He keeps nearly 300 persons out of the poor-house, by giving constant employment to *sixty men* in his reclamations. He is going prudently to work, spending his annual income *only* in these improvements. He and his wife are doing a vast amount of good in a quiet way; they are making the desert blossom as the rose. It must have been a great change to them, leaving a nice circle of Friends in Yorkshire, and settling down in this lonely spot; *they seem quite contented* in their present sphere of usefulness. They have brought over a schoolmaster from England, and are now building a substantial school-house in their own avenue, so that the school will be immediately under their own care and control; the great want they feel is employment for the women and girls; something, as they said to me, that would keep them from having to work in the fields like beasts of burden. Could we not send them a properly-qualified young woman from Belfast, to instruct the girls in the sewed muslin trade? One year's instruction would establish the trade, so that it would be self-supporting. Merchants would then be glad to take up the district as a matter of business; it is very easy of access—the Westport car passes the door daily. The ladies of the Belfast Connaught Committee might give this case their consideration. I was greatly pleased with the account they gave me of the peasantry; they find them very tractable, and have no difficulty in managing them. The soil, though light, is rich and fertile. This delightful little visit of three hours was abruptly terminated by Bianconi's car driving up, which carried me on twenty-eight miles, over a good road, to Westport, passing through the finest mountain scenery I ever beheld. I had no idea there was anything equal to it in the west; but I have neither taste nor talent for describing the sublime.

Around Castlebar there are some very fine fields of oats. The cultivation is greatly improved in this district from what it was at the time Arthur Young wrote his *Tour through Ireland*, in 1776; for in it he states, "At Castlebar they have three customs, which I must begin with. First, they harrow by the horses' tail; item, the fellow who leads the horses of a plough walks backwards before them the whole day long, and in order to make them advance, strikes them in the face; item, they burn the corn in the straw instead of thrashing it."

In many parts of the county Leitrim the potatoes are still sound and good, while a few miles further on, around Ballyshannon, they are very bad—worse than in any place I have been in yet. In this same district they were very good the last two years, scarcely any loss. In the county Armagh the wheat and potatoes are both much better than in the south.

JOHN LAMB.

Devis View, Belfast, 2d of 9th Month, 1850.

S. LAING ON MUSIC—HIS UNISON OF VIEWS WITH FRIENDS.

To the EDITORS *of* THE BRITISH FRIEND.

RESPECTED FRIENDS,—I have recently perused with much interest a work entitled, *Observations on the Social and Political State of the European people, in* 1848 *and* 1849, by S. Laing. While the author does not profess to review the religious state of the people, it is interesting to observe the unison of his views with those of Friends, regarding music, &c. Herewith are some extracts from the work, which you can publish, if suitable.—Your friend, W. B.

17*th of* 10*th Month,* 1850.

"It is not the musician, the fiddler, fifer, or bagpiper, who has humanized the Hottentot, and raised

the New Zealander, the Sandwich Islander, the Cherokee, to a higher social and moral condition than the lazzaroni of Naples or Rome, who have lived under the civilizing influences of music and the fine arts, for ages; but the artizan, the blacksmith, the carpenter, the seamstress, and schoolmistress, with her husband the missionary. The age of Orpheus is past; the stocks and stones of our generation are only to be animated, moved, and civilized, by higher and more intellectual influences and enjoyments than harmony of sound. Music, in its most successful efforts, addresses mind much less distinctly and intelligibly than the most imperfect language. It conveys no idea or meaning, but only the impression or feeling of the sensations, which ideas, sublime, pathetic, gay, or agreeable, would produce, if conveyed by language. Music, which Sir Humphrey Davy calls the most intellectual of our sensual pleasures, may rouse, agitate, or soothe, may delight the sense for harmony of sound, and thus it undeniably enlarges the circle of human enjoyments, and adds to them a sphere of its own, a new world of pleasurable sensations; but these effects are as evanescent as the sounds which produce them."—P. 349.

"But sacred music! Psalmody at least! Is it not very desirable that singing and musical proficiency should be so far cultivated, that the Psalm tunes, in our country churches, should be sung with some degree of musical skill, so much, at least, as not to shock the ears of the pious and musical of the congregation? I would reply to the question by asking two or three. First, Where, in the New Testament, is vocal music inculcated or prescribed by our Saviour, as a suitable mode of worship? The singing of hymns by the disciples is mentioned; but not, like prayer, inculcated or prescribed. It rests on the Jewish practice before the Christian dispensation. If we refer, then, to the Old Testament for authority, we must take instrumental music, as well as vocal, to be suitable worship. The Roman Catholic and Lutheran Churches admit both, and with more consistency than our Presbyterian Church, which, in its devotional exercises, admits one, vocal music, and excludes the other, instrumental music, without reason assigned. But if music be admitted on the authority of the Psalmist David, as suitable worship or devotional exercise, on the same authority dancing must be admitted. King David danced before the ark of the covenant as an act of worship. Is the Presbyterian prepared to add the Highland fling to his Psalmody? In strict consistency of reasoning he must, if he consider singing, on the authority of the Old Testament, to be a pure and acceptable worship. And why, if he admits perceptions, impressions, or emotions conveyed to the mind or heart by one of our senses, to be holy and to be a true worship, does he exclude those conveyed by another and nobler sense, that of sight? Why, and with what consistency, does he exclude the perceptions, impressions, and emotions conveyed by painting or sculpture from the character of holy, and admit those conveyed by music? Is the ear a more intellectual organ than the eye? Is a Psalm tune, the New London or the Old Carlisle, a more spiritual and higher intellectual production than the head of the Saviour by Guido, or the Crucifixion painted by any of the great artists? The truth is, that the usage of the church since Luther and Calvin established the present forms of worship in their respective churches, is the only intelligible argument in favour of music being introduced in any way into the service. Luther and Calvin were not apostles. Their practice has been, and may be, reformed when inconsistent with the spirit and common sense of their fellow-men in after times. Luther was a true German in his enthusiasm for music. His devotion to it was, even in his own times, considered a blamable weakness in his character. He retained in his church-service as much as he could of the musical worship of the Church of Rome. Calvin, Knox, and the first clergy of the Presbyterian Church, found psalmody a good mechanical expedient, which it really is, for affording a necessary pause and rest to the mind, both of the preacher and congregation, after a long prayer and sermon requiring the most fatiguing exertion and attention. To prevent this psalmody, however, becoming a mere musical worship, it is customary in some Presbyterian churches, and in all on days of dispensing the sacrament, to read a line and sing it, without continuity of music, or regard to time. The Presbyterian minister, who considers church music as a suitable worship, and as such, an art which ought to be taught in all places of education of youth, and cultivated by all congregations of Christian people, will do well to pause before he invests music, or painting, or sculpture, with any such holy character. He will find that if he admit one he must admit the other; he must admit a principle from which all the pageantry and idolatry of the Roman Catholic forms of worship are very legitimately deduced. He will find that he has got upon a railway, of which the terminus is Rome, without a station to stop at, with any consistency of reasoning, between pure spiritual Presbyterianism and rank Popery."—P. 356.

LIFE AND WRITINGS OF MAIMONIDES.

(*Continued from page* 187.)

The *Yad Hachazakah* is divided into numerous books, of which the first is called the *Book of Knowledge*, and is subdivided into five sections, with appropriate titles, commencing with the "Section of the foundation of the law." It enumerates ten precepts concerning the knowledge, unity, love, and fear of God; the reverence due to his name, and the obedience to be rendered to those who speak in his name. Six of these are distinguished as affirmative, and four as negative precepts. The elucidation of them all is given in the following chapters. We commence by endeavouring to convey the fine, old striking language and impressive substance of

CHAPTER I.

The foundation of foundations, and the pillar of wisdom is,* to know that there is a First Cause, and that it produces whatever exists. And nothing that exists in the heavens and in the earth, and nothing that is between them, could exist, except from the truth of his existence. And if it should enter the mind that he does not exist, no other thing could be conceived to have existence. And if it should enter the mind that all other things which exist were produced by some cause beside him, he alone would be conceived to be self-existent. . . . And he, blessed be he, is not dependent upon them; not even upon one of them. Therefore, his truth is not like the truth of any other existing thing. This is what the prophet says: "But the Lord is the true God," Jer. x. 10. He alone is truth, and there is no other truth like his truth. And this is what the law says: "There is none else," Deut. iv. 39; as if it would have said, there is no self-existent cause of truth beside him. This Cause is the God of the universe, the Lord of all the earth; and he governs the wheel with a strength to which there is neither end nor limit, with a strength in which there is no pause. This wheel is turning continually, and how is it possible that it can turn without a turner? and he, blessed be he, turns it with-

* This is comprised in the first four words of the original, which commence respectively with the letters י, ה, ר, ה, the same that constitute the Ineffable Name, and would be considered as adding sacredness to the composition.

out hand and without body. Now, the knowledge of this matter constitutes an affirmative precept, as it is said, "I am the Lord thy God," Ex. xx. 2. And every one who imagines that there is another God beside this one, transgresses a negative precept; as it is said, "Thou shalt have no other gods before me," Ex. xx. 3; and he denies the great principle of religion on which all hangs.

This God is one, and not two, and not more than two, but one; no other unity that exists in the world is like his unity. He is not one of a kind which contains many units, and he is not like a body which is susceptible of division into parts; but he is a unity like unto which there is no other unity in the world. If there were many gods, it would be necessary for them to have bodies and shapes; for it is impossible to distinguish those things that are similar in their essence, when one is separated from another, except by the appearance which they offer by their forms. Now, if the Creator had a body or shape, he would have a boundary and limit; for how is it possible that there should be a body that has no boundary and limit? and whatever body has a boundary and limit, must have also in its strength a boundary and limit. But our God, blessed be his name, has no limit to his majesty or to his strength; no end nor pause; for since he makes the wheel go round continually, his strength cannot be the strength of a body. And, moreover, as he has no body, there cannot be applied to him what is applied to bodies, in order to distinguish and separate him from another; therefore, how is it possible that he can be otherwise than one only? And the knowledge of this matter constitutes an affirmative precept; as it is said, "The Lord our God is one Lord," Deut. vi. 4. This is what is explained in the law and in the prophets, that the Holy One, blessed be he, has no body nor shape; as it is said, "The Lord, he is God, in heaven above and upon the earth beneath," Deut. iv. 39; and a body cannot be in two places. And as it is said, "To whom then will ye liken me, or shall I be equal?" Isa. xl. 25. And if he had a body, he would be comparable to other bodies.

If this be so, how is it that it is written in the law, "Under his feet," Ex. xxiv. 10; "Written with the finger of God," Ex. xxxi. 18; "The hand of the Lord," Ex. ix. 3; "The eyes of the Lord," Deut. xi. 12; "The ears of the Lord," Num. xi. 18; and many other similar expressions. All this is according to the knowledge of the children of men, who can distinguish bodies only; for the wording of the law is according to the language of the children of men, and all these are metaphors. For instance, it is said, "If I whet my glittering sword," Deut. xxxii. 41; but has he any sword, and does he slay with the sword? It is a parable; the whole is a parable. True it is, as one prophet says, Dan. vii. 9, that he saw the Holy One, blessed be he, clothed like the snow of the air; and another, (Isa. lxiii. 1), saw him with dyed garments, from Bozrah; and Moses, our teacher, himself, saw him on the sea, as a mighty man making war, and, on Sinai, enveloped like a minister of justice (*Talmud*). Thus teaching that he has no likeness or form, but it is all in the vision of prophecy. And the truth of the matter is this, that the knowledge of man is not sufficient to understand, and is not able to grasp it and to search it out; and this is as the Scripture says, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job xi. 7.

What is it, then, that Moses our teacher sought to attain when he said, "I beseech thee, shew me thy glory?" Ex. xxxiii. 18. He sought to know the truth of the existence of the Holy One, blessed be he, until he should be acquainted with him in his heart as one is acquainted with any one among men when he has seen his face, and has so engraven his form in his heart, that, by his acquaintance, he can distinguish and separate this man among other men. So Moses, our teacher, sought to be able to separate in his heart the existence of the Holy One, blessed be he, from the other existences that were there, that he might know the truth of his existence as it was. But he answered, that it was not in the power of living man, who is composed of body and spirit, to grasp his truth in this manner, so as to be made plain to him. But he taught him what no man had known before, and no man shall know hereafter, until he reached the truth of his existence, until he was enabled to separate the Holy One, blessed be he, in his knowledge, from the rest of existing things; as one distinguisheth an individual among men, when his back parts are seen, and knoweth him by his form and clothing from other men. And to this matter the Scripture alludes, where it says, "And thou shalt see my back parts; but my face shall not be seen," Ex. xxxiii. 23.

And as it has thus been made plain that he has no bodily form, so it is also clear that none of those qualities can be applied to him that are applicable to bodies. He has no connection, and no separation; no place, and no measure; no ascent, and no descent; no right, and no left; no face, and no back; no sitting and no standing. He does not exist with respect to time; so that there can be applied to him beginning or end, or number of years. He has no change, since there is nothing that can effect change in him. He has no death and no life, like the life of a living body. He has no folly, and no wisdom, like the wisdom of a wise man; no sleeping, and no waking; no joy, and no sorrow; no anger, and no laughter; no silence, and no speech, like the speech of the children of men; and, as the wise men say, no getting up, and no sitting down, and no standing; no persistence, and no weariness. And, moreover, this thing, and all things like it, as is said in the law and in the words of the prophets, is a parable and metaphor; for instance, "He that sitteth in the heavens shall laugh," Ps. ii. 4; "They have provoked me to anger with their vanities," Deut. xxxii. 21; "As the Lord rejoiced," Deut. xxviii. 63; and other expressions like these. Therefore the wise men say, The wording of the law is according to the language of the children of men. And thus it is said, "Do they provoke me to anger?" Jer. vii. 19; in the same way it is said, "For I am the Lord, I change not," Mal. iii. 6. But if at times he is provoked, and at times glad, he changes. But all these things are applicable only to bodies dark and lowly, that dwell in houses of clay, whose foundation is in the dust; but he is blessed and exalted above all these.

12th of 8th Month, 1850. E. A. B.

Were we as much in earnest to forsake evil, as we are to shun the appearance of it, the work of reformation would, no doubt, be more progressive in the world than it is.—*Dillwyn.*

How often do we find, that when our Heavenly Father calls us to a trial we never had before, He gives us grace and strength we never knew before. The Refiner never removes his eye from the furnace, while the needed fire is performing its work; the tiny piece of metal was not too small for Him to care for, when he thought it worth putting there; and it is a great comfort in sorrow to remember, that that sorrow is an indication that He is noticing us. Which of His children would prefer being unnoticed, rather than endure the purifying but painful evidences of His love and care. O that He might see his own image clearly reflected in the unworthy and unprofitable heart He has been trying so painfully, but so mercifully.—*Memoir of Martha Sherman.*

Juvenile Department.

Sagacity and Attachment of the Elephant.—I have seen many strong instances of the attachment of brutes to man; but I do not think I ever saw that feeling so strongly manifested as by a very young elephant that was brought to this country. Never was parent more fondly caressed by a child, than was the keeper of this affectionate creature by his charge. If he absented himself even for a moment, the little elephant became restless; and if the absence was continued for a few minutes, its distress was quite painful to the spectator. After trying the different fastenings of its prison with its as yet weak proboscis, it would give vent to the most lamentable pipings, which only ceased when its friend and protector reappeared. And then how it would run to him, passing its infant trunk around his neck, his arm, his body, and lay its head upon his bosom. The poor man had a weary time of it; he was a close prisoner, nor was he released at night even; for he was obliged to sleep by the side of his nursling, which would have pined and died if left by itself.

But great as is the attachment of these animals to their keepers, and obedient as they are, generally, even to a tyrannical mohout, it is dangerous to try their tempers too far. "Of all the dumb beasts," quoth the learned Job Ludolphus, author of the *Ethiopic Lexicon*, speaking of the elephant, "this creature certainly shares the most of human understanding; kind usage excites their ambition, contumely fires their revenge;" and doubtless the elephant will treasure up a wrong with human tenacity, and sometimes avenge himself as cruelly as Tiberius himself. Keepers who have needlessly mingled their caresses with blows have felt the fatal effects of their wanton conduct. Fancying that they have the animal entirely under their control, they become the dupes of his apparently submissive behaviour; but the injured animal bides his time, and, taking advantage of an unguarded moment, balances the accumulated account of wrong with the death of the wrong-doer. A terrible instance of this is recorded in one of Zoffany's pictures. When the vizier of Oude sent his embassy to meet Lord Cornwallis at Calcutta, there was among the elephants that carried the baggage a male with a number of people on his back. This elephant, suddenly irritated by a violent, and, as far as we know, an undeserved stroke with the penetrating hawkuss, snatched the unhappy driver from his seat, held him up in his trunk so as to render escape or aid impossible, and, after suspending him, as if in warning to others, for a few moments, during which the trembling victim must have endured the very extremity of agonizing fear, deliberately dashed him to pieces. Not long ago, an unhappy English keeper was killed by the elephant placed under his charge; he had provoked the vengeance of the long-suffering creature by his persecutions, and paid the deadly penalty.

In the case recorded by Zoffany, the immediate aggression was, in all probability, the last drop that made the bitter cup overflow; for, unless the animal be naturally of a malignant disposition, there is so much attachment and respect on the part of the brute, that it requires a long course of ill treatment to push him beyond the bounds of endurance, and make him turn on his master. But there are occasions when he is not less prompt to avenge an insult on the spot, and such an one occurred during the siege of Bhurtpore, soon after the commencement of the present century.

The beleaguered city had for a long time been pressed by the British army, attended by its host of camp-followers and attendants. The hot season approached, and the dry burning winds were at hand; as they prevailed, every tank and every pond was dried up, and the enormous multitude of human beings and cattle were thrown upon the wells alone for their supply of water. The scenes of confusion at these points of attraction may be better imagined than described.

Two elephant-drivers, with their beasts, were at one of these wells together, and when the usual struggle and confusion amid a war of words were at their height, one of the elephants, which was remarkably large and strong, snatched from the smaller and weaker one the bucket with which his master had provided him, and which he carried at his trunk's end. Loud and long was the squabble between the keepers. The little elephant quietly watched his opportunity, and when his gigantic aggressor was standing with his side to the well, retired a few steps, and then making a rush, came with his head full butt against his antagonist's side, and tumbled him in.

The surface of the water was some twenty feet below the level of the ground, and the immersion of the elephant was not calculated to improve the quality of the spring; besides, how was he to be got out? Not that he seemed much disturbed at his ducking, for though there were many feet of water below him, he floated about at his ease, appearing rather to enjoy his cool retreat, and to be in no haste to use any exertion for his deliverance.

At length the mohout bethought him of the fascines which had been employed in great numbers by the army in conducting the siege, and had them lowered into the well, with the hope that the animal might be induced so to place them under him as gradually to raise himself up to the top. And here was exhibited a striking instance of the power of man over these massive creatures, and their quickness of perception and obedience. The mohout soon succeeded in making the elephant understand what he wished him to do, and the sagacious beast continued to dispose of the fascines thrown to him under his feet, to such good purpose, that he soon was enabled to stand upon them. But here the charm of the keeper's ascendancy seemed to be broken; for the sly elephant finding himself on firm footing, struck work, and quietly made the most of the deliciously cold bath which had so unexpectedly fallen to his share, revelling in a luxury which he had not enjoyed for many a day. But what will not the love of arrack do? The bather was at last roused by the most earnest and stimulating promises of the intoxicating draught, and again began to arrange the fascines under his feet, till he had raised himself so high that, by removing a portion of the masonry surrounding the top of the well, he was able to step out at the expiration of fourteen hours from the commencement of the affair.—Broderip's *Zoological Recreations*.

Truth Stranger than Fiction.—A young man recently made his escape from the galleys at Toulouse. He was strong and vigorous, and soon made his way across the country, and escaped pursuit. He arrived the next morning before a cottage in an open field, and stopped to beg something to eat, and concealment while he reposed a little. But he found the inmates of the cottage in the greatest distress. Four little children sat trembling in a corner—their mother was weeping and tearing her hair—and the father was walking the floor in agony. The galley-slave asked what was the matter; and the father replied that they were that morning to be turned out of doors, because they could not pay their rent. "You see me driven to despair," said the father; "my wife and children without food or shelter, and I without the means to provide any for them." The convict listened to this tale with tears of sympathy, and then said:

"I will give you the means. I have but just escaped

from the galleys; whoever secures and takes back an escaped prisoner, is entitled to a reward of fifty francs. How much does your rent amount to?"

"Forty francs," answered the father.

"Well," said the other, "put a cord round my body. I will follow you to the city; they will recognize me, and you will get the fifty francs for bringing me back."

"No, never!" exclaimed the astonished listener, "my children should starve a dozen times before I would do so base a thing!"

The generous young man insisted, and declared at last that he would go and give himself up, if the father would not consent to take him. After a long struggle, the latter yielded; and, taking his preserver by the arm, led him to the city, and to the mayor's office. Everybody was surprised that a little man like the father had been able to capture such a strong young fellow; but the proof was before them. The fifty francs were paid, and the prisoner sent back to the galleys; but after he was gone, the father asked a private interview with the mayor, to whom he told the whole story. The mayor was so much affected, that he not only added fifty francs more to the father's purse, but wrote immediately to the minister of justice, begging the noble young prisoner's release. The minister examined into the affair; and, finding that it was comparatively a small offence which had condemned the young man to the galleys, and that he had already served out half his time, he ordered his release. Is not the whole incident beautiful?

The Pin and the Needle.—A Pin and a Needle being neighbours in a work-basket, and being both idle, began to quarrel, as idle folks are apt to do. "I should like to know," said the Pin to the Needle, "what you are good for, and how you expect to get through the world without a *head?*" "What is the use of your head," replied the Needle, rather sharply, "if you have no *eye?*" "What is the use of an eye," said the Pin, "if there is always something in it?" "I am more active, and go through more work than you can," said the Needle. "Yes; but you will not live long." "Why not?" said the Needle. "Because you always have a *stitch* at your side," said the Pin. "You are a crooked creature," said the Needle. "And you are so proud, that you can't bend without breaking your back," said the Pin. "I'll pull your head off, if you insult me again," said the Needle. "And I'll put your eyes out, if you touch my head," said the Pin. "Remember that your life hangs by a thread." "I would rather be *threadless* than *headless*," said the Needle. While they were thus contending, a little girl entered, and undertaking to sew, she very soon broke off the Needle at the eye. Then she tied the thread around the neck of the Pin; and in trying to pull the head through the cloth, she soon pulled its head off, and then threw it into the dirt, by the side of the broken Needle. "Well, here we are," said the Needle. "We have nothing to fight about now," said the Pin. "Misfortune seems to have brought us to our senses," said the Needle. "How much we resemble human beings, who quarrel about their blessings till they lose them; and never find out that they are brothers till they lie down in the dust together, as we do."

FORGIVE AND FORGET.

With aching heart and burning eyes,
  I mused upon my wrong;
With bitter tears, and deep-drawn sighs,
  I mused upon it long;
The tempter bade my hatred live,
God's Holy Spirit said—"Forgive."

"What!" I exclaimed, "and so forget
  The cruel scorn of years?
Forget each harsh malicious threat?
  Forget my children's tears?
Forget, and see my foeman thrive,
Yet hate him not? I'll not forgive!"

"'Tis true," the tempter made reply,
  "He fain would injure *thee;*
'Twere his delight to see thee die
  In deepest misery;
Or rather, he would have thee live
In abject want—Do not forgive!"

"Forgive," the Spirit's solemn voice
  Spake in my heart's deep cell;
"Forgive, oh! make the better choice,
  Forgive, and love him well;
Thy Saviour bids the sinner live,
Thy Lord entreats thee to forgive."

Then spake to me a specious voice,
  "Forgive, but not forget;
Make thou the pious Christian's choice,
  Leave not thy soul in debt;
Forgive, yet not forget the wrong
Which has oppressed thy heart so long."

"Forgive," the Spirit's solemn tone,
  Spake lovingly and low,
And, though its power I would not own,
  My tears began to flow;
"Forgive, and hasten to forget,
So shall thy Lord forgive thy debt."

"*My debt!*" I doubtfully began,
  "What owe I! and to whom?"
"Is all thy Saviour's love to man
  Forgotten, and so soon?
If he would not thy sins forgive,
Think'st thou thine erring soul could live?

"What hath thy foeman done to thee?"
  I sadly made reply,
"He hath my substance wrung from me,
  By craft and villany;
My children's heritage is gone—
Gone from me to increase his own."

"What did his foemen to thy Lord?"
  The Spirit, answering, said,
"They treated him as one abhorred,
  Denied him daily bread;
And though their Lord, scarce let him share
The coarsest hut, the meanest fare.

"For thee, and such as thee, he bore
  The hatred of thy race;
For thee, and such as thee, he bore
  Signs of the world's disgrace.
Sinner! he died to pay thy debt,
And now entreats thee to forget."

"*I* will forgive," I humbly said;
  "But, till life's latest day,
The memory of my *children's* wrongs
  Can never pass away.
Still in my inmost heart 'twill live,
I can't *forget*—but I'll forgive."

'Twas then the voice still deeper grew,
  It made my proud heart fall;
"Sinner," it said, "this is not true;
  Did'st thou forgive at all,
Thou wouldst forget, and cast aside
The memories to hate allied.

"Forgive—forget—and thou shalt know
  A peace too long unknown;
Forgive—forget—and thou shalt bow
  In faith before God's throne;
Knowing that those with him shall live
Who hate forget, and wrongs forgive."

Non-Slaveholder.

No man but is an easy judge of his own matters; and lookers on oftentimes see the more. I will therefore submit myself to others in what I am reproved, but in what I am praised only to myself.—*Bishop Hall.*

AGENTS IN LONDON.

Jacob Post, Islington.
William Gray, at 50, Eastcheap.
P. J. Butler, 29, Liverpool Street, City.
E. D. Hayward, 190, Great Dover Road, Borough.

THE BRITISH FRIEND.

GLASGOW, 11th Month, 1st, 1850.

Notices of Ministers Travelling. — Hannah Rhoads, and her companion, Elizabeth Peirson, we mentioned in our last, had proceeded from Glasgow to Aberdeen, on the 30th of 9th Month. They attended the Meeting in the latter place on Fourth-day, the 2d ult. On First-day following, they were at the most northerly Meeting in Scotland, viz., Kinmuck. On Fifth-day, the 10th, they attended Edinburgh Two-months' Meeting, held at Edinburgh, and proceeded next day to Carlisle. On First-day, the 13th, were at Narthwaite Meeting; at an appointed one next day at Garsdale, for that place and Grisedale. From the 15th to the 24th, they visited Brigflats; Settle Monthly Meeting, held at Airton; Wakefield; Pontefract Monthly Meeting, held at Barnsley; an appointed Meeting at Dewsbury, and another at Highflatts; the Meeting in regular course at Wooldale, on the 24th; returning to Bradford in the afternoon.

Esther Seebohm has been liberated by Brighouse Monthly Meeting, to visit some of the Meetings of Friends in London and its neighbourhood.

Our latest advices state, that John and Elizabeth Meader, after attending the Quarterly Meeting at Cockermouth, on the 22d ult., were at Allonby and Maryport on the 23d; Beckfoot, on the 24th; Bolton and Wigton, on the 25th. They had a religious opportunity with the teachers and children at Wigton School, on the 26th; and proceeded, in the afternoon, to Carlisle.

The members of the Yearly Meeting's Committee appointed to visit Westmoreland, Cumberland, and Northumberland—viz., Samuel Capper, James Backhouse, Josiah Forster, Isaac Hadwen, Wilson Crewdson, and William Miller, were also at the Quarterly Meeting held at Cockermouth, as the winding-up of their labour in these parts; having previously visited many of the Meetings in Westmoreland, and the whole of those that are kept up in Cumberland and Northumberland

Grover Kemp, of Brighton, has recently been engaged in visiting the families of Friends at Chelmsford.

Martha Gillett, of Banbury, is at present on a religious visit in Ireland; having, for her companion, Deborah Beesley.

Sarah Ord and Margaret Abbatt, with minute granted by Preston Monthly Meeting on the 18th ult., are now engaged visiting the Meetings composing Westmoreland Quarterly Meeting, and Settle Monthly Meeting; with leave to hold a few Public Meetings in some places, as Truth may open the way. They were to be at Ulverston, on the 27th.

Lucy Maw and Sophia Alexander are now engaged, with a joint certificate from Woodbridge Monthly Meeting, in paying a religious visit to the Meetings of Friends in the county of Kent; and are also to hold some Meetings with others not of the Society.

The General Meeting for Herefordshire, Worcestershire, and Wales, was held at Ross, on the 9th ult., and was attended by Thomas Pumphrey, Daniel Prior Hack, Joseph Davis, George Thomas, Robert Forster, and John Fowler, the members of the Committee of the Yearly Meeting appointed to visit that Quarterly Meeting and its subordinate Meetings, which service they then completed.

Clarkson's Portraiture—British Friend Edition.—Inquiries continuing to be made for the above work, since the stock in the hands of the London booksellers was exhausted, we refer to an advertisement respecting it, in another place; by which it will be seen, that a copy will be forwarded, *carriage free*, to any address.

Friends' Total Abstinence Associations.—In our last, we gave insertion to some "Thoughts" adverse to the formation of these Associations. In the present number, we present our readers with two papers in reply. Others have been sent us, but our limits will not permit their finding a place. In another column will be found, in connection with this subject, a letter from James Dix, replying to some statements by "A Total Abstainer" last month. On the general question, we think it only needful to remark, that, while we are favourable to the movement, we leave our friends to form their own conclusions respecting it, having now both sides of the question before them: "Let every man be fully persuaded in his own mind."

Industrial Exhibition Envelope. — We direct attention to our advertising columns, for the announcement respecting this newly-issued and beautiful Envelope. Our friend, James Valentine, of Dundee, is entitled to great credit for his spirited efforts in this department of philanthropic enterprize. His Envelopes in reference to Ocean Penny Postage, Peace, Anti-Slavery, &c., have had an extensive demand; and we trust this last, regarding the Industrial Exhibition, will be received with at least equal favour by the friends of human progress.

Ohio Yearly Meeting.—We quote the following from the Philadelphia *Friend*, of 9th Month, 21st:—

"The meeting convened on Second-day morning, the 2d instant (the Meeting of Ministers and Elders having been held on the Seventh-day previous), and was as large as usual. Benjamin Seebohm and Robert Lindsey, from England, and divers ministers and their companions, from Yearly Meetings on the Continent, were present. Epistles were received and read from all the Yearly Meetings with which we are at present in correspondence, except North Carolina; and the Clerk stated that one from the larger body in New England was on the table; and the sitting on Third-day was principally occupied in discussing the propriety of reading it. The matter was finally left, without reading the epistle.

"On Fourth-day, the state of society was entered upon, and progressed in as far as the third query,

inclusive, during which the meeting was introduced into exercise on account of the deficiencies apparent in the faithful support of some of our Christian testimonies. Though a time of peculiar trial, through Divine mercy the meeting was favoured to proceed in its business more comfortably than on some former occasions; and a lively concern was felt that, as a body, we might come up more faithfully, looking unto Him who is able to keep us from falling, and to strengthen us to uphold the doctrines and testimonies which are binding upon us as a people to bear.

"A committee was appointed to prepare essays of epistles to those Yearly Meetings we are in correspondence with.

"On Fifth-day afternoon, the remaining queries and answers were read.

"In the epistle from Indiana, was contained a reference to the proceedings of the Convention that met at Baltimore in the 7th Month, 1849, with information that a copy of the report of the said Convention they had transmitted to us. The subject being thus brought before the meeting, much time was spent in discussing the propriety of reading the report; which resulted in declining to do so, this meeting having taken no part in the concern.

"The minutes of the Meeting for Sufferings were read and its proceedings approved. It appeared that that body believed it right to present a memorial to the Convention at Columbus, to amend the Constitution of this State, on behalf of our coloured population, desiring that all injurious distinctions on account of colour might be removed. And that they had also, under a sense of duty, believed it right to present a memorial to the same body on the subject of capital punishment; both of which had been favourably received, though not fully acted upon.

"The guarded religious and literary education of our youth, in primary schools, being a subject of deep interest, subordinate meetings were impressively recommended to vigilant care therein; and to forward explicit accounts, as heretofore, to the meeting next year.

"The committee having charge of the Boarding School made a satisfactory report. Though the school has been small, yet it has been better sustained than for some time previous; and, after deducting the current expenses, and for sundry repairs that have been made, there is a balance in favour of the institution. A strong desire is entertained that our dear Friends may more generally patronize this school, and that the superintendents, teachers, and the committee who have the immediate care and oversight thereof, may be influenced by that wisdom which is from above, that the original design in its establishment may more and more be realized, to the advantage of our beloved youth, as well as of Society more at large.

"The committee which, in conjunction with those of Baltimore and Indiana, have the care of the establishment among the Shawnee Indians west of the Mississippi, made a satisfactory report; by which it appears, that the school has been kept up the past year, with an average of thirty-six scholars, most of whom can read, write, and cypher, and have made some progress therein. The concern, in the general, appears to be in a prosperous condition.

"The meeting having finished its business, concluded on Seventh-day, the 7th of the month, under some sense of the continued mercy of the Head of the Church."

Shedding Innocent Blood.—We have very strong reason to believe the young man William Ross, who recently suffered death at York, not to have been the guilty party. Alfred H. Dymond twice went into Yorkshire to collect evidence to satisfy the inquisitorial department of the Home Office, but all in vain. He then visited York a third time, directly after the sentence of the law had been inflicted; and ascertained, upon evidence *unquestionable*, that the dying man had maintained, up to the last, his protestations of innocence. This precaution of ascertaining, by a third visit, the real state of matters, was taken in case a false rumour should be set in motion, that "*a confession*" had been made—a device which has sometimes been resorted to, to protect from public indignation those who have been instrumental to the legally shedding of blood that was guiltless.

The following article, we are informed, was circulated extensively from York; and we should think would interest the readers of *The British Friend.*

O for a trumpet's voice to reach that portion of Northumberland which Sir George Grey, the Home Secretary, is supposed to represent in Parliament!

EXECUTION

OF A MAN BELIEVED TO HAVE BEEN INNOCENT.

"The execution, at our Castle, on Saturday last, is connected with circumstances, which, in our estimation, and in the opinion of thousands, demand from the public press such further observations, as may cause those who think lightly of "*Capital Punishment,*" to ponder with deep solemnity, and to arrive at conclusions more in unison with the precepts of Christianity on this subject, than any they have ever previously entertained.

In the case of Ross, we have a young man, only nineteen years of age, accused of poisoning his wife, convicted on mere circumstantial evidence, and sentenced to be hanged. We find him declaring his innocence; and subsequent information so far coinciding with that declaration as to induce 2000 of the citizens of York, including the Lord Mayor, to memorialize the Government in his favour; many of his neighbours, rich and poor, who must have known well his habits and character, also forwarded a memorial; and those memorials, accompanied with important declarations of witnesses, reported as tending to prove the innocence of the man. The applications and new evidence were sufficiently powerful to cause the Government to grant a week's respite, in order that the desired inquiry might be made. But we understand that the inquiry was conducted by the committing magistrates, with *closed doors, even the prisoner's solicitor being excluded.* In vain did the memorialists look for an official statement, that the evidence had or had not failed, and for a further respite of the sentence. At the end of that week the prisoner was unexpectedly ordered for execution, and he died still declaring his innocence, amidst the profound commiseration of 4000 spectators.

To the unfortunate being, who thus had his expectations raised only to be blasted in a moment, and, under those circumstances, was publicly strangled on Saturday last, our observations can be of no avail, and, therefore, it would be of no use to inquire into the cause of this extraordinary proceeding; but to the living—whether legislators, administrators of the law, or that great mass of people from whom both the others derive the power—we would address ourselves with an anxious solicitude worthy of the great subject before us.

In Mr. Wrightson's excellent pamphlet on the Punishment of Death, there is a powerful article, by *Livingstone*, in which he says, "Until men acquire new

faculties, and are enabled to decide upon innocence or guilt, without the aid of fallible and corruptible human evidence, so long will the risk be incurred of *condemning* the *innocent*." He then contemplates the indescribable misery of that man, who, *though innocent*, sees the tender ties which connected him to his country, his friends, and his family, savagely torn asunder, and his children inheriting unmerited infamy from a parent who has been doomed to close a life of innocence by a death of dishonour on the scaffold. Such *legal murders*, he adds, have happened, and he then boldly and correctly charges the *legislators* of the land as being the primary cause of every such murderous outrage on society, which, when once inflicted, can never be remitted to the *innocent*. Former legislators made the un-Christian law; and the present legislators, who have the power to repeal it, have not done so, and, therefore, are "responsible to their country, their consciences, and their God!" He then adds the following:—

"I urge this point with more earnestness, because I have witnessed more than one condemnation under false constructions of law, or perjured or mistaken testimony; sentences which would now have been reversed if the unfortunate sufferers were within the reach of mercy. I have seen, in the gloom and silence of the dungeon, the deep concentrated expression of indignation which contended with grief; have heard the earnest asseverations of innocence made in tones which no art could imitate; and listened with awe to the dreadful adjuration poured forth by one of these victims, with an energy and solemnity that seemed superhuman, summoning his false accuser and his mistaken judge to meet him before the throne of God."—*York Herald.*

We understand that the Quarterly Meeting for *Norfolk, Cambridge and Hunts*, is intended to be held at Norwich, on the 26th of 12th Month, at ten o'clock.

REPORT OF FRIENDS' FIRST-DAY SCHOOL, BRISTOL.

The average attendance of boys in this School has been, for the past year, as under, viz.:—

In the morning (before meeting)	139
At meeting	99
In the afternoon	227
Average number in the school	287
Admitted since the commencement in 1810 .	4440

With regard to the ages of the boys now in the School, we would remark that the diminution of the number of younger boys, alluded to in our last Report, still continues, and we have been pleased to receive an increasing number of applications for admission from older boys, though often but little advanced in learning; and by this change, we believe, the usefulness of the School is likely to be increased.

Being convinced of the importance of cultivating, in the minds of the boys, a taste for useful and instructive reading, our continued attention has been given to maintaining an efficient School Library; and, as has been usual each alternate year, a considerable sum has been expended on this object. The number of volumes at present in the Library is 403. The circulation has amounted to 2769 volumes amongst 213 boys.

The alteration in the rules of the Savings' Fund, mentioned in the last Report, has answered the purpose intended; and, though the amounts received have not been large, the number of depositors has considerably increased.

We feel great satisfaction in being able to report, that the supply of the Holy Scriptures to the families of the boys, by means of weekly contributions, has continued throughout the year in active operation; by which plan 115 Bibles and 95 Testaments have been distributed. 147 boys are now subscribing. It is worthy of remark, that the contributions consist partly of cash and partly of tickets, which are exchangeable for reward-books; and the devotion of a large portion of these in obtaining copies of the Scriptures, indicates the value set upon the possession of the Sacred Volume.

Feeling that co-operation on the part of the parents is essential to the success of our endeavours to benefit their children, our attention has lately been turned to the preparation of an address on this subject, which will be shortly handed to them, and we trust will have the effect of stimulating them to greater diligence in seconding at home the efforts of the teachers at School.

As usual, during the summer, some of the teachers accompanied the boys on the Downs, returning to the School-room to tea, after which some instructive addresses were delivered to them.

We have had pleasure during the past year in uniting, by means of the Friends' First-day School Association, with other Friends in this country who are engaged in First-day Schools. In connection with this body, a Conference of Teachers was held at Manchester in the Twelfth Month of last year, and five of our number attended its sittings as our representatives. Its minutes and proceedings having been published, we forbear to enlarge on the details; but they have claimed our repeated attention, we believe with advantage to the Institution under our care. Two of our teachers attended the Annual Meeting of the Association, during the late General Meeting at Ackworth, when the continued interest shown by Friends was encouraging to those assembled.

On behalf of the teachers,

Thomas S. Capper, *Secretary.*

Bristol, 10*th Month*, 1850.

THE VOICES OF NATURE.

'Mid creation vast, where'er we seek,
It still is a temple fair,
Where each thing around doth live and speak
Of the glorious Presence there.

Hearest thou nought in the surging wave
But its sullen and chafing roar?
Is there no tongue in the echoing cave
By the billowy, lone sea-shore?

In the tempest's blast canst thou catch no voice,
As it speeds in its fell career?
Doth the whirlwind bear, in its hurrying voice,
No words for the heart to hear?

Ah, yes! they have voices full plain, which none,
Not the savage untaught, may'nt know:
For they tell, with a speechless power, of One
Who hath made and directs them so.

When heaven's fair blue doth enrobe the skies,
And the storms from their revels cease;
When ocean, like infancy, cradled lies—
They smile as they whisper peace.

E'en the morn's soft breath, on its quivering wind,
Speaks of joy to the spirit sad;
And the streamlet a hymn of mirth doth sing,
As it murmuring tells 'tis glad.

When day, too, hath passed, and the Queen of night
Upraises her silvery head;
When with golden lamps heaven's porch is bright,
Like the pearl-gemm'd ocean-bed.

Then, list! there's a still small voice doth come
From above to the enrapt breast,
Softly whispering—"Thou hast a glorious home;
There awaits thee a sweeter rest—

"A rest more sweet, more blissful far,
Than to mortal eyelids given;
A home where untold glories are;
An eternal home in Heaven!"

GEORGE THOMPSON'S SECOND VISIT TO THE UNITED STATES.

A SOIREE was held in the large room of the London Tavern, on Wednesday evening, in honour of George Thompson, M.P. for the Tower Hamlets, who is about to proceed on a lecturing tour to the United States. Sir Joshua Walmsley, M.P., was in the chair, and John Williams, M.P. for Macclesfield, and other well-known gentlemen, were present. The soiree was under the auspices of the National Reform Association, and the attendance consisted of persons of both sexes, the large room being well filled. Sir Joshua Walmsley took the chair soon after seven o'clock, with George Thompson in his company. Both gentlemen were loudly cheered.

The CHAIRMAN, in his opening address, congratulated the meeting on the numerous attendance—a sure sign of the Reform Association being in the right course. He then paid a high compliment to George Thompson, who was about to leave them for a few months, to go to America. It would be but for a short time; and he hoped he would come back improved in health, and with, if possible, a deeper love for liberty.

WILLIAM WELLS BROWN, the escaped slave, who was very cordially received, bore testimony to the change of feeling that has taken place in the United States, on the subject of slavery, during the last fifteen years. He was glad to stand in that position, as it gave him an opportunity of advocating anti-slavery principles. Whatever laws might be passed, there was one part of America—Canada—where the fugitive slave would be protected from the hunt of the slave-owner. There were now in the Canadas some 25,000 or 30,000 fugitive slaves, who like himself, had fled from the stars and stripes, and taken refuge under the British flag. He had a mother and three sisters, who, if alive, were still clanking the chains of slavery. It was indeed an anomaly that he should stand there free; while, in his own country, he might be put up to auction.

GEORGE THOMPSON rose amidst repeated and enthusiastic cheers, and, after some introductory remarks, alluded to some points of personal history not generally known. Twenty years ago he was prompted, by youthful feelings, to offer his services to the West Indian slaves; and his voice was afterwards heard when England declared that she could no longer possess slaves. After the work of emancipation was done, he was offered the means necessary to enable him to study for the bar. He was proffered the aid of the first of living lawyers, and his family was to have been provided for until he was able to support them. He had determined on accepting this offer, when a glorious being visited this country from the shores of America; and if no other man had emanated from that country, he would honour it for his sake. America had given birth to William Lloyd Garrison (loud cheers), who came here to expose the artifices of those who were engaged in the mock-abolition movement of colonizing Africa with the coloured people of the United States; and who thought he might be aided by his (G. Thompson's) tongue. Without forgetting those whom he was bound to support, he said, "Farewell to the British bar, if I can serve the cause of down-trodden humanity." (Immense applause.) His American friends knew that he took from them neither silver nor gold; he enjoyed their hospitality; and talk of persecutions, he would endure them again and again for one hour's intercourse with such noble men and women. (Cheers.) He did not leave America till the assassin's bowie-knife glittered before his eyes. On returning home, he found work enough to do in bringing about the abolition of the apprenticeship system; and ere the 1st of August 1838, he saw the last remnant of West Indian slavery abolished. He then tried to do something for India; and here he must say that he hoped the people of this country would awake to the claims of their 150,000,000 fellow-subjects in that part of the world. He next entered into the Anti-corn-law cause, and for nineteen months advocated it without fee or reward. The labourer was worthy of his hire; but he stood there to declare, after twenty years' labour, that he never made a bargain in his life, and that he had not one shilling of the people's money. (Cheers.) He defied all England to point to the hour in which he entered into a pecuniary compact. (Reiterated cheers.) He had, indeed, lived while he laboured. He had received £200 a year for advocating the anti-slavery cause; and his wife, who sat there, could tell them whether she found that too much to keep the wolf from the door. (Hear and cheers.) He now wanted to spend a fortnight on "the ocean wave." He wanted again to see those noble women who, as had been stated, were mobbed, in Boston, by 5000 gentlemen. His stay in America would not be long. He would not be unmindful of his solemn engagements in this country. (Loud cheers.) He saw some present to whom he was partly indebted for representing as noble a constituency as any in the world. He should return to support his friend in the chair, and other friends in the House of Commons, in their struggle for the people's rights. He was not going to abandon the Tower Hamlets until the Tower Hamlets abandoned him (cheers); and he promised them that, any rumours to the contrary notwithstanding, when the tocsin should sound, he would be found at his post. (Loud cheers.) In concluding an eloquent speech of an hour's length, he earnestly appealed to the meeting for pecuniary aid to the National Reform Association. He resumed his seat amidst vociferous cheers.

On the motion of G. THOMPSON, a vote of thanks was given to the Chairman, and the company afterwards dispersed with three farewell cheers.—*Nonconformist*, October 23.

THE WORKING OF THE CURSE.

AMERICA has bound the curse of slavery upon her brow, and already it begins to burn into her brain. By the Fugitive Slave Law of the last legislative session, the United States have renewed the unrighteous compact to which they timorously consented at the establishment of their independence and confederation. The penalty which attends upon the addition of actual to what is called original sin—the free act of the individual, in harmony with the disposition unfortunately transmitted to him—the development and malignant activity of what might have remained latent, and have been subdued, if not eradicated—follows close, in this instance, upon the commission of the voluntary offence. The present generation inherited slavery—that was their great misfortune; that they did not at once repudiate it, was a matter more of regret than of reproach. They seemed rapidly awakening to a sense of its guilt and mischief—they have suddenly consented to recognize and enforce the principle in its most odious form, and by the severest means. They have yielded, in this instance, to a great temptation—a temptation that appealed not alone to cupidity, but also to patriotism and imagination; to the dazzling advantages of association with California, and to a love of national unity. They are already feeling the working of the curse—the heated ferocity of the spirit to which they have succumbed. In an evil hour, they sacrificed justice and humanity to peace—and they are rewarded with threats of intestine war.

The facility afforded by this new law for the recovery of escaped slaves is not, unhappily, preventive or prospective alone, but penal and retrospective. It arms the owner not only with power to follow a fugitive, subsequent to its enactment, into a free state, and there reclaim him; but permits the pursuit and reclamation of fugitives who have lived long enough in freedom to lose the sense of fear. It panders to the love of vengeance in the breast of men peculiarly prone to the indulgence of that hellish passion, as it also enables them to act upon their perverted sense of proprietorship. A slave-hunt is therefore a-foot, even in the premier state, New York. A coloured man, who escaped from the south two years since, was one of the first to be pounced upon, claimed, and haled to worse than bondage. The excitement of revenge and exultant malice on the one side, has produced a fever of alarm on the other. The coloured population feel that they are in jeopardy almost to a man—that their skin is presumptive evidence of their criminality, and, in the absence of legal disproof, will insure a fate too dismal to contemplate. Many of them have married white women, and are the fathers of children over whom they have hitherto rejoiced, as the first of their race that were not born to slavery. Others are toiling to redeem a brother, or a sister—perhaps a wife!—from bonds to which themselves may now be hurried back. No wonder that while some flee in companies over the border that separates the republican States from a land that owns a monarch, others madden into fierce or sullen resolve, and prepare to die rather than be retaken. Heaven endow them with that patience which man may well forbear to preach, lest he be confounded with the abettors of their cruel wrong! A servile war is the most sanguinary of all wars—a war of extermination to the weaker party.

English abolitionists, we are glad to say, have sent one of themselves to utter their testimony against this new and worst crime, and their message of sympathy to its victims. Mr. George Thompson has set sail for the country in which he is already well known for intrepidity and fervour in the cause of slavery-abolition. Whatever he may say in reprobation of the new law, he will not exaggerate the feeling of Englishmen. He will, it seems, associate himself, as heretofore, with the men who are there reviled and hated as fanatics; but he will not find one more outraged and indignant than the most sober of our countrymen. He will preach peace as well as freedom—soothe exacerbated feelings, as well as appeal to conscience and humanity—exhort only to passive resistance to a law, that to obey would be misprision of an offence that smells rank to heaven, and already infests the world with its ill odour—and in this, too, he will represent the anxious wishes of Englishmen; for while the impulse to armed resistance is said to thrill through the hearts of the free-coloured population, and to be shared by thousands of their citizen sympathizers, recourse to that desperate extremity is, above all things, to be deprecated. The loss of a single white man's life would inevitably precipitate scenes we shudder to imagine. We earnestly hope, therefore, that Mr. George Thompson's mission may be at once pacificatory and arousing, and may be crowned with large and hopeful results.

We cannot close without a word on the re-appearance, in a suspicious shape, of British slavery. An ordinance has passed the Court of Policy in British Guiana, and now awaits the sanction of the Home authorities, that will subject the coolies now in the colony, and some ten thousand about to be imported, to a system of allotment to planters for five years. A similar ordinance has passed the Legislative Council of Trinidad, in reference to the Africans liberated from slave-ships. The License Law of the former colony is monstrously oppressive towards the coloured population, crushing them down into social servility. The Home-office must be visited on this matter. The people of England have emphatically declared that personal slavery shall not exist within their empire; and have paid, in their generous weakness, a magnificent ransom for the enslaved. They must be sleeplessly vigilant, lest the little tyrants, whom they foolishly permit to disgrace them in the tropics, add to their reproaches the undeserved and intolerable one of conniving at a crime they call upon the world to suppress.—*Ibid.*

SOME ACCOUNT OF CAROLINE ELIZABETH SMELT.

(*Continued from page* 250.)

"Now, mother, take, just take a view of the Lord's tender mercies to me. Every morning I am so refreshed that I am able to go through the necessary changes for my comfort, and I have prayed that this mercy may be continued; for I never could feel pleasant unless I were entirely neat. Besides, I am enabled to have my little Bethel (room) neatly attended to every morning, and all my little comforts kept in order, without the smallest inconvenience to my feelings. I am furnished with every necessary comfort. Let me tell you of a circumstance that occurred the other day: I thought for a few moments that I should like to refresh my mouth with a lime; but I considered that no such thing could be had in town at this time, and, as I had oranges, I would be content. Within a few hours afterwards, a present of several dozens of limes was sent to me by an almost perfect stranger, and from the distance of several miles too. I immediately gave God the praise. O! He is ever mindful of his children, and will never let them want any good thing. Only see what kind friends he has given me! Not one seems weary in serving me; no, they will not take rest when they might." She then enumerated other instances of kind and affectionate attention; the prayers of ministers, friends, &c. "My bed," she continued, "has been to me a heavenly one—my chamber has been a Bethel; for here has the Lord condescended to meet with me—here has he poured out his Spirit upon me—here has he answered my prayers—and here will I raise my *Ebenezer*, for *hitherto hath the Lord helped me*. O my mother! let these things excite in your heart fresh confidence and gratitude to God, whose mercies are renewed to us every morning, and repeated every evening—every moment."

At this time, all her friends thought her much better, except her mother, whom the faculty considered unreasonable for indulging a doubt of her recovery. But she thought her daughter too ripe for glory to be longer continued here; and she wished to be submissively prepared for that dispensation of Divine Providence which, she thought, would shortly remove "the joy of her heart and desire of her eyes." That night Caroline enjoyed considerable quietude, but very little sleep.

15*th*.—On the morning of this day she appeared, for some hours, much as she had been the day before. A friend, hearing she was getting well, sent her twelve varieties of choice flowers. She appeared unusually delighted as soon as she saw them. She requested her mother to spread them out before her on the bed, and then to present them, one by one, to her view, which was done accordingly. There was one which was conspicuous for its size and colour, which she requested to be handed to her first. On taking it in her hand, she called all her friends present to view its beauties. Her admiration of that flower excited the wonder of her friends, for it did not strike them, at

the moment, as being equal to the others in beauty; nor was it thought to accord with her general taste, as the flower in question was of a crimson hue. Her mother remarking this to her, she replied, "O mother! then you do not see what I see, for it reflects beauty on all the rest. That rich crimson colour reminds me of the precious blood of Christ; its size, transparency, and fulness, remind me of the love, purity, and all-sufficiency of my blessed Redeemer. Examine its petals—view the vast number of veins in each! How expressive of the channels of Divine grace! What entire perfection is impressed on every leaf!" Her mother, fearing she would exhaust herself, proposed to take the whole of the flowers and put them in water. Caroline sweetly asked permission to examine the others also, which was granted. She then commented, with great eloquence, on each one; and concluded by repeating, "*Solomon in all his glory was not arrayed like one of these.*" The flowers were then gathered up to be removed, but she desired they might be put in a flower-pot, and placed where she could view them. After the removal of the flowers, it was observed that she had retained the bud of a small white cluster-rose, which she held in her fingers. After a silence which lasted for a considerable time, Caroline at length said, "Mother, look at this," holding up the rose-bud. She paused, as if she wished her mother to say something. "My daughter," said her mother, "I suppose you discover some similarity between that bud and yourself." Caroline smiled. Her mother observed that the rose-bud was an emblem of youth and innocence. Caroline again smiled, and said, "No, my mother, your thoughts and mine have not been the same this time, though we very generally think alike. But this little bud is emblematical of the grace that is now in my soul—(she then exclaimed)—to bloom, to expand in the garden of heaven!" In a short time afterwards, her mother discovered that Caroline was not so well as she had been, in which opinion their friends did not agree with her. In the evening, the fever increased, and her rest that night was not so good as for some nights immediately before.

16th.—On the morning of this day, her fever was somewhat abated, but she was evidently weaker; yet perfectly tranquil and heavenly-minded. A pious friend called to see her in the forenoon of this day. She immediately began to tell her what the Lord had done for her soul—expressed great concern for the state of the church in Augusta—spoke, with great feeling, of the awful declension in religion—prayed that God would visit her native city with an outpouring of his Spirit—that he would stir up the church-members to greater zeal in the cause of Sion—and entreated that all who named the name of Christ might be less conformed to *the fashion of the world*, and more conformed to *the simplicity of the gospel*—that they might be made to frown on *sinful amusements* and *all extravagant follies*—and to exhibit, on all occasions, an example worthy of imitation, and expressive of the hope that is in them. She continued, by addressing all that were present, in substance as follows:—"I feel as if the Lord would visit Augusta with the most distinguished blessings, if Christians would only discharge their duty. He waits to be gracious to you. But, my dear friends, you must be more united—more like our blessed Saviour. Let me entreat you (be not offended with me because I am a child in years, compared with you), hear me, for I am deeply interested for your souls' best interests—pray frequently and fervently for a revival of religion, and God will hear you and give an answer of peace. Abound in good works, exercise holy faith in the Son of God, and he will bless you. You that are professors, are all bound by a solemn vow to serve the Lord; and you must do it with devotedness of heart. He requires this of you, and to him you will have to render an account. Therefore, O professed followers of Jesus! be zealous in his cause."

After the friends had retired, her mother expressed a fear that she had been too vehement—that the friends to whom she had been speaking were very pious persons, and might think the exhortation unnecessary, or might suppose that she conceived them to be lukewarm Christians. To this Caroline replied, "O no, mother! I feel no fear that I went one step too far. My Saviour will not let me exceed proper bounds, when I am engaged in his service. Now, mother, will you excuse me if I tell you one thing? I wish to do it with great filial deference; and would not wish to wound your feelings in a single instance." Her mother then requested her to speak. She then said, in a most impressive manner, "Mother, your faith is too weak. You must gird up the loins of your mind, and never be afraid of offending your friends by telling them the truth, if you can, by that means, advance or extend the Redeemer's kingdom. I used to admire your forbearance; but now I would rather see you come out boldly, and cast off all unprofitable fear." Her mother approved the sentiment, and thanked her for the advice; after which she said to her, "My daughter, you feel now as if you could perform every duty with ease; but if you recover, you will find it no easy task. If you again mix with the world, you will have to encounter many temptations—the flesh is weak—Satan is a subtle enemy—and often tempts us to be ashamed of what we know to be our duty." Caroline then, with gentle earnestness, exclaimed, "O mother, do not tell me so!" Then raising her eyes and hands, she said, "O blessed Saviour! let me die any death—let me die this moment—rather than that I should live to be ashamed to advance thy cause. No, my dear mother, there is no fear of those who devote themselves entirely to the service of God. He has promised (and the Lord is not a deceiver) that he will sustain his children—that none shall be able to pluck them out of his hands. *If God be for us*, who shall prevail against us? No; it is want of faith in His word that makes so many weak Christians. The world has too much to do with us, when we find duty difficult and heavy. If we live near to our heavenly Father, he will be near to us; and he will make the performance of every duty pleasant; for he has said, His *yoke is easy, and his burden light.*"

Towards evening, she had more fever, and little or no sleep that night. She evidently endured considerable pain, but no complaint escaped from her lips.

17th.—About nine o'clock of this day, a most violent chill came on, which was succeeded by a higher fever than she had ever had before. Her sufferings were great, but not a murmur was she heard to utter. In the course of the day, a number of blisters were applied. She observed that she felt a new sensation in her head, different from what she had ever felt before, and, with great composure, requested that her hair might be removed. She desired her mother to go and consult her father on the subject. This was done: on which Dr. Smelt exclaimed, with considerable agitation, "Not her hair! not that beautiful hair! Go and tell her that I cannot consent to the loss of it, unless it should be absolutely necessary. Ask the physicians to come to me." Two of them went to him; and afterwards returned to Caroline, and stated exactly to her what her father had said. She smiled, and said, "I did not know before that my dear father attached so much importance to my hair. Will you please to tell him, that I feel an unusual degree of heat about the head, and a very strange sensation in

it that I do not like. I think it may, in some measure, arise from the great profusion of my hair, and might possibly be relieved by its removal. Tell him, I am desirous to preserve my mental powers to the last, that I may speak my Maker's praises, in a sane mind, with my latest breath. Tell him, that if I recover, the same power that has clothed my head so abundantly, can and will do it again, should it be necessary." Her mother conveyed this message to her husband, who directed her to assure his daughter that neither of the physicians considered this measure necessary; and, unless she insisted on its being done, he could not consent to it, but hoped she would recover without resorting to this unpleasant remedy. When Caroline received this information, she placidly smiled, and said, "My dear father shall be indulged in this tenderness. God is all-sufficient, and in him is my confidence. Though I think it proper to use the means which He has afforded us, still they will be unavailing, unless He choose to give them efficacy. He can cause a drop of cold water to do me more good, my medical friends, than all the drugs you give me." She had a very sick night, but was thought better towards morning.

18*th*.—During this day, great langour came on her whole system, and more blisters were applied. Nevertheless, her fever increased, though she felt no chill. Her mother observed to her, "My beloved child, your sufferings are very great." Caroline replied, with a sweet smile, "No greater, my mother, than I can bear. Although I feel, and feel *sensibly*, the chastening rod, still I am enabled, through Divine grace, not only to bear it with calmness, but to kiss the rod with holy gratitude, and bless the hand which inflicts the stripes. Before I was afflicted, I went astray. My heart was as hard as the rock in the wilderness which Moses smote, and it became necessary that it should feel the rod; and God, who doeth all things well, smote it, and hath caused it to overflow with living waters. What if this frail body should have to suffer a little while? Did not the blessed Saviour suffer much more? Yes, more than human language can express, to redeem *me* from endless woe. I suffer deservedly; but He gave himself a willing *sacrifice for sin*." Her mother then said to her, "My dear child, your meekness and pious submission to the will of God, endear you tenfold to my heart." To this Caroline replied, "It is only another instance, my mother, among many, of the goodness of God to us both. Such an example of suffering patience is held up to my view in the person of Jesus Christ, as dissolves my heart. He gave His precious life to ransom my soul; and ought I to complain of my light afflictions, which are but for a moment, and will be followed by *a far more exceeding and eternal weight of glory?* My gracious Lord will not inflict one unnecessary pain. He will enable me to sustain, to the very last, every affliction or trial which is necessary to the health of my immortal soul." Then, pointing with her finger to the Bible, she continued, "What has He said in Isaiah xli. 1—3? '*But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee! When thou walkest through the fire, thou shalt not be burned. neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.*' These promises fill my heart with Divine joy. I have the most perfect confidence in them, and feel not the smallest doubt of their fulfilment in my behalf. O, Heavenly Parent! thy tender mercies towards me are not to be numbered, nor can they be conceived." She continued very ill through the whole of that day. Cataplasms were again applied to the soles of her feet.

19*th*.—This morning she appeared rather better, until the chill returned. When she felt the first symptoms of it, she observed to her mother that she was well pleased. Her mother was much alarmed, because she apprehended that her daughter had not strength sufficient to enable her to live through it; but Caroline endeavoured to comfort her.

Within a short time afterwards, symptoms accompanying the fever pointed to the necessity of blistering her head. When her hair was removed, she expressed great satisfaction. She observed that many persons might suppose that she would feel some mortification at the loss of her hair, but that she felt none. "I wish," said she, "my dear father may feel as composed as I do." She then desired a friend to hold it up to her view. She said, as she looked on it, "I did not think there was such a quantity. (It was more than a yard long, of a dark glossy brown colour, and very thick.) Well, it will never again fatigue my poor arms to comb, curl, and dispose of it fancifully. Had I kept it, I should never, I hope, have spent so much precious time in that way again; but it is all over now. Put it away; my parents will wish to see it." She soon afterwards fell asleep, and did not awake till near bed-time; expressing regret that she had slept so long, but was too feeble to speak much. She appeared very composed through the remaining part of the night.

20*th*.—This morning, she appeared to revive a little. She desired her mother to read a portion of Scripture to her. After reading sundry passages, at length the following was read in her hearing, viz., Isaiah x. 22, "*The consumption decreed shall overflow with righteousness.*" No sooner were these words repeated, than she laid her finger on her mother's hand, giving her a look full of expression, and said "Mother, do you understand that?" repeating the words with great emphasis. "Will you go and read them to my father?" Her mother went, but found him asleep, with a fever on him. She did not awake him, but returned and told her his situation. Caroline then requested her not to forget to do it when he should awake. "Do not be uneasy, my dear mother; the Lord will not, I think, remove my father at this time. His sickness is not unto death." Her mother then said to her, "My beloved Caroline, you are very ill, how are your feelings to-day? Is your faith as strong in the Lord Jesus as ever? Are you as willing to depart? and are your views of Divine mercy as great, as clear as they have been?" She replied, with a countenance beaming with Divine love, "Just the same; just the same. My heavenly Father has never left me; and whether I live or die, it will be to the glory of God." She said much more, which cannot be recollected; but every sentiment which she expressed breathed the strongest confidence, and sweetest resignation to the will of God.

(*To be continued.*)

Correspondence.

PREDICTION, &c., OF BISHOP JAMES USHER.

To the Editors *of* The British Friend.

Esteemed Friends,—If you would have the kindness to insert, in your forthcoming miscellany, the following, copied from a work in my possession, you would very much oblige, yours, Sincerus.

The year before the primate's death, I sent to him, and earnestly desired him to grant me in writing his

apprehensions of justification and sanctification by Christ, because I had formerly heard him preach upon these points, wherein he seemed to make those great mysteries more intelligible to my mean capacity than any discourse I had heard from others; but by reason I had an imperfect memory of the particulars, I took the boldness to importune him, that he would please to give me a brief account in writing, whereby I might the better imprint them on my memory, of which he would willingly have excused himself, by declaring his intentions of not writing any more, adding, that if he did write anything, it should not exceed a sheet or two. But upon my continued importunity, I at last obtained his promise.

He coming to town some time after, was pleased to give me a visit, where I failed not to challenge the benefit of his promise made to me. To which he replied, that he had not writ, and yet could not charge himself with any breach of promise. "For," said he, "I did begin to write; but when I came to write of sanctification, that is, of the new creature which God formeth by his Spirit in every soul which he doth truly regenerate, I found so little of it wrought in myself, that I could speak of it only as parrots, by rote, and without the knowledge and understanding of what I might have expressed; and therefore I durst not presume to proceed any further upon it."

When I seemed to stand amazed to hear such a humble confession from so great and experienced a Christian, he added, "I must tell you, we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of the soul continually in the flames of love as a whole burnt-offering to Christ; and how little," says he, "are many of those who profess Christianity experimentally acquainted with this work on their souls."

By this discourse I conceived he had very excellently and clearly discovered to me that part of sanctification which he was unwilling to write. I then presumed to inquire of him what his present apprehensions were concerning a great persecution which should fall upon the church of God in these nations of England, Scotland, and Ireland, of which this reverend primate had spoken many years before, when we were in peace and settlement. On my reasoning with him relative to this predicted persecution, this holy man, he adds, turning to me, and fixing his eyes upon me with that serious and ireful look when he spake God's word and not his own, and when the power of God seemed to be upon him, and to constrain him to speak, which I could readily discern much to differ from the countenance wherewith he usually spoke to me, he said thus —"Fool not yourself with such hopes," alluding to his friend hoping that it might be past, "that those nations of ours have been already punished much less than our sins deserve. I tell you," answered the archbishop, "all you have seen have been but the beginning of sorrows to what is yet to come upon the Protestant churches of Christ, who will, ere long, fall under a sharper persecution than ever yet has fallen upon them; and therefore," says he to me, "look you be not found in the outward court, but a worshipper in the temple before the altar; for Christ will measure all those who profess his name, and call themselves his people; and the outward worshippers he will leave out, to be trodden under foot of the Gentiles. The outward court," says he, "is the formal Christian, whose religion lies in performing the outside duties of Christianity, without having an inward life and power of faith and love uniting them to Christ; and these God will leave to be trodden down and swept away by the Gentiles. But the worshippers within the temple and before the altar are those who do indeed worship God in spirit and in truth; whose souls are made his temples, and he is honoured and adored in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, and their own wills, unto him; and these God will hide in the hollow of his hand, and under the shadow of his wings."

He adds, "This shall be one great difference between this last, and all the other preceding persecutions; for in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last persecution, these shall be preserved by God, as a seed to partake of that glory which shall immediately follow and come upon the church, as soon as ever this storm shall be over; for, as it shall be the sharpest, so it shall be the shortest, persecution of them all, and shall only take away the gross hypocrites and formal professors; but the true spiritual believers shall be preserved till the calamity be overpast."

MORE SIGNS OF PROGRESS.

To the Editors *of* The British Friend.

Dear Friends,—As the following circumstance forms an approximation to Friends' principles, it may be interesting to the readers of *The British Friend*. I had it from a person who was present, and I give it in her own language:—

"A meeting of communicants from different churches took place at Wareham lately. Mr. Keynes, the Independent minister, from Blandford, presided. He is about eighty years of age, and is the oldest dissenting minister we have in the county. The body of the meeting-house was full; I suppose there were hundreds present. Before the bread and wine were handed round, he said, 'Let us sit a while in silence.' So we sat in silence for at least ten minutes. I don't know that I ever felt a more solemn opportunity. In that silence, many were so affected that they were melted into tears."

Does not such an occurrence proclaim, as with a loud voice, the willingness of the Saviour to bless the silent worshipper who looks unto Him?

Your friend, B.

"PREVENTION IS BETTER THAN CURE."

To the Editors *of* The British Friend.

Respected Friends,—Without wishing unduly to infringe upon your pages, I may perhaps be allowed, through the medium of your Journal, to invite the attention of Friends to a subject which appears to demand increased care on the part of the Society at large. I am aware the matter to which I allude, has not unfrequently engaged the attention of Friends of much more extended experience than myself, and I regret that it has not been taken up by those more capable of rendering service to the cause.

The right training of our youth has ever obtained a large measure of care amongst us, and frequent advices have been issued by the Yearly Meeting in furtherance of this object; but it appears to me that an increased degree of circumspection, on the part of parents or guardians, is required in the placing out of apprentices, and the sending of young persons to the metropolis.

Instances are, unhappily, not of rare occurrence, in which youths, placed in London, are subjected to its many temptations, without the extension towards them, by their elder friends, of that kind oversight, which might prove so conducive to their preservation and encouragement in the path of rectitude.

I believe it is a generally received opinion, that some professions and trades cannot be so well acquired in a country locality as in London, and under this impression, many parents are induced to place their sons where they imagine the opportunities of acquiring a knowledge of business to be superior. Whilst I consider that these advantages have been greatly overrated, I would submit to the impartial judgment of Friends, the inquiry, as to whether the prospect of any *temporal* advancement should be allowed to out-balance, in their estimation, the evils that may be apprehended in situations so unavoidably exposed?

We know that many masters, rightly concerned for the proper training and advancement of those placed under their care, from being non-residents at their places of business, are not in a position to exercise that personal influence and oversight which they could desire; consequently, the youths thus left unguarded, are, when not employed in business, in imminent danger of yielding to the allurements which surround them, of cultivating the acquaintance of unsuitable companions, and of being induced to enter with them into many of the extravagancies of London life.

When lads are sent to London, especial care should be taken on the part of parents, guardians, or Monthly Meetings, that an introduction accompany them to some Friend in the locality in which they are placed, who would feel interested in their welfare, and be likely to extend some oversight until they are recommended to a Monthly Meeting. Some time not unfrequently elapses before a certificate is forwarded, and youths, if not placed amongst Friends or under their care, are in the interim left to follow the bent of their own inclinations, which too often prove of a dangerous character to themselves, and a source of much uneasiness to their friends.

The dangers attendant upon placing the children of Friends with those not in religious profession with us, are in all places great, but more especially so in London, where instances have occurred, of youths having resided there for months without the knowledge of Friends. This has arisen in measure from their neglect of the attendance of meetings; and not unfrequently, the first intimation of their presence in the metropolis is given by the receipt of a certificate on their behalf.

Great responsibility is in this way thrown on the Friends resident in London, and it is no matter of surprise, that so many delinquents should be found amongst our young people; and when we consider the serious disadvantages under which they labour, we cannot but arrive at the conclusion, that due and proper care is not exercised by their friends, in thus subjecting them to temptation, without at the same time recommending them to the notice of Friends.

I shall rejoice if this subject should claim the attention of Friends in London and its vicinity, and I would submit for their consideration, whether the anxiety experienced on behalf of many of our juvenile members, would not be much lessened by the formation of a committee of suitable Friends in each of their meetings, for this especial purpose. I doubt not the labours of such would be amply repaid. Committees of this kind might be of great service to Friends in the country, in affording a ready means for inquiry as to the eligibility of situations offered for their children; and I feel convinced, that in many instances this interchange of sentiment would result in Friends placing their sons in country situations, rather than exposing them to the morally impure atmosphere of the metropolis.

N. N.

London, 10*th Month*, 16*th*, 1850.

They are seducers and anti-Christs who draw your minds out from the teachings within you.—*G. Fox.*

THE TEMPERANCE REFORMATION.

To the Editors *of* The British Friend.

Dear Friends,—The letter in your last number from "An Abstainer," appears to me calculated to mislead Friends on the subject of Temperance, as treated by the Bristol Monthly Meeting. The writer insinuates, that the Meeting opposed the Temperance movement, whereas the objection only applied to the specific mode of carrying it out; feeling considerable fear lest the practice of forming Total Abstinence Societies within our own borders should lay a burden on the church, which neither its Great Head, nor our own governing body, ever saw it needful to impose; and might have a tendency to promote division rather than union, by the extension of that spirit of judging brethren who do not see eye to eye on this question, which is already at work; and which, if not yet carried so far as to be a test of fitness for membership, has been to the extent of estimating the suitability of individuals for offices or appointments in the church, by the fact of their being Teetotallers or otherwise.

In my apprehension, the letter of your correspondent is an additional confirmation of the soundness of the judgment of the Bristol Monthly Meeting; if he intends what he says, in reference to Friends attending in *spite of* the conditions of the use of the meeting-house. This implies, at all events, that conceiving the meeting to be opposed to the movement, they nevertheless set that judgment at nought, and determined to meet in opposition thereto, consequently for contention and strife, rather than to the use of edifying. You ought to be informed, that so far from opposition being made to Friends attending the meeting, they were encouraged to do so, with the understanding, that in so large a gathering as it was expected to be, it was undesirable, with a view to the harmony of the Body, to enter into any discussion, but rather quietly to receive what the Friends might have to communicate for their consideration. Notice of the meeting was also given from the table, by the Clerk of the Quarterly Meeting.

Your correspondent speaks of the "*illiberal* restriction," which is a further indication of this judging spirit; whilst on this head there is no just ground of complaint, inasmuch as all that was asked, was the use of the meeting-house for certain Friends to address their fellow-members on the subject of Temperance; and if the parties had any ulterior object, they endeavoured carefully to conceal it from the meeting; nevertheless, in the sound exercise of their discretion for the good of the church, the meeting attached a restriction, which, it afterwards appeared, was really called for.

As an individual, I cordially unite in the conclusion come to; being convinced that the judging and dividing to which I have alluded, have been the effect of this especial movement; and I greatly fear lest it should end in a separation from the Body, similar to that which has so grievously afflicted our American brethren, from the injudicious advocacy of most important subjects.

In conclusion, I wish to state that I have no intention of being led into a discussion on this subject; but seeing that your correspondent has, in my opinion, given an unfair version of the matter, I think it due to you and the Body at large, that you and it should be correctly informed.—I am, with kind regards, yours truly,

James Dix.

Bristol, 10*th Month*, 5*th*, 1850.

ON THE LABOURING CLASSES BECOMING MEMBERS OF OUR SOCIETY.

To the Editors *of* The British Friend.

Respected Friends,—If a few ideas, which the writer deems of some importance for our consideration as a Society, may not be thought objectionable, I will thank

you to give them a place in *The British Friend;* where I would invite the sentiments of others, who may be better prepared to speak to the subject:—On the labouring classes becoming members of our Society.

My observation has led me to the belief, that the way in which they have been received amongst us, has not always worked well. If an individual is convinced of our principles and testimonies, and Friends are satisfied he is one with us in principle, surely his place is amongst us; and such, doubtless, help to complete "the building fitly framed together." But when an object is made of taking him up out of his sphere, and frequently to place him at the tables of the social parties of those in different circumstances, &c., I have observed that it falls short of the brotherly-kindness intended; and where often repeated, introduces him into the new difficulty of preserving contentment in his own legitimate calling; and by thus unduly drawing his mind in this direction, weakens it for the only object which should attract him to us.

In giving these hints, I feel that I am on delicate ground; knowing well that one of our great principles is, to maintain that every class are equally valuable with Him whose ways are all equal; and therefore, that our love should equally spread over all; and wherever we can do a real kindness, there is our privilege and duty. But having observed the loss to some of the class alluded to, in looking out too much for secular elevation, I have thought they have sometimes proved a weight and care, instead of a strength to us; and I have not been without fearing that, connected with this over care, an honest heart seeking for the good old paths, may, from want of circumspection on our part, have been kept back from a place amongst us.

Another operating discouragement to the reception of some, may have been, that the *families* of such individuals have been made the care of the Society. Ought it not to be made known in some way, that we are open to receive *all* for their *religious benefit*, but *not* for their *worldly advancement?* For, if it be an *evil* for them to be in lowly circumstances, so is it also for the labouring classes generally. Then I think we should have a wholesome accession to us, and not less so, because they are poor. They have a bright side, let them turn it to their fellow-poor in contented good management, in the situation allotted them by Providence. Yet I would be understood, as by no means wishing to interfere with the judgment of any Friend, in bringing forward an individual as he may see good. We have all our several duties to perform, both religious and secular.

And now, if not trespassing too much on your space, I would wish to advert to another little matter arising out of the foregoing. Whence come all those nice distinctions observable amongst us? more especially, perhaps, among the female part of the Body, of class, rank, &c.; the acute sense, that *I* am somewhat superior, and therefore must not be too familiar? Should an individual be secretly tendered and convicted by the power of Truth, in a greater or lesser degree, I would affectionately ask such a one, Canst thou, in the spirit of true love, find it in thy heart to cast a shade upon the spirit of one with whom thou mayest have just united in worshipping our Father in heaven?—I remain, yours, &c. A. B.

Thank God.—"A lady applied once to the late benevolent Richard Reynolds of Bristol, on behalf of an orphan. After he had given liberally, she said, 'When he is old enough, I will teach him to name and thank his benefactor.' 'Stop,' said the good man, 'thou art mistaken; we do not thank the clouds for the rain Teach him to look higher, and thank Him who giveth both the clouds and the rain.'"—*Select Miscellanies.*

Reviews.

THE HISTORY of the SOCIETY of FRIENDS in AMERICA. By James Bowden. Vol. I., Part First. London: C. Gilpin, 5, Bishopsgate Without. 1850. Pp. 98.

The first part of this history has just reached us. Its perusal has afforded us very considerable satisfaction, both as regards the matter of the work, and the author's manner of dealing with it. While it would be premature to offer any opinion on the merits of a history thus issued in parts, we augur favourably of the whole from the specimen now before us. The volume is embellished, and rendered additionally informing and interesting, by several maps and facsimiles of the handwriting of some of our Early Friends.

We can scarcely pass from the work without observing, that we have been especially pleased with the author's handling of the New England persecutions. Some may, probably, think him severe; but we consider him not more severe than just. We can only afford room in this number for the following extracts, on the subject of Friends in those days being led, from a sense of religious duty, to declare the Truth in Steeple-houses, &c. It has often been to us matter both of wonder and regret, to find some of our own members disposed to censure the conduct of the Early Friends in this respect. We are, therefore, well satisfied, that our friend, James Bowden, has thus prominently noticed, and set the matter in its true light:—

"During the civil wars in the time of Charles I., it was no uncommon practice for the laity, and even for soldiers, to preach in the public places of worship, and with the sanction of the civil power. Sir John Cheke, when High Sheriff of Oxfordshire, preached at the University at Oxford, dressed in his sheriff's robe and gold chain of office. The rigid Presbyterians of Scotland, however, never admitted the liberty; and during Cromwell's victorious campaign in that country in 1650, the Scotch ministers expressed their dissatisfaction with him for 'opening the pulpit doors to all intruders;' to which he returned this memorable reply, 'We look on ministers as helpers of, not lords over, the faith of God's people. I appeal to their consciences, whether any, denying their doctrines or dissenting from them, will not incur the censure of a sectary. And what is this but to deny Christians their liberty, and assume the infallible chair? Where do you find in Scripture that preaching is exclusively your functions? Though an approbation from men has order in it, and may be well, yet he that hath not a better than that hath none at all. I hope He that ascended up on high, may give his gifts to whom he pleases, and if those gifts be the seal of missions, are not you envious, though Eldad and Medad prophesy? You know who has bid us covet earnestly the best gifts, but chiefly that we may prophesy; which the apostle explains to be a speaking to instruction, edification, and comfort, which the instructed, edified, and comforted, can best tell the energy and effect of.

"'Now if this be evidence, take heed you envy not for your own sakes, lest you be guilty of a greater fault than Moses reproved in Joshua, when he envied for his sake. Indeed you err, through mistake of the Scriptures. Approbation is an act of convenience, in respect of order, not of necessity, to give faculty to preach the gospel. Your pretended fear, lest error should step in, is like the man that would keep all the wine out of the country, lest men should be drunk. It will be found an unjust and unwise jealousy to deny a man the liberty he hath by nature, upon a supposition he may abuse it. When he doth abuse it, then judge.' And in answer to the governor's complaint, that men of secular employments had usurped the office of ministry, to the scandal of the reformed churches, he queries, 'Are you troubled that Christ is preached? Doth it scandalize the reformed churches, and Scotland in particular? Is it against the covenant? Away with the covenant if it be so. I thought the covenant and these men would have been willing that any should speak good of the name of Christ; if not, it is no covenant of God's approving, nor the kirk you mention, the spouse of Christ.'"*

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* *Cromwell's Letters and Speeches*, by Thomas Carlyle, vol. i. p. 61.

"The circumstance of our early Friends entering the public places of worship in the times of the Commonwealth, is one which has been much misunderstood, and greatly misrepresented. For these acts of dedication they have been calumniated as disturbers of religious congregations, and as outraging the peace and order of the churches. This estimate, doubtless, has been formed with reference to usages of more modern date; but to decide upon the conduct of Friends in this particular, from a consideration of present circumstances, would be exceedingly erroneous. In preaching in the national places of worship, they did but avail themselves of a common liberty, in a period of extraordinary excitement on religious things. There were numerous other religious meetings held in those times, but into none of these did Friends obtrude themselves. Some, probably will argue, that the fact of their being so severely punished for persisting in this practice, may be adduced in support of its irregularity; but it may be answered, that the preaching of Friends almost everywhere at that time, whether in steeple-houses or private houses, or in-doors or out of doors, equally called down the rigour of ecclesiastical vengeance. It was not, in fact, because Friends preached in these places so much as for what they preached that they suffered. When George Fox was committed to Derby prison in 1650, after preaching in the steeple-house at 'a great lecture,' the mittimus states, his offence was for 'uttering and broaching of divers blasphemous opinions.' In 1659, Gilbert Latey went to Dunstan's steeple-house in the West, where the noted Dr. Manton preached. At the conclusion of the sermon, Gilbert Latey addressed the assembly relative to some errors in Manton's sermon, for which he was seized by a constable and taken before a magistrate, who, however, gave G. Latey leave to speak for himself. The statement he made satisfied the justice, and he replied, that he had heard the people called Quakers were a sort of mad, whimsical folks; 'but,' said he, 'for this man, he talks very rationally, and I think for my part, you should not have brought him before me.'* To which the constable replied, 'Sir, I think so too.' This occurred eleven years after G. Fox first visited a steeple-house, and during that time Friends had suffered very much for speaking in steeple-houses, yet now a magistrate declares, that speaking rationally after the preacher had finished in a steeple-house, is not an offence for which a man ought to be brought before him. But the ministry of Friends struck at the very foundation of all hierarchical systems, and the discovery of this circumstance prompted the priests to call in the aid of the civil power, to suppress the promulgation of views so opposed to ecclesiastical domination."—P. 76, 80.

A NEW AND POPULAR HISTORY OF ENGLAND. By ROBERT FERGUSON, LL.D. Volumes First and Second. London: printed and published by JOHN CASSELL, 355 Strand; and sold by all Booksellers. 1850. Pp. 144, each.

"ANOTHER History of England!" Many who have read or heard of "Macaulay," may thus be disposed to exclaim with incredulous astonishment; and farther to query, "What can the man do that cometh after the king?" To such, and to others, we have no hesitation in recommending a perusal of the above "New and Popular History of England." Besides the gravest objection to Macaulay, on the score of most culpable inaccuracy and misrepresentation, his work has no claim to being a *popular* one; its aristocratic style and price restricting its circulation to a section of the community. The above publication, on the contrary, is professedly written *for the people*, for whom the author entertains especial regard; and, sympathizing with him herein, we cannot do better than give his reasons for this preference:—

"History, as Cromwell said, is 'GOD manifesting himself.' It is the development of those providential arrangements which embrace alike a planet and an atom—the insect and the seraph. We find ourselves amid the outgoings of that wisdom which leaves nothing to contingency—to chance; the march and the majesty of that power which 'wheels its throne upon the rolling worlds,' and ruleth over all—the profusion and the lavishings of that goodness which comes to crown and bless the life of man. We have only to seek, to find GOD in history.

"But this history is written for THE PEOPLE. We have a profound regard for the people. Society works upwards. The best influences seldom, if ever, come from the higher ranks to those who move in the humbler walks of life. The education and advancement of the masses will contribute most effectually to the regeneration of the whole body-politic. The influence will be healthful and life-giving. It will go up from the cottage to the palace. Our national virtue will be our national stability. It will surround the Throne with a force which will far surpass the strength of fleets and the power of arms!"

We may just add, that in order to insure its widest diffusion *amongst the people*, the cost of these volumes is only *Sixpence* each; or, the two bound together in cloth, for SIXTEEN PENCE!

RECOLLECTIONS of a FOREST LIFE: or, The LIFE and TRAVELS of KAH-GE-GA-GAH-BOWH, or GEORGE COPWAY, Chief of the Ojibway Nation, &c. London: C. GILPIN. Edinburgh: A. and C. BLACK. Dublin: J. B. GILPIN. 1850. Pp. 248.

The TRADITIONAL HISTORY and CHARACTERISTIC SKETCHES of the OJIBWAY NATION. By GEORGE COPWAY, or KAH-GE-GA-GAH-BOWH, Chief of the Ojibway Nation. London: C. GILPIN. Edinburgh: A. and C. BLACK. Dublin: J. B. GILPIN. 1850. Pp. 298.

FROM its first formation, the Society of Friends having had deeply at heart the welfare of the North American Indians; and Friends on that continent continuing still alive to the same concern, we cannot doubt that the above volumes will obtain a wide circulation among our members everywhere; and we greatly mistake, if they do not find a rich treat in the perusal.

Poetry.

THE TREATY OF PENN.

BY EDWIN PAXTON HOOD.—1850.

LET the picture last for ever—let the colours perish never—
Is it not a royal relic of the old heroic day?
Place it where, like high suggestion, it may prompt the glowing question
When its high and sacred lesson shall have universal sway.

Reading thro' the ancient pages, glancing thro' the coming ages
On the kingdom of the future, then, he spake the mighty word—
Ye may bow a world to serve you, ye may bow a world to love you;
Ye may conquer states and peoples swifter than by spear and sword!

Aye—and when shall old earth see a hero again—
The brave and the lovely—the lord among men—
What shade of the desert, what forest or glen,
Shall receive such a Numa once more?
Oh! the lawyers of earth are too mean to compare,
And the treaties they sign'd in their pride or despair—
The bloody, the faithless, the cunning are there,
With their parchments all sprinkled with gore;
But if earth must have captains and lawyers! why, then,
We range ourselves here round the grouping of Penn.

No grandeur and pomp, in their Gothic array,
No gaudy gonfalon was waving that day;
No warrior haughty, no courtier gay,
In their far flashing follies were seen;
No music roll'd proudly, no murmuring drum—
Hush! hush! thro' the forest the Algonquins† come;
How still'd are their voices—how stifled each hum
In the wilderness hoary and green.
O Poet! O Prophet! and where were ye then,
That ye pour'd not your verse round the Treaty of Penn?

'Neath the hoary elm-tree, in the depths of the shade,
In the wild Shackamaxon the red men were laid;
Old warrior, young hero, the matron, the maid,
From forests far distant they came;
And Peace was around them—the scarlet oak-tree
Murmur'd music,—wing'd round them the wild forest bee,
And the wierd winds of autumn mourn'd fitful and free,
But bright in one bosom a flame—
A gleam of a spring-time was raying forth then—
And a hope for the world clothed the spirit of Penn!

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* *Life of Gilbert Latey.*

† The chief Indian tribe of the Delaware.

Apostle of Freedom! O not by the sword!
He spake as inspired by the breath of the Lord!
And the cheeks of the tyrants turn'd pale at his word,
When he published the Freedom of Man:
'Twas the gospel of nations;—and ages to come
Shall point to the depths of the far forest-home,
And the hearts of the bondsmen afar o'er the foam
Shall sigh to that forest again;
Till the children of Maquon* shall brother all men,
And the whole world be fill'd with the lovers of Penn.

Why, had he but liv'd in that far mythic age,
Ere the pen of the poet could point to the page;
In the wilds of old Greece had they seen such a sage,
They had borne him aloft on their shield;
The warrior before him had curtained his fire,
Old Theseus before him had curb'd in his ire,
To him the young poet had kindled his lyre,
Like an angel of peace on the field;
They had dream'd that a god had come down among men,
And instead of Apollo had bow'd before Penn.

'Twas the league of the brothers—the peace-makers' bond—
And long to that triumph old Time shall respond;
Dark mountains shall echo and roll it beyond
Where the Indian wanders afar;
It shall shame the old treaties that Princes have made,
It shall throw out new light o'er the valleys of shade,
And o'er the red field where the wounded are laid
It shall gleam like some hope-kindled star;
And the friends and the foemen shall gather again,
And heal their last feud by the Treaty of Penn!

Births.

Eighth Month, 1850.

8th. At Darlington, Ann, wife of Major Shout, a son; who was named William.

30th. At Rathgar Road, Dublin, Elizabeth, wife of Thomas Pim Goodbody, a son; who was named Thomas Henry.

Ninth Month, 1850.

1st. At Woodbridge, Augusta Mary, wife of John Brown, a daughter; who was named Eleanor Augusta.

7th. At Coppen Hall, Cheshire, Mary, wife of Nathaniel Worsdell, a son; who was named Wilson.

12th. At Lomeshaye, Marsden, near Burnley, Lancashire, Elizabeth, wife of William Ecroyd, a son; who was named Richard.

13th. At Belfast, Maria, wife of William L. Bell, a son.

19th. At Drumcondra, Dublin, Elizabeth, wife of William Malone, a son: who was named William.

Tenth Month, 1850.

4th. At Tottenham, Mary, wife of Henry Cove, a daughter; who was named Priscilla.

10th. Harriet, wife of Alfred Harris, jun., banker, Bradford, Yorkshire, a daughter.

21st. At the Crescent, Jewin Street, London, Julia, wife of Joseph Armfield, a daughter; who was named Julia Anne.

23d. At Glasgow, Margaret, wife of William Smeal, a son; who was named William Gowans.

Marriages.

Ninth Month, 1850.

11th. At Marsden, near Burnley, Lancashire, Richard Bradley, of Blackburn, to Lucy, only surviving daughter of the late James Haworth, of the former place.

Tenth Month, 1850.

9th. At Plymouth, Charles Prideaux, banker, to Elizabeth Abbott, both of that place.

10th. At Ipswich, William Norton, of Woodbridge, to Ellen Maria, third daughter of the late Samuel and Rebecca Alexander, of the former place.

Deaths.

Eighth Month, 1850.

30th. At Dunlarm, Sarah Hoowe, late of Edenderry, aged about 66.

Ninth Month, 1850.

2d. At her residence, Tottenham, Martha Horne, in her 83d year; an elder.

3d. At Philadelphia, after a lingering illness, which she bore with Christian patience, Anna, wife of John Sharp, merchant.

4th. In great peace, at his residence, Penketh, near Warrington, Thomas Waddington, in his 50th year.

12th. At Stockton, Maria, aged 6 years, daughter of John and Elizabeth Dodshon.

18th. At Dalston, Thomas Mildred.

25th. Elizabeth Sefton aged 71, widow of the late Joseph Sefton, schoolmaster, Liverpool.

Tenth Month, 1850.

4th. At the house of her son-in-law, Henry Fitchie, Deanfield, near Meigle, aged 77, Margaret Watson, relict of the late William Watson, woollen manufacturer, Hawick.

5th. At Gildersome, near Leeds, aged 71, Richard Shackleton, grocer, &c. He had to partake largely of the cup of affliction, domestic trials and bereavements, all of which he was enabled to bear with patient submission to the Divine will; and, through the sanctifying power of the Holy Spirit, his end was peace.

8th. At Belfast, John Creeth, aged about 50.

11th. At Cockermouth, Catharine, eldest daughter of the late Daniel Bell of Wandsworth, aged 59.

14th. At Llanidloes, Montgomeryshire, Richard Brown, aged about 73.

This dear Friend was much respected by his neighbours, and esteemed by Friends who knew him. He was kind to the poor, and hospitable in his house, though in but humble circumstances—being a basket-maker and small shopkeeper. When a scholar at Ackworth, about the year 1790, he lost his eye-sight, in the small-pox; which affliction he bore through life with cheerful resignation. The writer of this brief notice was, some years ago, several times at his house; sat by him in their little meeting; was entertained at his table, and taken for a walk into the country; in the course of which, the *occularly* blind guide would stop to point out objects in the surrounding romantic scenery for notice and admiration. He was the last member of our Society in that part of North Wales. His remains were interred at Esguirgoch—the place of residence and burial-ground of John Goodwin, and other worthies of his day—the early times of our Society. (See *Memorials of Rebecca Jones*, lately published, pp. 127, 128.)

... At Sudbury, Eliza, wife of William King.

15th. At Rochdale, rather suddenly, James King, of that place.

17th. At Grange, near Toome Bridge, Ellen, wife of Elias H. Thompson, of Belfast, aged 28.

22d. At Leinster Road, Rathmines, Dublin, aged 50, Elizabeth, widow of the late Samuel Tolerton.

... At Peckham, Sarah Fyfield, aged 74.

23d. Aged thirteen months, Mary, daughter of John and Catherine Carson, Liverpool.

TO CORRESPONDENTS.

J.B.—His notice was anticipated in our last number.

T.L.J.—His paper does not quite accord with our views.

C.T.—While it is impossible to please every individual taste, we may assure him that the articles he objects to are, by some, considered not only suitable, but their appearance is always hailed with satisfaction. The want, of which he *last* complains, will, in some measure, be found supplied in the present number.

W.N.—We are obliged; but we have the list by us.

J.S.; C.W.; S.B.; J.E.; W.H.; H.C.; A.M.B.; W.R.; H.W.C.; J.A.; G.S.; W.T.; J.T.; J.S.S.; F. and H.S.; T.P.; S.L.; T.K.; W.K.; E.D.H.; A.G.; C.G.; W.G.; B.F.; A.F.; J.E.; J.C.; T.B.; J.H.; E.C.; J.B.; P.J.B.; J.G.; B.B.W.; and R.H.S. are received.

Also, Part 1st of James Bowden's History of Friends in America; Address to the Inhabitants of Denmark and the Duchies of Schleswig Holstein; Denmark and the Duchies; Bristol Temperance Herald for 10th Month; the Free Labour Movement at Darlington; Punishment of Death—the York Tragedy; Temperance and Friends' Temperance Associations; Consumption of American Cotton by Great Britain and Ireland, the great support of American Slavery; Working Man's Friend and Family Instructor, part IX.; The Gospel in Central America; Daily News, of 5th ult.; Dublin Advocate, of the 9th; Suffolk Chronicle, of the 12th; the Times, of the 17th; George Copway's Recollections of a Forest Life; his Traditional History and Characteristic Sketches of the Ojibway Nation; and John Cassell's History of England.

To Contributors.—No Communication of any kind is ever inserted in this paper, unless accompanied, confidentially, with the name and address of the author.

To Agents.—Our friends who kindly serve us in this capacity, are particularly requested to observe, that Notices of Births, Marriages, Deaths, Advertisements and Movements of Ministering Friends, require, in order to insure insertion, to be in our hands two days before the end of each month.

* The name given to Penn by the Indians.

SPECIAL NOTICE

TO ADVERTISERS, AND PUBLISHERS IN GENERAL.

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10th Month, 22d, 1850.

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19, West Circus Place, Edinburgh.

BRITISH ASSOCIATION for the PROMOTION of TEMPERANCE.—The following Resolutions, passed, among others, at the Sixteenth Annual Conference, held in the town of Halifax, on the 16th, 17th, and 18th days of July, are recommended to the attention of the Christian Public:—

"That it is the opinion of this Conference that much of the work of Sunday-school instruction is neutralized by the drinking customs of society. It would, therefore, request the various Temperance Societies to call the attention of all teachers in their localities to the subject of total abstinence, and urge them to inculcate the practice upon the children under their care."

"That, in view of the manifold and fearful evils resulting from the use of intoxicating drinks, and the light which has been shed upon the subject by scientific research, and by the experience of millions of persons of all classes, conditions, and employments, in this and other lands, this Conference is solemnly of opinion that the manufacture, sale, and use of such liquors, as beverages, is immoral, and ought to be universally abandoned; and, further, that the makers, sellers, and drinkers, are largely responsible for the evils which these drinks produce."

JOHN CUNLIFFE, *Secretary.*

Office, Temperance Hall,
Bolton, Lancashire.

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Bradford, Yorkshire, 23d of 9th Month, 1850.

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TIC DOLOREUX,

TOOTHACHE, NEURALGIC PAINS IN THE LIMBS, &c.

THERE is nothing contained in the POWDERS of an injurious nature; but, on the contrary, they are, in every respect, conducive to health; the ingredients are of the most innocent, and, at the same time, invigorating character, going alone to the cause of the complaint; consequently, they are well adapted to remove Indigestion, and other disorders of the stomach, from which Tic Doloreux and all Neuralgic affections most frequently arise; and, owing to their peculiar tonic properties, the use of a few packets, persevered in, tends greatly to strengthen weak constitutions. The Powders quickly remove every symptom; may be taken by either sex, under any circumstances, and occasion no inconvenience in travelling, or any other way.

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The Proprietor will be glad to forward about 200 bona fide Testimonials, such as the following, and a Sheet of Referees and Patrons, on receipt of Two Letter Stamps.

TESTIMONIALS.

I have pleasure in adding my testimony to the extraordinary efficacy of the Powders prepared by Samuel Barlow, of Darlington, in cases of Tic Doloreux.

Having been a severe sufferer from this distressing complaint, and all other remedies recommended having failed, I was induced to make a trial of these Powders, and obtained almost immediate relief. JOHN B. PEASE.

North Lodge, Darlington, 3d Month, 12th, 1849.

32, High Street, Barnstaple

Respected Friend, S. Barlow,

A lady, who has been suffering from Tic the last thirty years, has not found so much relief from anything that she has taken as from thy Powders, and she has had the advice of many of the most eminent Medical men in England.

Respectfully, JAMES WADHAM.

Mrs. Allix informs Mr. Barlow that his famous Medicine for Tic Doloreux has been much used and recommended by Lady Monson; she requests Mr. Barlow to send her a Packet for a poor woman in her village, who suffers dreadfully with Tic Doloreux.

Grantham, Lincolnshire.

Bolton, 7th Month, 19th, 1847.

Respected Friend, Samuel Barlow,

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Thine respectfully, THOS. HEADDOCK.

96, Portland Crescent, Leeds, 3d Month, 1st, 1848.

Esteemed Friend,

A gentleman in Leeds had been confined to his bed and room for several weeks with Tic; I recommended him to try thy Powders, which he did; and, after taking the first, he found almost immediate relief; and he often expresses his thankfulness in having at last found something to give him ease. I will thank thee to send me another 11s. case.

I remain, thy friend, WM. MARSHALL.

Hitchin, Herts, 8th Month, 4th, 1848.

B. ABBOTT will be obliged to S. Barlow to send him a Packet of his Powders, which he has found very useful to many persons in this neighbourhood.

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We cannot quote a more eloquent description of this remarkable Treaty, nor of the Picture which the talents of a WEST has so beautifully depicted, than the following extract from the address of the Pennsylvanian Peace Society to the Peace Congress of 1850, at Frankfort:—

"We feel that Pennsylvania has a right to be heard in your halls, for she was 'founded in deeds of peace,' and rests upon a corner-stone laid in justice and brotherly love. The goodly tree, whose boughs shelter her sons, has grown from a seed watered by not one drop of blood. In 1682, William Penn first landed with his followers on the fertile soil of his new home. Other colonists had been there before him, but they brought strife and violence with them, and their dominion could not endure. The simple children of the forest had seen the white men turning their thunder, one upon the other, until their settlements dwindled away. But with William Penn there came humble and peaceful men, to whom sword and spear were unknown. They had no weapons but Christian truth and love. They raised no battlements, for the protecting grace of their Heavenly Father was their sufficient shield and their sure defence. They spread no gaudy flag to the breeze, for they had an Almighty champion, and his banner over them was love. They rent the air with no roar of cannonry, for they knew that the still small voice of a Holy Spirit went further, and penetrated more deeply, than the booming gun. They met the savage warrior on his own ground, unarmed, and, as far as human means went, without defence. Royal parchments gave them the right to take possession of the soil, and expel its inhabitants, but they recognized a higher law than royal parchments, and a ruler above British majesty. They had bought the land from the crown, but they would buy it again from its wild inhabitants. Beneath the spreading elms at Shackamaxon, by the banks of the placid Delaware, slow winding through dense forests, they met the red chieftains face to face, and offered them what they would for the privilege of dwelling in the land. It was then that 'Maquon,' as his savage brethren loved to call William Penn, pronounced these memorable words:—'We meet on the broad pathway of good faith and good-will. No advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain, for that the rains may rust, or the falling tree may break. We are the same as if one man's body were to be divided into two parts; we are all one flesh and blood.'

"Under the broad canopy of heaven was this treaty made, but it was held more sacred than any ever concluded under palace roof. The 'high contracting parties' were no subtle diplomatists, but a quiet and simple-minded Quaker on the one side, and a savage Chieftain on the other, yet both earnest and sincere in their intentions, and stedfast in their faith. It had no witnesses but the sky, the forest, and the flowing river, the all-seeing eye of the Good Spirit, and the silent monitor in the heart of each one present. It was recorded on no parchment, but on the hearts alike of the white man and the red. It was attested by no royal or noble signet, but only by the seal of Christian love, and yet never was treaty better kept in letter and in spirit to the end. Years after, when other counsels ruled the Quaker Commonwealth, and strife came in, the Indian never ceased to respect the followers of William Penn; and when cruel-minded men made the gentle Conestoga run red with the blood of the Christian Indians, they fled to Philadelphia—to the city of brotherly love—to seek shelter and protection among the men of Peace.

"We say not these things boastingly, brethren, for we know that we must take shame to ourselves for a wide departure, as a commonwealth, from the blessed spirit of the founder. We mention them, because they constitute a green spot in the dark and bloody history of the past, and because we can draw from them courage for the present effort, and a glowing hope for the future. They show what is the power of a peaceful and loving spirit. They prove, by an unalterable fact, that the love of humanity in Christ can disarm the savage, and bury the hatchet of the wild warrior of the woods. They put to shame the miserable sophistry of those who contend that war is a necessity of civilized nations, and that a Christian people is too brutal to feel the force of the law of love which tamed the stern race that arms could never conquer, but only exterminate."

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THE BRITISH FRIEND:

A Monthly Journal,

CHIEFLY DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—JER. vi. 16.

No. XII. GLASGOW, 12TH MONTH, 2D, 1850. VOL. VIII.

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No. XII. GLASGOW, 12TH MONTH, 2D, 1850. VOL. VIII.

REMINISCENCES OF A VISIT TO THE UNITED STATES, IN THE SUMMER OF 1850.

Written for THE BRITISH FRIEND.

(*Continued from page* 263.)

7th Month 7th, 1850, *First-day*.—A beautiful morning, very fine and sunny, with a smooth transparent sea—too fine to last, we feared. At half-past ten, the passengers and crew assembled in the saloon, according to usual practice, for the purpose of public worship, which is always done when the weather permits. The doctor officiated, after the manner of the English Establishment, and the scene presented was one truly solemn, and calculated to produce serious reflections. The saloon was quite filled. There must have been above 100 persons present. The officers and crew, including all the sailors, were very tidily dressed, and came in in succession, according to their several ranks, behaving throughout in a very becoming manner. Though I did not unite in all that was said and done, I was glad to witness such an observance of the first day of the week maintained.

It is remarkable how those engaged about the ship can foretell the weather, and changes that will take place, hours before they occur. At twelve o'clock, whilst it was yet as bright and lovely as ever, a calm sea, and hardly a cloud to be seen, the first mate predicted a gale, and heavy rain before six o'clock. The wind began to rise very soon, gradually increasing, till the sea was roused into a state of the utmost confusion, and the prediction became fully verified. Determined, for once, at the risk of a good drenching, to witness the terrible conflict of wind and waters which seemed inevitably impending, I located myself in the most secure part of the vessel that would afford me a full view of the elemental strife. It was a tremendous scene; as indescribable as it is inconceivable, without being actually witnessed. Fearful was the sullen sound of rushing waves and broken surges. Deep called unto deep. Howling winds rushed over the wild waste of waters, and were echoed and prolonged by the mountain waves. As the ship staggered and plunged among these roaring caverns, it seemed miraculous that she regained her balance, or preserved her buoyancy. The sails dipped frequently so much, that she seemed as if she would have been buried beneath the waves. Sometimes an impending surge appeared ready to overwhelm her, and nothing but a dexterous movement of the helm preserved her from the shock. The storm at last abated. The floating by of a broken mast, probably the remnant of some vessel wrecked in the storm, gave rise to many dismal tales. As we sat round the dull lights of the cabin, which made the gloom appear more ghastly, every one had his tale of shipwreck and disaster. The captain related us a short one, which he had been that day reading, as related by the captain of another vessel. "As I was once sailing," said he, "in a fine stout ship, along the banks of Newfoundland, one of those heavy fogs that prevail in those parts rendered it impossible for us to see far ahead, even in the day-time; but, at night, the weather was so thick that we could not distinguish any object at twice the length of the ship. I kept lights at the mast head, and a constant watch forward, to look out for fishing smacks, which are accustomed to lie at anchor on the banks. The wind was blowing a smacking breeze, and we were going at a great rate through the water. Suddenly, the watch gave the alarm of 'A sail a-head.' It was scarcely uttered before we were upon her. She was a small schooner, at anchor, with her broadside towards us. The crew were all asleep, and had neglected to hoist a light. We struck her just amidships. The force, the size and weight of our vessel bore her down below the waves; we passed over her, and were hurried on our course. As the crashing wreck was sinking beneath us, I had a glimpse of two or three half-naked wretches rushing from her cabin. They just started from their beds to be swallowed, shrieking, by the waves. I heard their drowning cry mingling with the wind. The blast that bore it to our ears swept us out of all further hearing. I shall never forget that cry! It was some time before we could put the ship about, she was under such headway. We returned, as nearly as we could guess, to the place where the smack had anchored. We cruised about for several hours in the dense fog. We fired signal guns, and listened if we might hear the halloo of any survivors; but all was silent. We never saw or heard anything of them more."

The recital of tales like this, of those who had been swallowed up amidst the roar of the tempest, and whose bones lay whitening among the caverns of the deep, was not calculated to increase the pleasure of

our voyage. I retired to my berth, and endeavoured to dissipate their tendency by feeling thankful for the preservation we had ourselves experienced. Scenes like the one we had this day witnessed are, indeed, well calculated to inspire us with exalted views of the grand First Cause, the Ruler of the raging seas, the Regulator of the universe. Truly may it be said, "They that go down to the sea in ships, that visit the great waters, they see the glory of the Creator, and his wonders in the deep;" and they must also feel that they stand specially in need of Divine aid. There is something exceedingly humiliating in beholding the ocean rolling along in all its majesty and awful grandeur. Whilst riding over the mountain waves, the most haughty and powerful of men, every moment in danger of being swallowed up, must, indeed, feel themselves to be but as "the small dust of the balance."

7th Month, 8th.—A fog which set in last evening had disappeared this morning, which proved beautifully fine and clear; not a cloud to be seen. It was very cold. We are now on the banks of Newfoundland, where it is mostly rough, and always cold, even at this season of the year. There are no banks to be seen; but the sea is here of fathomable depth, which is not generally the case, though the greatest depth of the ocean is nowhere supposed to be more than two or three miles. On these banks it is, in many places, not more than thirty to fifty fathoms deep, and abounds with great numbers and varieties of fish. At one time, we were entertained by a sight of several whales, some of which passed close to the ship, disturbing the deep, sporting and rolling along within a few yards of us. They appeared to be gambolling about as if in play, making a loud noise in snorting and spouting up the water from a hole in their forehead. These creatures were of large size, and exceedingly fat and sleek, their skin shining as if varnished.

Feeling rather inclined to be sick, on getting up this morning, I took some oatmeal porridge and milk to breakfast, after a good brisk walk on deck. This is prepared regularly at breakfast-time for those who wish it, and eaten sometimes with milk, and sometimes with treacle. It suits most stomachs better than tea and coffee, with their usual accompaniments of beef steaks, mutton chops, and sausages, or fried ham and eggs, though generally these things may be eaten with impunity.

We have a good cow on board, which gives two gallons of milk daily. Since the storm, it has not been quite well, and the quantity is diminished. Still, we have plenty, and of everything else we can desire.

This is the 10th day since we sailed from Liverpool. The wind is quite contrary, and has been so much against us since we set sail, that now, if we have most favourable weather, we must make a long voyage. However, we have much to feel thankful for; and, though the present mode of passing away time is not the most enjoyable, it is very passable. I do not think any of us will regret once more being able to set foot on *terra firma*.

All our company are very agreeable and sociable, consisting of great variety, of many nations, and divers occupations. We have on board English, French, Germans, Italians, Spaniards, a West Indian, Scotch, Irish, Canadians, New Englanders, with Americans from various parts, Baltimore, New Orleans, Havanna, Mobile, &c. Amongst these are, a lieutenant and a major, and merchants of all descriptions, chiefly Germans, in the fancy trade, laces, &c. &c.

The Germans are great singers, and often, when it is fine, the passengers collect round one or two, who sing for the rest. This is the case, too, in showery weather; when we are prevented walking on the upper deck; but many prefer availing themselves of the well-selected library we have on board, which contains, besides the light periodicals of the day, many excellent standard works, both English and American.

(*To be continued.*)

REPORT

OF THE COMMITTEE OF THE FRIENDS' READING SOCIETY, TO THE ANNUAL GENERAL MEETING, HELD AT JOSEPH GIBBINS'S, 18TH OF 10TH MONTH, 1850.—PRESENT, NEARLY ONE HUNDRED MEMBERS AND FRIENDS.

YOUR committee, as usual, lay before you a Report of their proceedings, during the past year; and though their term of office has not been characterized by the introduction of any new features, they trust it may not have proved one of the least interesting to the members of the Friends' Reading Society.

The use made of the library has been to much the same extent as last year; the number of volumes entered in the register amounting to nearly 900. The books are under examination, and may be reported as in good condition, considering the amount of use to which some of them are subjected. The catalogue has been for some little time out of print, and your committee propose that a new edition should be printed, embodying the several supplements. The subscription commenced at our last meeting for the purchase of the *Physical Atlas*, was speedily filled up, and the work obtained. It appears to have given general satisfaction. Your committee feel the want (as the library becomes stocked with valuable books of reference) of better accommodation for the books; a room private to the purpose, is desirable, in which members might consult the weighty volumes without being disturbed, but, at present, they see no opening.

The lectures delivered last season were as follows:—

1. On the English Poets of the eighteenth century, by Edwin Laundy.
2. On the Life and Times of Girolamo Savonarola, by Henry Hargrave.
3. On Animal Chemistry, considered in relation to Food and Respiration, by William Southall, jun.
4 and 5. On the History of the Commerce of Ancient Cities mentioned in the Old Testament, by Wm. Lean.
6. On Photography, by William Pumphrey.
7 and 8. On Civilizing Influences, by John Heath.
9. On Loyola and the Jesuit System, by Wm. Heath.
10. On Coal, by Samuel Lloyd, jun.
11. On the English Poets of the last twenty years of the eighteenth century, by Edwin Laundy.

The attendance was, on the whole, not so large as in previous seasons, though some of the lectures were very numerously attended, and much interest was manifested to the last. It will be recollected, that the lectures much exceeded in number those of previous years—a change that was much wished for by some of our members. Experience leads us to conclude that the previous plan was more suited to the majority. Your committee would, therefore, recommend that the plan of 1848-9 be adopted, in the arrangements for the ensuing winter, it not appearing desirable to inflict a disagreeable penance upon their friends, by bringing them together too frequently on inclement winter evenings. They feel hopeful that the lectures have been beneficial; they certainly have surpassed the most sanguine expectations of their original promoters.

A favourable position in financial matters may be reported. The account of receipts and expenditure will be laid before the meeting as usual.

As the committee of a society the object of which is to promote the use of proper books, it will not be out of place if we address to our junior members a few remarks on the subject of reading. In doing so, we premise that there are very few having access to our

library, who do not, more or less, make use of that privilege. In a previous Report, a good deal was said of the advantages of reading, as that would appear to demand consideration first. We have, therefore, less hesitation in treating the subject in a more specific manner.

There are two kinds of reading, distinct in their character, the extremes of which may serve as illustrations—reading without a fixed object, perhaps for the mere amusement of the hour, or to kill time; and reading methodically, or studying. "*Studies,*" says Lord Bacon, in his well-known essay, "*serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business.*" Now, if we agree with Lord Bacon—as who amongst us will not?—it is evident how much more profitable it will be to pursue the latter than the former course. Most likely, many amongst us are in the habit of reading in a very desultory manner; when our business occupations are completed, often picking up whatever books may happen to be lying about. Some of us are, perhaps, in the habit of allowing the periodical literature of the day to engage our whole attention, positively yearning for the first of the month, to get possession of the accompanying serials. Then we change frequently from one subject to another, thinking, if, indeed, we think at all about it, that we shall thereby acquire knowledge upon a variety of subjects. Now, this is but an indifferent manner of occupying time, and will lead to very poor results. We may think that our time for reading is very short, that we have no inclination to pursue any one particular branch of literature or science; or we have no idea that it is necessary to become acquainted with events of merely passing interest. Either of these positions are opposed to continuous efforts in one direction, and the latter requires a considerable acquaintance with newspaper and periodical literature. If reading be worth anything, it is worth pursuing with some degree of method, though it will, undoubtedly, require a little resolution so to do. If we look at the first objection, that our time is so short, it is easy to bring forward instances of persons more unfavourably circumstanced in this respect, but who, by well-directed application, have become eminent for learning. It must not be supposed that pursuing any distinct subject will confine our knowledge to a very narrow limit. If we choose any of the physical sciences, it will be found that they are all connected; and if much knowledge of any one be acquired, it will not fail to bring, at the same time, a substantial acquaintance with several others. In like manner, historical, biographical, and mental studies are closely connected; and some knowledge of languages, ancient and modern, will render the pursuit of these more agreeable and satisfactory. Lastly, natural sciences, and classical studies, have more in common than at first sight may appear. If, on the other hand, a person does not think it desirable to attend to any particular subject as a basis, by reading methodically and with attention; above all, by only preferring such books as are of acknowledged merit, whether old or new, he will find no cause to regret paying a little attention to his manner of reading. It is a very great mistake to say of a book, "it is a suitable book, having nothing objectionable in it, and therefore may be read." Not only do many such books do no good, but they positively do harm by their very insufficiency. A healthy appetite requires wholesome food, and is only palled by that which affords no support. It would, therefore, be well that we exercise sound discrimination in the choice of books, or obtain the advice and assistance of some qualified friend. With regard to the third objection, that it is necessary we should be fully alive to the great popular movements of the age, almost enough has been said to prove that we shall not be much behind hand in that respect. The scientific man is ever alert for new discoveries; the historian is always observant of the occurrences of the day; and it is thus with the whole round of studies likely to be pursued. Sound knowledge receives its due appreciation at all times, and it will enable us to reap benefit from popular movements, which, without it, would probably mislead us.

If we succeed in inducing our young friends to think about these things, our purpose will be, in some measure, answered. Such a subject can hardly be brought before the mind and carefully considered, without some benefit. It is well worthy of serious consideration, that a foundation of sound knowledge acquired when young, must inevitably have a great after-influence, in whatever condition our lot may be cast. It will be a useful friend to us in prosperity, or a pleasant succour in adversity. The mind is not nearly so liable to re-act upon itself, when it has within itself material to work upon. The laying up a store of knowledge for uses of this sort is, therefore, by no means to be despised.

There is one point of view, the most important of all, in which we have not considered the subject of reading, and that is with regard to books which have a tendency to dispute or to set aside the evidences of revealed religion. The advice contained in the Yearly Meeting's address to its junior members, and also the more elaborated instruction in the tract entitled *Thoughts on Books and Reading*, are much to the purpose. Both of these our members must have seen. They explain, in a clear and beautiful manner, the true course to follow; and, if they happen to have been laid aside, we recommend their re-perusal. We are too apt to rely upon our own strength in these things; but "let him that thinketh he standeth take heed lest he fall," and this caution is nowhere more needed than in entering upon an examination of the sophisms of atheism, or of what is much held out at the present time—of pantheism—so tempting in its attractions from the creaturely exaltation which it encourages.

To return to the business of the Society, your committee think it obvious, from some of the preceding remarks, that a programme drawn up to point out the adaptation of our library to particular studies, would prove useful. It would occupy too much room in a document of this sort. We are pretty well supplied with books in most departments of science and literature; but in others, where we are deficient, the addition of standard books would be very desirable. It would be a suitable subject for the consideration of this meeting, in what manner such deficiencies could be best supplied. The plan that engaged the attention of the last annual meeting, for providing books of a character suitable for children, might also be re-considered.

In the performance of this, their last office, your committee resign their trust into your hands.

Signed on their behalf,

William Southall, Jun., } *Secs.*
John Heath, }

Birmingham, 10*th Month*, 7*th*, 1850.

When we are brought into a humbling consideration of the many mercies and favours of which we are unworthy partakers, as the objects of creation, of redemption, and of that bountiful provision which is made for us, we shall find abundant cause frequently to offer that praise by which the Almighty is glorified; and of which He is, with the Son of his love, through the eternal Spirit, for ever worthy.—*H. Tuke.*

SOME ACCOUNT OF THE CONVINCEMENT OF JOSEPH MILTHORPE.

J. MILTHORPE'S REPLY TO T. WORTHINGTON, THE POPISH PRIEST.

(*Continued from page* 218.)

Well, my friend, I will suppose thou dost not know that the Pope is a monstrous mongrel, bred out of two decayed dispensations, the one Jewish, the other Christian, who claims all the profits; all, say I, yea, more (far beyond any enumeration) than ever belonged to the Jewish priesthood; and ten thousand times ten thousand more authority than ever the humble Jesus did, who is the High Priest of our profession; and if thou wilt but set the Pope on one hand and Jesus Christ on the other, and form a true comparison betwixt them, thou wilt find as much difference betwixt them as betwixt a king and a beggar, or a lion and a lamb. And yet, notwithstanding, thou darest not deny but that Jesus Christ came to leave us an example that we should follow his steps, as well as laws and rules to walk by; but if your head be deaf, dumb, blind, without smell, taste, or feeling, then what sort of a body are you? O what a scene opens to me here! But to come to thy own particular, of whom I have as good an opinion as any I know of the Pope's tribe; persuading all thou canst that the Pope has intrusted thee with a box of his *infallible balm*, that will cure all spiritual maladies, of what nature and kind soever, though the disease might deserve the name of an apostate heretic; but then the infirm person must be very careful to observe thy directions, without the least deviation. For instance, when thou art set in thy easy chair—I will not call it a stately one, because I do not know of what form Jesus Christ's chair was made he used to hear confessions in—the diseased must kneel down at thy feet, and after having said a *confiteor*, he must then expose his malady to thee; otherwise, as thou art a member of the *head above described*, thou canst not find it out; and then after thou hast probed and searched it after thy master's directions, and formed judgment accordingly, thou then pullest out *the box*, and pourest out such wine and oil as thou hast; and laying a plaster *over all*, thou then accurately bindest up the wound, and possessest the patient with the idea thou hast then cured him at the first intention, and that thy remedy is not to be met with in all the world beside, except in the Pope's grand original wholesale warehouse kept at Rome.

Now, whether what I have related be matter of fact, yea or nay, I appeal to thy own conscience; and lest thou canst no better understand this language than that of baptizing in fire, or how the apostles could go teaching, baptizing, &c., in spirit, unless they went without bodies—though any man that understands not Popish religion might, with the same reason and good sense, ask what Papists do with their bodies, whilst they go to worship neither at Jerusalem nor at the Mount of Samaria, but, as they have long pretended, to the place where true worship only is performed*—as I would not be misunderstood, I shall endeavour to explain myself in terms more intelligible to thy capacity. For instance, the sincere mind or the hypocrite (for I am persuaded thou dost administer thy remedy to both kinds), prostrate near thy chair, must be regular in the form of proceeding; he must sign himself with the sign of the cross when he craves thy blessing. And then, again, when he receives it *in nomine Patris*, &c., he must discreetly repeat the general confession (I suppose this is a matter of as great moment in your confession courts as forms of pleading in our common law courts), because, if the penitent be incapable of learning the form of general confession without book, or conscious it is of no signification (I know a living witness of both these kinds), although thou art judge of the court thyself, yet, rather than that the form should be irregular, thou wilt, for a time, make *thyself* the criminal, and repeat the *confiteor* for him, the criminal honestly declaring to the "blessed Virgin Mary," to the "archangel Michael," to "holy John the Baptist," to the apostles Peter and Paul, and all the saints (what, I am persuaded, is no pleasure to them to hear in formality), that not only the penitent before thee, but also thyself, have "grievously offended Almighty God, in thought, word, and deed; through your fault, through your fault, through your most grievous fault." The further use of this general confession will appear afterwards. But I suppose it would be more agreeable to the Almighty to see mankind cease from offending him than to hear them daily, as it were, upbraiding him to his face with their "most grievous faults," and little or none concerned for amendment. I presume thou wilt not deny but there are instances of this kind under thy cognizance. But to return.

The penitent must then proceed to declare either all the sins he is willing thou shouldest know, or all the sins the witness in his conscience has made known to him, be it whether way soever; I suppose, by what I know, thy answer is, "God Almighty receive your holy confession, my child;" and after having given the penitent (so called) the best advice thou art capable of, respecting the nature of his sins, or, rather, of his confession, thou then biddest him, for *that instant*, endeavour to be heartily sorry for these—join all the sins of his life past—and prepare himself for absolution. A *sudden* sorrow! a sudden preparation, and as sudden a remedy! but if thou knewest what true sanctification and redemption are, I am bold to say thou wouldest find it is not so easily and readily attained.

Sitting still in thy easy chair, thou then, to please the Pope, addressest the Almighty in a Latin form, either because that language is most in use at Rome, or that the Almighty doth not understand English; or that the penitent may not know what thou sayest, lest he should receive some benefit by joining with thee. Then turning toward the penitent, and casting thy hand over him, forming the sign of the cross towards him, thou then declarest him *absolved from the sins confessed, and all the sins of his life past, in nomine Patris*, &c.

Now, here is a plaster as broad as the wound, occasioned by the penitent's most grievous fault, in thought, word, and deed.

Well, the penitent being now washed from all the sins of his life past, of what nature and kind soever, is now fitted to come to the "Lord's Table," and to receive the "body and blood of Christ," which is conceived in thy repository; yet not created, made alive, or born into the world. This great work is not to be done till all the penitents are present, perhaps that they may receive it new in the priest's kingdom, as it comes from its mother's womb, or the midwife's holy hand. I say, holy hand; because that, notwithstanding the penitent is thoroughly sanctified, as aforesaid, yet neither his hand nor his teeth must touch it; but he that made it must stuff it down the penitent's throat, that it may go straightway into the draught, and consequently to the dunghill—a place suitable enough for a man-made god. Again,

When thou art set in thy easy chair, or judgment-seat, suppose I had come to thee, and, after the general form of confession, had told thee that God Almighty, by his good Spirit, or grace in my heart, had manifested himself to me, and, by an evidence suitable to the Divine Majesty, had convinced me that the way of worship I was in was offensive unto him, and

* Viz., in spirit and in truth.

that *he required no other rite or ceremonial worship of me than to give him possession of my heart; for it is there he would rule, there he would reign, and there he would be worshipped in spirit and in truth.* Who can conceive what answer thou wouldest have then made? O what questioning would there have been with thy carnal wisdom! and whether my revelation was sensual, imaginary, or intellectual; and I doubt not but a great many questions and instances thou wouldest have produced out of Popish authors, and am persuaded have done much more than I can conceive, to have rendered my revelation ridiculous, to have jostled me out of a belief of it, and obedience to it, and to have retained me in obedience to the Church of Rome.

This, I am persuaded, is thy chief view in so eagerly pressing me to lay the affair openly before thee; but for my refusing to comply with thy request, and for not submitting this affair to thy judgment, any more than the apostle Paul did to the high priest of the Jews, let us consider the advice I *have* received from thee on such affairs respecting spirituality as I have hitherto communicated unto thee.

Thou mayest perhaps remember that, in my particular confession, I frequently complained of being overcome *by many vain, rash, or inconsiderate words*, which, in the cool of the day, brought trouble of mind upon me; in answer to which thou usedst to tell me I ought not to be too much troubled at such things, declaring them to be infirmities of nature, which all mankind are, more or less, in one respect or other, liable to; and that there is no such thing as attaining to perfection on this side the grave; adding, moreover, that the just man falls or sins seven times a day, and that Jesus Christ died to save sinners; and that I might obtain the merits of our Saviour's passion; and for my *holy penance* and satisfaction, thou used to bid me say a few *Ave Marias*, a *Paternoster* or two, and sometimes five, perhaps one creed, and sometimes the "Litany of our blessed lady;" any of which I am not conscious I ever neglected, believing them to be of such moment as that the remission of sins depended on them. Yet, notwithstanding that I did all this, and also performed the discipline of my order, viz., the rosary, this spirit of anger, and sometimes lightness of mind, which caused such words as gave me the uneasiness aforesaid, and was to me matter of fresh complaint, and finding no other relief from thee than telling me that our sins, once confessed and absolved, were never more to give us any uneasiness; and that if the enemy* of souls was to raise any disputes in the mind about remission of sins in the church, viz., priestly absolution, he was to be turned from, and no ear lent to him; but at that season our minds should be diligently applied to saying our prayers, reading some good book (yet never the Holy Scriptures), or to meditating on some part of our Saviour's passion, which I frequently practised; but yet, this reprover of sin and iniquity *would not be removed into a corner;* for whose loving-kindness, long-suffering, and gracious condescension, O may my soul never be ungrateful!

I then considered in myself that this good old man (meaning thyself), being of a better natural disposition than I am, he knows not the heinousness of my case, and, therefore, gives me too easy a penance. I then concluded I would be more strict in my fasts and more frequent in my prayers, which thou told me I might say *at any time*, when alone, either at my business or upon the road. This means I tried for some years, to no purpose; although, in the meanwhile, by discouraging the evidence, he left me at times, and then all was well enough, then I was strong for the good old way, the true church; it was then the true church or no salvation; I was then enabled to *withstand all gainsayers*, and wrote many large papers for my own satisfaction, which I have yet beside me; but, through mercy, the Refiner returned again with his fire, his *flaming sword turned every way against me*, to guard the tree of life, made deep wounds in my conscience, and caused me heavily to mourn for the Physician, whom I knew not where to find; the want of whom at times brought me under solid consideration, and the more I endeavoured to avoid or to shun this fire which I felt in my breast, the stronger it flamed against me.

I then thought I prayed not so fervently as I ought, and this I acknowledged in my confession to thee; thou then told me distractions would sometimes happen in the time of prayer to the best of men, and gave me instances from those thou callest doctors and fathers of the church. I still could not be easy whenever my passions and natural dispositions prevailed, and caused me to do things, though, I think, mostly to speak words, which I would not do when cool. The Lord, who knows my sincerity in writing this, also knows I often cried to him in words which arose in my mind from the circumstances of my case; and as this concern often awakened me from my sleep on my bed, so I have at times arisen from my bed to pour out my heart to the Lord in such poor manner as I could, though I then knew not the Lord. My cry for victory over my passions not yet being answered, then it came into my mind that I did not *wait for a return* of my prayers as I ought; this I also added to my confession paper; for at that day I kept a paper on which I made remarks of my sins, as they appeared to view in my examination, though it was in such characters as none could read but myself, and, I think, I made not a confession, perhaps, for some years, but I had these words in it, viz., *I have not waited for a return of my prayers as I ought;* to which I do not remember thou ever made me any answer; and alas for thee, poor man, no wonder thou didst not, for this was not only out of thy practice, but of all the tribes of the Pope's confessors, though, at that day, I knew no other but that thou wast capable of teaching me anything that pertained to what I wanted, viz., the peace of God.

For a person to *wait upon God*, under a real sense of want of him, might be very pernicious to the Pope's society, because "they that wait upon the Lord *shall renew their strength*, they shall mount up on high as eagles;" and, consequently, *above* all the doctrines and teachings of men that know not God.

Now, instead of teaching me to say prayers, and to read books written by men as ignorant of the work of God as thyself, and if, instead of teaching me sin was not to be overcome in this world, that it is common to all men, and that Jesus Christ hath appointed no other way for remission of sins than by confession, penance, and priestly absolution; I say, if thou couldest have taught me that this same Divine Light which let me see my sins, is the same *that lighteth every one that cometh into the world;* that it is the Spirit of truth which was *to reprove the world of sin*, and that if I did but nourish, cherish, and submit to its judgments, it would burn in my breast till it had consumed everything in me of a contrary nature to itself; and that, although the enemy at times would endeavour to persuade me

* O blasphemous and pernicious doctrines! to represent or call the principle of condemnation (or *the Holy Spirit of Truth*, whose first work is to reprove the world of sin, and afterwards to lead the soul into all truth) the devil or enemy of souls; which the Popish priests always do when any one distrusts their authority to absolve sinners; or, indeed, if a person dispute any tenet of their church, they forthwith conclude *that* to be an *insinuation of the evil one;* and lest any one's understanding should be opened by that Holy Spirit which gave forth the Scriptures, they forbid their hearers the reading of them. O that the sincere amongst them would lay this to heart!

that I can never *overcome* all my sins on this side the grave, yet fear not, trust in God, he hath laid help upon *one* that is *mighty to save*, and *able to deliver* to the very *uttermost*; the *bruised reed* he will *not break*, the *smoking flax* he will *not quench*, until, by *judgment*, he bring the soul to *victory*. Hope in the Lord, and *patiently wait on him;* he never said to the *seed of Jacob*, Seek ye my face in vain; he that hath given victory over one sin will, in his own time, give victory *over all*, and not only put an end to sin, but bring in everlasting righteousness, and *lead thee into all truth*. This hath been the travail of my soul, and I have, in degree, witnessed him that was my *Light* when in my Gentile state, now to be my guide and my *Leader*, my evening song and my glory.

I say, if thou couldest have given me such advice as this, which thou mightest have done, if thou hadst been a faithful disciple of Jesus Christ's so long as thou hast been of the Pope, O how beneficial mightest thou have been to such as applied to thee for advice! and if, when thou taught such to press after holiness, persuading them that without holiness none must ever see the Lord, and that it is the pure in heart, and *they only*, that are blessed with the vision of God; any should object against thee what the apostle says in Rom. vii.; thou mightest truly have told such, he, viz., the apostle, was then personating such as were only upon *their travel* to holiness, and showing his own experience and the sore travail he had met with in the work of regeneration; thou mightest have referred such objectors to the preceding chapter, where he shows the indispensable necessity of being freed from sin, and to the succeeding chapter, where he clearly proves that there is *no condemnation to them* that are in Christ Jesus, who *walk*, says he, *not* after the *flesh*, but after the *Spirit*.

I say, if thou hadst these things in thy experience, well would it be for thee; and then if any poor wounded soul should come and confess, and show his sinful state and deeds to thee, thou mightest probably be an assistant in directing such to the true Physician; and if thy mind should, on such occasion, be divinely influenced thereunto; if thou shouldest arise from thy easy chair, and, in humble supplication, bow before the Almighty in behalf of such afflicted soul, herein mightest thou very much relieve the weary mind, and strengthen the feeble knees that at times are ready to smite together. This I have experienced, and my case hath been reached unto in such a manner, as none knows but the Lord alone and my own soul. O the wine and oil that I have witnessed to be poured into my inward man in the times of prayer; and how hath my mind been bowed before the Lord, and a love raised in me to his servant, who was the happy instrument to convey this healing virtue unto me; and I am not ashamed to tell thee it is my delight to loose the shoes and wash the feet of such disciples of our Lord, and nursing-fathers, a remnant of whom Christ hath yet in his church, who, having long fed on the sincere milk of his Word, are become strong thereby; have known him that is from the beginning, *and have overcome the evil one.**

And if thou wert such an one, well would it be for thee, and happy shouldest thou be; and better would it be for such as apply to thee for advice and remission of their sins; thou wouldest then freely acknowledge that thou canst do nothing for them in that respect, but wouldest admonish them, from thy own experience, that it is the *Lamb of God only* that *can take away the sins* of the world; and as Peter did, encourage them to *wait for the promise of the Father*, that *their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord*. But, alas for thee, poor man! these things thou art a stranger to; and although thou keepest an office on pretence to direct persons to the Holy Land, and to ease them of their burdens, which may hinder them in their journey thitherward; yet if thou wilt examine what I have here laid before thee, in order to show thee what thou art, and what thou art not, by the measure of light and grace in thine own heart given thee to profit withal, unless the day of thy visitation be over; I hope thou mayest see that thou art no minister of Jesus Christ, who came to save his people *from* their sins; but a minister of iniquity and Antichrist, in pleading for sin term of life, and persuading people that thou hast a dispensation from the Pope to forgive sins; and certainly nothing less than serpentine wisdom could ever have invented such a device as priestly absolution, which, although you say absolution or indulgence is not a leave to commit sin, yet they are such easy means to remit sins, that sure I am they are the same in effect as leave to commit sin.

There is one thing more lies upon me to lay before thee; and that is, to show thee wherein thou art not only an idolater thyself, but hast led *me* and many others into that abominable sin.

I shall not take much notice of the adoration you pay to the host, because you believe it to be the real and true God, though it is only made by a priest's breath, and, consequently, the Creator made by a creature.

And first, with respect to the titles of majesty given to blessed Mary, the wife of Joseph, in the Litany of Loretto; there you style her "Mother of God, Mother of Christ, Mother of Divine Grace, Seat of Wisdom, *Cause* of our *Joy*, *Refuge of Sinners*, Queen of Angels," and many other titles of like signification. These dignities you ascribe unto her upon account that the *eternal Word*, the Son of God, took flesh of her; and because he did so, you intimate that the eternal Father is her husband, and, consequently, she his equal; nay, you make her the Almighty's superior, preferring the wife before the husband, when you say she is the *cause* of our joy. But, alas for you! when school, it is no wonder what he teacheth you; but had the spirit of darkness hath got you locked up in his you any affinity to the Virgin Mary, or did you but understand the alphabet in Christ's school, you would soon see that such titles as these given to creatures are highly blasphemous to the Divine Being, and very offensive to blessed spirits (if spirits or souls in eternal rest could take offence); in which blessedness, I believe, Mary, the mother of Jesus, is very eminent.

Thou mayest read in John vi. how, in the synagogue at Capernaum, the Jews asked Jesus for a sign (as thou dost me), saying, Moses gave them bread from heaven. To which he answered, "Moses did not give you that bread; but," said he, "my Father *gives* you the *true bread* from heaven." And further added, "*I am the true bread*, which giveth life unto the world; if any man eat of this bread, he shall live for ever; and the bread I will give is my flesh, which I will give for the life of the world."

(To be continued.)

* A little before writing this, I had made honest old John Richardson a visit, who, although he could scarcely discern me in the outward, yet the Lord showed him my inward condition, so that he spoke to it in a most surprising manner; and he was afterwards concerned to supplicate the Lord for me, which was such a healing and strengthening time as I hope will never be forgotten by me.

Are not the war establishments very expensive to the country; and ought not the principle of arbitration, which is *cheap* and easy of adoption, to be substituted for the practice of settling international disputes by an appeal to arms?

ANECDOTES

OF THOMAS SCATTERGOOD AND HIS TIMES.

(*Continued from page* 210.)

Our friend, Anthony Benezet, who felt himself restrained from all needless expense, whether in ministering to his own comfort, or to the gratification of what might be considered "good taste," being in a store where many fine costly goods were sold, exclaimed aloud, "What a number of beautiful things are here, which I do not want!" Were he turned into the picture galleries of some bearing our name, to the parlours ornamented with paintings and gilding, to the chambers, to the libraries, to the wardrobes, with both hands uplifted, we might hear him exclaim, with greater earnestness of spirit than he ever felt when he wrote the words, "The sumptuousness of our dwellings, our equipage, our dress, furniture, and the luxury of our tables, have become a snare to us, and a matter of reproach to the thinking part of mankind!"

The everlasting effect of an attachment to the riches, the honour, the enjoyments, the comforts of this life, are strikingly set forth in a dream of Samuel Fothergill's. He says:—"One night after I had retired to rest, I was led to trace back the transactions of my life, from my cradle even to that very time. The remembrance filled my soul with humble thankfulness and serenity of mind, in the blessed assurance of being eternally happy, if I never opened my eyes more in this world. With these considerations and deep impressions of mind, I fell into a natural sleep, and thought the dissolution of the world was come—that I heard a trumpet, at which the earth and sea were to give up their dead. Afterwards they ascended in great numbers before the presence of the Most High, at the tribunal seat of justice; many on the right hand in white, and multitudes on the left, whose clothing was dark and gloomy. I thought I accompanied those on the right; and we were borne away as upon the wings of archangels to the celestial regions of eternal bliss. From thence I returned to view those miserable objects on the left, for whom all that was within me was concerned. I saw many that were clothed in white, yet at a distance, some of them individuals now in the body. I said, Lord, what have these done that they are left behind? Then instantly their white raiment fell off, and I beheld them bound as with shackles of iron, and fettered to the earth."

Of those still in the body seen by Samuel Fothergill thus chained to the earth, were his cousins, Gilbert Thompson and his sisters. The morning after his dream, Samuel addressed a letter to Gilbert, containing an account of the dream, somewhat more full as respects them:—"I beheld a variety of states, and many clothed in different colours; many in white, which, nevertheless, was of different degrees of lustre and beauty. I saw many whom I knew, and, amongst others, thyself and sisters; I thought your garments appeared more white than many; and whilst I mused on the tremendous yet glorious day, the trumpet sounded with a distinguishing energy, and seemed to say, Come, ye blessed! I beheld multitudes arise, as from the eminence of a mountain, and ascend triumphantly. My eye descended to the mountain from whence many had risen, and in whose company I had seen thee and thy sisters. I thought I clearly saw you remain on the earth, clothed in garments measurably white. I queried in my heart, Alas! how happens it that these are left behind? Immediately the white garments fell off, and each of you appeared in the common dress in which you usually appear. But I beheld chains which seemed fastened about your necks, and bound every limb and part of the body but the head, and these chains were fastened to great rings in the earth, and held you so fast as to prevent any of you ascending to those who had taken wing and risen on high. Here I awaked in great concern of mind, and found an engagement to impart it immediately to thyself and sisters."

There is still another dream, the signification of which is obvious, and the interpretation sure, bearing strongly on the various things that hinder our gaining heaven. This dream or vision was one granted to Hester Moxie, a Friend in England. We give it in her words,* premising that it occurred to her at a time when she was very sick:—

"I thought I was dead; and behold my body lay like a corpse! There seemed to be a person of the appearance of a man, his raiment being somewhat of sheepskin, of a bright fawn colour, who said, 'Follow me.' He ascended a hill, on the top of which was a large building. The outside appeared strongly built of large rough stones. I followed my guide into the house, but did not at first perceive the beauty of it to the full. It seemed white and bright, and a large company sitting; such a number as I never had beheld. The further I went in, the brighter it appeared, and more like the reflection of the sun. The first stop my guide made, seemed to be half way of the house, by what I judged from its appearance on the outside. While my guide stopped, I looked at the countenances of those I could see, which were many; but I could not see to the far end of the room, for the reflection of the light, which appeared brighter than when the sun shines in its greatest lustre on a summer day. There appeared a sweetness and composure in every countenance, far beyond what I had ever seen in any person while in the body. The lustre reflected from the light extended even to the skirts of their garments, which appeared like a plain robe or covering in one piece. Now I was filled with admiration; and looked to see if I could distinguish men from women, but I could not. At my first entrance into the house, I thought I had been at a meeting of solid Friends. I looked to see from whence the light came, but could not perceive either window or opening. I then asked my guide, 'What is this place?' He answered, 'Heaven.' I then looked to see what they sat on, but could not discover either bench or seat. The more I looked, the more I admired; and wanted to sit with them, but did not know how. My guide turned about to go out, and looked at me to follow him; but I was so much delighted, that I was unwilling. He then beckoned and said, 'Come.' We had not gone far before I stopped again. He stopped for me and said, 'Come.' I then followed, often halting and admiring the inexpressible pleasure and content I saw in every countenance, till we got out. My guide then turned on the left hand, and seemed to go down. I did not perceive the road we went, but could see my guide. We soon came where I beheld a lofty dome of great wealth. We entered a large room, which we could not see the end of till we passed through. The room appeared grandly wainscoted, and beautifully painted with different colours. The first sight of this beautiful room abated my sorrow at leaving the others, which was very great while I came down the descent. I had but just time to take a view of this fine place, before a number of persons, richly dressed, passed us, who smelt so strong of brimstone that I seemed almost suffocated. All of them were talking to themselves, and, before they came to us, looked well; but, when near, there appeared a blackness in every face. Those who did not talk loud, moved their lips and seemed to mutter; which was also the manner of some who

* This dream has been sometimes erroneously attributed to Catharine Phillips.

walked along alone. I was seized with horror, and asked my guide, 'What is this place? and what are these?' He answered, 'These are miserable for ever. They were in the body in tumults, and will be so everlastingly.' At some distance sat an old woman in a chair, like a Bath-chair—a fine person, very white or powdered, and grandly dressed. I made up to her, to see if there was the same appearance of misery on her, and was more shocked than before. Her lips were moving, and from her eyelids came small flames of fire. Immediately after this, as I looked round, there appeared in my view a woman Friend, plainly dressed, in a green apron, whom I remembered well when I was young—often taking notice of her for the solidity of her deportment in meeting. I eagerly made up to her, and said, 'What! art thou amongst the miserable? tell me, what brought thee hither?' She looked very sorrowful, wept, and said, 'No wrong I have ever done any man, but unfaithfulness and disobedience to my God, brought me hither!' I thought I wept much as well as she. I then turned to my guide, 'Tell me, am I to remain here for ever. I thought a little time past, had I died, I had secured to myself an inheritance among the happy whom we first saw.' My guide, looking stedfastly at me, said, 'Thou art not to remain here, but to return to the world again. If thou art faithful to thy God, thou mayest have an inheritance among the first thou saw. But I have something else to show thee.'

"Then he went a little further, and under an arch appeared something which divided this place from a large chapel, where abundance of people were assembled to worship, and saying, 'Amen; Lord, have mercy upon us! Christ, have mercy upon us!' These appeared more plain in their dress, and looked more white. I said to my guide, 'These are not miserable too?' 'These,' he said, 'are they who thought to be saved by a profession of religion, but have not the white robe of righteousness; they all came by the way of the room. Some stopped among the worshippers; others went on to those who smell of brimstone.' My distress was now greater than before, for I knew many of these, who looked at me as if they knew me; and I thought they appeared as if they worshipped. They looked to and fro, and seemed much discomposed. I again intreated my guide to let me go. He walked gently out of this place, and came again into the entrance of the house, which was large, with a wide gate. There stood a number in black, or dark clothes, who did not seem to move forwards towards the others. When we came to the outside of the gate, I met an intimate friend (the friend died about a month after) coming towards the gate, two persons conducting him. He looked very sorrowful on me, and I on him. I asked him if he was going among the miserable. 'What is thy offence? What hast thou done? Tell me.' He answered, 'Beware of covetousness and the love of money. That brought me here!' We both wept much, and were greatly troubled; but I wanted to be gone, and followed my guide, but, looking back, I saw some pushing, others pulling him.

"We were now in a large enclosed field, where I saw many persons, some of whom are since dead. Out of it I could see no road; but my guide led me to a place where was but just room to pass out. He stood still, and, looking earnestly at me, said, 'Thou art going into the world; remember what thou hast seen! It is not enough to be honest to men, thou must be honest and faithful to thy God also!' On this, the thought of returning to the world again affected me much; for it seemed a doubt whether I should be able to steer my course so as to be deemed worthy an admittance among the first I had sight of. But standing speechless, and my guide standing still, faith suddenly sprang up in my mind, and seemed to say these words, 'Lord, thou canst, if thou wilt, preserve me through all!'

"When I awoke, the horror and distress I felt on my mind I am not able to describe. I seemed as if I drew my breath where sulphur was burning, and often said to my nurse and those about me, it seemed as if the smell of brimstone was in my stomach; and I thought I could not live many hours. Nor do I believe I should, if the Almighty, in the extendings of his goodness, had not had compassion on me, a poor unworthy creature, and caused that suffocating smell to pass from me; and gave me to trust in his name. This melted my spirit in contrition before him, and caused me to vent my sorrow in many tears; after which my tossed mind was favoured with a calm."

In 1791, Peter Yarnall settled within the limits of Horsham Monthly Meeting, and during the fall of that year held many public meetings in the neighbourhood, having frequently, on these occasions, the company of James Simpson. These meetings were largely attended, and the testimonies delivered powerful and edifying.

(To be continued.)

From an Original Treatise on Abuses of the Laws.—"I do not think there is any subject so vitally interesting to every Englishman, as that of the wars in which our country may be involved. It is, therefore, the indispensable duty of all, to be firm and united in opposing, by every legitimate means in their power, any further addition to their galling privations, by the unnecessary sacrifice of the blood and financial resources of the country, already too much impaired by improvident warfare and prodigal expenditure. It has been happily said, *that the nation is bound in recognizances in the sum of eight hundred millions to keep the peace. Englishmen cannot contemplate war, without imagining the horrible gulf of national bankruptcy in the back ground.*"

THE NATIONAL DEBT, THE FRUIT OF WAR.

		£			£
In 1688	was about	600,000	In 1786	was about	266,725,097
1689	...	664,263	1790	...	228,231,228
1690-1	...	2,000,000	1793	...	239,350,148
1697	...	21,500,000	1794	...	260,000,000
1702	...	16,394,702	1796	...	367,508,268
1710	...	50,000,000	1797	...	402,665,570
1713	...	54,000,000	1798	...	397,987,674
1714	...	54,145,363	1800	...	451,679,919
1717	...	46,690,000	1802	...	452,000,000
1720	...	54,272,000	1803	...	529,000,000
1727	...	52,092,238	1805	...	549,137,068
1730	...	47,705,100	1807	...	638,451,373
1738	...	46,500,000	1810	...	631,369,168
1740	...	44,072,024	1815	...	848,284,000
1747	...	64,593,797	1816	...	865,000,000
1748	...	78,000,000	1817	...	848,282,477
1749	...	78,166,900	1820	...	848,394,804
1750	...	72,178,890	1822	...	800,000,000
1755	...	75,077,264	1825	...	833,301,875
1757	...	74,780,889	1833	...	781,378,549
1760	...	88,341,268	1838	...	762,771,224
1763	...	138,865,430	1842	...	797,203,177
1770	...	126,963,267	1843	...	797,980,199
1772	...	127,497,619	1844	...	797,755,915
1775	...	128,583,635	1845	...	794,731,615
1780	...	142,113,264	1846	...	792,258,396
1783	...	238,000,000	1847	...	790,037,571
1784	...	249,851,628	1849	...	798,891,698

The interest of the debt for the present year is a little more than *twenty-eight millions*, divided amongst 280,000 shareholders. The above columns are compiled from different writers on this important subject, and considerable pains have been taken to insure correctness. E. D. H.

—From the *Peace Advocate*, 1850.

ON ENGLISH GRAMMAR.

For THE BRITISH FRIEND.

No. III.

OF THE NOUN.—"A noun is the name of anything that exists, or that we can conceive to exist; as, man, city, George, London."

It has been usual to distinguish them by the two appellations of "common" and "proper," of which "man" and "city" represent the former, and "George" and "London" the latter; but my opinion is, that the distinction has nothing to do with grammar.

"When proper names," says Murray, "have an article annexed to them, they are used as common names; as, He is *the Cicero* of his age."

This *the* is an adjective particularizing; that is, "qualifying" a person, who, by figure of speech, is designated by the name of Cicero, as representative of eloquence.

"Common names," he says again, "may also be used to signify individuals, by the addition of articles or pronouns; as, *The* boy is studious; *that* girl is discreet."

One of these is called an article, the other a pronoun; but it will be evident to every person of reflection, that they are both adjectives qualifying, by particularizing the nouns "boy" and "girl."

But, though I have expressed my opinion, that the distinction of nouns, into common and proper, has nothing to do with grammar; there is a distinction of nouns which it is necessary to make, and which is of so marked a character as to have induced them to be classed as separate parts of speech; the one as nouns, the other as pronouns.

Pronouns they scarcely can be called, for they often express more than the nouns which they are said to represent. What noun, for instance, does the pronoun "I" stand for? I am more disposed to class them as follows, and say—

"Nouns are of two kinds, simple and compound."

"Simple nouns are nouns which express those things which they immediately represent."

"Compound nouns are those artificial nouns which represent a complex idea; as, I, thou, he, she; me, thee, him, her."

"I, represents a union of actor and speaker.

Thou, an actor spoken to.

He, a male actor spoken of.

She, a female actor spoken of.

Me, a receiver of an action, speaking of himself or herself.

Thee, a receiver of an action spoken to.

Him, a receiver of an action spoken of.

Her, a female receiver of an action spoken of."

"The former I, thou, he, and she, are said to be in the nominative, and me, thee, &c., in the objective case. The nominative is no case; and the distinction of cases, admitting the nominative such by courtesy, even in those compound nouns, is wholly unnecessary. Mine, thine, his, hers, which are termed the genitive case of the above, are nouns expressing my property, thy property, &c., thus combining an adjective and a noun."

"To nouns belong gender, number, and person."

"Gender is the distinction of nouns with regard to sex."

"There are three genders—the masculine, the feminine, and the neuter."

"The masculine denotes animals of the male sex."

"The feminine animals of the female sex."

"The neuter objects without sex, or whose sex is unknown."

Here, again, the superior propriety of our language is evidenced. "The English language," says Lowth, "with singular propriety, following nature alone, applies the distinction of masculine and feminine only to the nouns of animals; all the rest are neuter."

Yet this does not prevent a very expressive and pleasing application of the two former genders by personification.

This is a beauty and an advantage possessed by no other language, and requires only that the personification be appropriate, and the image or figure of speech personal.

Greek and Latin, and many of the modern tongues, have nouns, some masculine, some feminine, in which sex never had, nor could have any existence; and as has been observed, some languages are so "particularly defective," rather let us say preposterous, in this respect, as to class every object as either masculine or feminine, contrary to all sense and propriety; and this absurd classification extends to the Hebrew, the French, and others.

"It sometimes happens," it is said, "that a noun is either masculine or feminine. The words *parent, child*, &c., are used for males or females. These words cannot properly be said to denote a distinct species of gender, as some writers on English grammar have asserted, and who denominate them the *common* gender. There is no such gender belonging to the language. The business of parsing can be effectually performed without having recourse to a *common* gender. Thus, we may say, *parents* is a noun of the masculine *and* feminine gender; *parent* is of the masculine *or* feminine gender, if doubtful; if known by the construction, of the gender so ascertained."

Now, if the pupil is capable of comprehending the thing signified by the word "parents," I do not think, for the sake of "performing the business of parsing," that it is of any importance we should coin, or compound genders for him to parse with at all; and as the extract above given says, "There is no such gender belonging to the language" as the common, so I say there is no such *gender* as the masculine *and* feminine, though there are such *genders;* but I see no benefit to be derived by involving a simple idea in a verbiage of distinctions of the kind.

"Nouns with variable terminations" are justly observed "to contribute to conciseness and perspicuity of expression. We have only a sufficient number of them to make us feel our want; for, when we say of a woman 'she is a philosopher, an astronomer,' &c., we perceive an impropriety in the termination which we cannot avoid." Yet we do much worse than commit this "impropriety," we voluntarily abandon the masculine termination of *is* in marquis, to substitute the characteristically feminine one in *ess;* thus literally emasculating the language, unless we limit the alteration to express the deprivation of every manly qualification, or the reproach of effeminacy.

"Number is the consideration of a noun, as expressive of one or more."

"Nouns are therefore of two numbers, termed the singular and the plural"

"The singular number signifies but one object."

"The plural number signifies more than one object."

"Some nouns, from their nature, are used only in the singular form—quantity, not number, being the subject of consideration."

"Some nouns take a plural form, yet admit the adjective or article so called, expressive of a single object, before it; as, *a* scissors, *a* bellows."

The nature of the noun, or rather of the thing which it represents, in each of these cases explains the reason. "Scissors," "bellows," "shears," and similar words, express things which are formed of counterparts united in one, from which circumstance we denominate them

"pair," as "a pair of scissors," &c. We also say, "a pair of gloves," "a pair of stockings;" but in the case of the scissors, &c., being united in one, we are enabled to consider them in their united capacity and say, "a scissors," "a bellows," which in the case of the "gloves," or the "stockings," we cannot do without the union of them by the intervention of the complete "pairs."

The plural number of nouns is generally formed by adding *s* to the singular; and this principle would be much further extended, but for our substitution of the consonant *y*, for the termination *ie*, in many of our words. The latter is the proper old English mode of ending those words, and *y* should never be used as a vowel. Sometimes the singular requires *es* to be added to form the plural, but this is in unison with a principle in the pronunciation of our tongue, or for the sake of euphony: thus, with the words "potato," "negro," &c., were there only an *s* added, though the singular would have the *o* long, the plural would have it short, "potatŏs," to be pronounced "potatoss," not "potatose."

Another mode of forming our plurals is by adding *en* to the singular—as ox, oxen; but great irregularity appears to have been introduced into this mode of forming the plural.

It is an incorrectness to suppose that a singular number may not end in *s*. "News" is admitted to belong to it, yet we cannot say "*a* news," but "*the* news."

The adjective "much" is not a term of number; it cannot be used where number is the object of consideration. "Much pains" is, in my judgment, a perfectly correct expression—the quantity, the sum, not the number, being the thing contemplated.

I may now observe with respect to number, as distinguished into singular and plural, that while the pedants tell us of the great precision of the Greek, by the adoption of a dual number—a sort of precision that would equally demand a decade of numbers—they voluntarily abandon the essential distinction which our language possesses, and confound the second persons singular and plural.

"Person is an artificial distinction that cannot belong to simple nouns."

In compound nouns, "I" and "we" are called "the first persons" singular and plural, as actors; and "me" and "us" are also termed "the first persons," as the receivers of an action.

This artificial arrangement has conferred, on simple nouns, a character which they could not otherwise possess, and, therefore, "all simple nouns" are said to be of "the third person." Now, if the artificial nouns had not introduced the distinction of "first" and "second" persons, it is clear that no "third person" could have ever existed.

Case, I have already disposed of. I deny its existence in the English language. The nominative, so called, is simply the noun in every language; the genitive, in the Latin, is the union of the noun with the preposition signifying *of*. In English, that which we call the genitive is merely an adjective expressive of property; and that which we call the objective case is exactly the same as the nominative or name. If cases were to be adopted in English, we should adhere to the Latin from which we have borrowed them, and have datives and ablatives as well as objectives. Any person can at a glance see, when we say, "I shall give this book to Thomas," that "book" and "Thomas" are in very different circumstances as respects the action, yet we term them both in the objective case.

Case, then, in the sense of grammarians, has no existence in English.

But if by *case* we mean the relation which the verb has to the noun, that relation is expressed by the preposition appropriated to it, with a precision that the learned languages labour after in vain. There is no danger in our philosophic language of confounding "of" and "for" as in the Hebrew, nor commingling the termination of the case with the preposition, to eke out the precise meaning, as in the Latin; but each preposition, if applied correctly, shows at once the nature of the relation between the verb and its object with precision and certainty, and needs no artificial distinction of "cases" to render simplicity comprehensible. The same word in Latin, "domini," expresses "of *a* lord," "lords," in what is called the nominative case, and "O lords," in the vocative.

The observations of Murray on this subject appear to me to possess much surplusage. There is, however, one, which I shall conclude this portion of my subject with, to wit, "On the principle of imitating other languages in names and forms, without a correspondence in nature and idiom, we might adopt a number of declensions, as well as a variety of cases, for English substantives." This is said in reference to converting into "cases" the several relations existing in English nouns; but this I am so far from thinking our several prepositions impose on us, that while I assert the clear and lucid signification of those useful little words, I make use of them not to multiply our "cases," but to abolish them altogether.

And now, with respect to the common principle of our grammarians, that "the nominative case governs the verb," let us put it into plain English, and see what it means. It is simply this, that the actor performs an action, that the sufferer suffers one, and we need no nominative case, which the pedants, who lay down the rule, admit to be no case at all, to tell us a matter so easy of apprehension.

A similar observation will apply to what is termed the objective case. This case is said to be "governed by the verb;" that is, the act is acted upon some person or thing, which they say is thus in the objective case, though no similarity exist in the relative positions of some of those nouns in reference to the verb.

As to the genitive case, so called, it is simply an adjective indicative of property or possession; thus, "St. Paul's Church" is the church belonging to, offered to, or dedicated to St. Paul, "St. Paul's" being the adjective, and "Church" its noun; so with "the king's dominions," "king's" qualifying the ownership as being in the king, and the "the" limiting the ownership to a particular king; the introduction of "of Great Britain"—thus, "the king of Great Britain's dominions"—merely converts "king of Great Britain's" into a compound adjective, not at all interfering with the principle laid down.

While a genitive case is admitted, it will be important to have a mark of distinction between the singular and plural number, yet it is a distinction continually misapplied. The genitive plural is sometimes confounded with the genitive singular, and the genitive singular with the nominative plural.

By adopting the genitive as an adjective, the difficulty is lessened, and by using the preposition, is removed altogether; thus, "all the ships masts were blown away," as justly observed, may refer to the masts of but one ship, or of many, according to our present use of the genitive; but as an adjective, I would confine the "ships" to an individual ship; and if I wished to express it as referring to the masts of several ships, say "the masts of the ships;" or, still using ships as an adjective, retain the mark of plurality as at present, ships', dispensing with the "apostrophe" altogether in the singular. R. H.

LETTER OF LYDIA LANCASTER—PROPHECY OF LAWFORD GODFREY.

To James Wilson.

Lancaster, 20th of 12th Month, 1757.

My very dear Friend,—I shall enter upon another subject, wherein thy thoughts and my own seem to run exactly alike [concerning the times, and the threatenings of danger from our enemies]; for I believe the sins of the people in this nation are ripe for a stroke of judgment, and which, though it hath long been diverted, and merciful Providence hath waited long over the people, yet it will assuredly come, and I fear on many as a thief in the night, when they little expect: for, indeed, the people in common, from the crown of the head even to the foot, show but little thoughtfulness, but go on to gratify their own vicious inclinations in all manner of sports and vanity: so that I believe there will come a terrible, amazing, and very trying day, wherein he that sits on high will plead with all flesh, as in the valley of Jehoshaphat, and will lay low the haughtiness of men, and punish the people for their pride and rebellion, and forgetfulness of him and his many undeserved mercies. And yet I am fully of thy mind, that all the trials will turn out to the glorifying the great Name who alone is worthy, and to the enlarging and brightening his true church, which distinguishing Providence will manifest in that day, when the sword of the Almighty shall be within, separating between a man and his lovers, &c., and also the sword of man without.* The weighty sense of these things having long lain on my mind, hath often brought me low; but I am of late more cheerful, under some assurance of preservation to the true people of God, whom he can and will keep as in the hollow of his hand.

I long to hear often from thee; and am, with sincere love, thy affectionate friend,

Lydia Lancaster.

A PROPHECY, SUPPOSED TO BE LAWFORD GODFREY'S, ABOUT THE YEAR 1709.

The power of the great and only God, who made heaven and earth, being upon my heart, I do testify, in his name, that a dreadful day is approaching, wherein the foundations of men shall be proved, and their buildings tried The sword which now reigneth in other nations shall, in a short time, be suffered to come into this nation, and shall be sheathed in the bowels of the workers of iniquity; the wicked shall fly before it and be confounded, and many in this land shall thereby be put to death. The careless professors of all denominations shall suffer loss; they shall be astonished, and put to shame and confusion of face, and many shall perish by the hand of the enemy. They who profess themselves to be ministers, and yet feed themselves and not the flock, these shall be confounded; their philosophy and vain deceit shall not hide them from the wrath of the Lamb, who will execute justice and judgment in the earth; yea, the ministry amongst all professions shall be proved, even that which proceeds not from God's Holy Spirit, which is the spring and fountain of true gospel ministry; the day that is at hand shall declare this, the hour that cometh shall seal it. For the Lord of hosts is jealous of his glory, and will not suffer his little ones to be imposed upon with feigned speeches; for they want the Word, and they shall feed upon it; it shall flow in their breasts, and they shall be made to grow thereby. And yet will God, who pleadeth the cause of the innocent, preserve a living and substantial ministry through all; and *these* shall not be afraid, *who dwell in the deep before the Lord*, to publish the solid Truth to the children of men. And they who have a real gift, and keep thereto in truth, shall sound forth the praise of the King of kings, and Lord of lords, in the midst of the fiery trials; these shall be a strength to the weak, these also shall comfort the people in whose hearts there is integrity; so that the living will the Lord preserve in the hollow of his hand, when the wicked shall be tossed to and fro, and have no resting-place. The righteous then shall have cause to rejoice in the powerful arm of God's salvation, but the wicked shall fear and tremble; yea, many shall perish and come to nought.

O! the day that is coming is a sharp and pinching time, wherein religion will be brought upon the stage, and they who would maintain it by might, sword, or gun, these shall perish by their own weapons; and many, who trust to outside performances and carnal ordinances, shall be stripped, yea, wholly stripped of their religion; so that the emptiness of these things shall be clearly seen, and truly religious souls shall see salvation in nothing else but the true and living Fountain of all mercy and grace. The careless professors of Truth, who profess Christ to be the true Light that shineth in the heart, and yet are walking in darkness, pride, covetousness, and iniquity, O what shall become of these? My soul mourns deeply on their accounts; they shall howl and lament, they shall wring their hands, and say, "Would to God we had never been born; our cause is deplorable, we have spent our day; the 'harvest is over, and we are not gathered; the summer is ended, and we are not saved.' We shut our ears when God's trumpet was sounded, and hardened our hearts at his rebukes; therefore are we undone, for the fierce anger of the Lord is kindled upon us; we cry, but he heareth us not. He laugheth at our calamity, and mocketh now our fear is come upon us; desolation and destruction, as a whirlwind, cometh upon us, because we hated knowledge, and would not choose the fear of the Lord. Nay, we hated our best friends, and spake lightly of the faithful; we derided them in our cups, and vaunted over them in our spirits; but now do we plainly see they rejoice in the Lord, and are joyful in his house of prayer; and here we languish, weep, and mourn, and cry, and are tormented, and find no rest; we are afflicted, and find no comfort; the day is hot. *Without*, weapons of war do glisten in our streets, and the enemies are at hand; and *within*, we find no succour, but the fiery indignation of the Lord burns in our hearts." This will indeed be dreadful, when there will be nothing that will afford the soul any ease, or stand by it in the day of trouble! Alas! what shall I say for these? Gather them, O Lord, if it please thee, into thy garner before this day, that they may not be burned up among the chaff that is to be consumed with unquenchable fire!

Now, after the tribulation of those days, the Truth shall shine forth in brightness, the kings of the earth shall behold its beauty, and be enamoured with its lustre; striplings shall go forth into the nations and islands, and sound forth the gospel of peace, even in those very kingdoms where there is to be heard at this time the sound of war, the trumpets, cannons, and groans and cries of the wounded. Yea, the places which have been imbrued with blood shall enjoy celestial showers of Divine doctrine, flowing forth from the Divine Fountain, through those who shall be sent forth in the name of Jesus amongst them, and many hearts shall receive the showers of God's love. Then

* The following prophecy having come to hand, and appearing so remarkably to coincide with the above expressions of L. L., the editor can hardly forbear inserting it, reminding the reader, that though "the house of Israel" formerly said of the prophet Ezekiel, "The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off," yet the answer to them was, "The days are at hand, and the effect of every vision!"

will the borders of the sanctuary be enlarged, and the children of men shall flock unto the name of the Lord, as doves unto the windows; they shall come in innocency to the Light, and embrace the low appearance of the Sun of Righteousness!

It is desired the reader may not make a light thing of this, but consider the many warnings which have, in great love, been given to this nation, and suffer them to answer the intended end, which is repentance and amendment of life; it being nothing less that will appease the wrath of God, whose day "shall burn as an oven, in which all the proud, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, and shall leave them neither root nor branch: but unto those who fear my name shall the Sun of Righteousness arise, with healing in his wings; and they shall go forth, and grow up as calves of the stall." Mal. iv. 1, 2.—(*From Letters of Lydia Lancaster*, &c.)

AGENTS IN LONDON.

Jacob Post, Islington.

William Gray, at 50, Eastcheap.

P. J. Butler, 29, Liverpool Street, City.

E. D. Hayward, 190, Great Dover Road, Borough.

THE BRITISH FRIEND.

GLASGOW, 12th Month, 2d, 1850.

Notices of Ministers Travelling.—Sophia Biddle Alexander, of Ipswich, held a public meeting at T. Church and Son's Auction-rooms, William Street, Woolwich, on the evening of the 5th of the 11th Month. Her concern was chiefly for those engaged in the dockyard, and in water-side employments; and to this class of persons the notices were freely distributed, many of whom, with their families, attended the meeting. The room being nearly new, and well lighted with gas, and nicely arranged for accommodation, the meeting was quiet and satisfactory; and, though a missionary meeting was held the same evening, the attendance was good, numbering about 240 persons. Similar meetings were also held at Chatham and Gravesend.

Rachel Rickman, of Wellingham, was liberated by her Monthly Meeting, on the 16th ult., to hold religious meetings with the poorer classes of Lewes, and some of the adjoining villages; also, to visit some of the drinking or beer houses; and, as way may open for it, to sit with the families of some of the religiously disposed, and such as are invalids or afflicted.

Thomas Arnett, having completed his religious visit to Friends and others in Norway, and on the Continent, is now engaged in visiting the meetings of Friends, and holding public meetings, in Lincolnshire. On the 17th of 11th Month, he was at Nottingham, attended Friends' Meeting in the morning, being First-day; and had a public meeting in the evening. On the 20th, was at the Monthly Meeting held at Gainsborough, where he was joined by Richard F. Foster, of Scarborough. 21st, they had a public meeting at Blighton; 22d, at Sturton; on the evening of First-day, the 24th, a public meeting in the Corn Exchange, Gainsborough, having been with Friends in the morning. They were intending to proceed in holding meetings at Scotter, on the 25th; Hepworth, on the 26th; and to be at Brigg, on the 27th, Friends' Meeting in the morning, and public meeting in the evening. 28th, to be at do. at Banton; 29th, at Winterton; and on the 1st of the 12th Month (yesterday), to be at Broughton. We understand Thomas Arnett has a view to attend the Quarterly Meeting for Derby and Notts, and will probably return to attend that for Lincolnshire. It will be seen, by the Obituary, that our dear friend has sustained an afflicting bereavement, in the decease of his wife; under which, we doubt not, he will have the affectionate sympathy of Friends generally.

Richard F. Foster has for some time been engaged in holding public meetings within the compass of Pickering Monthly Meeting; viz., at Scalby, Hackness, Sherburne, Binnington, Staxton, Harewood-Dale, Hutton, Bussel, Ruston, Brompton, Knapton, Old-Malton, Winteringham, Leaneuing, West-Hesterton, "The Tunnel," Westtown, Weaverthorp, and "Kilham-on-the-Wolds;" and, on the 20th ultimo, as stated above, he joined Thomas Arnett, at Gainsborough.

Our latest advices of John and Elizabeth Meader state, that they expected to be at York on the 27th ultimo; having been at Scarborough meeting on the 20th, had a public meeting there on the 22d, and were to have another at Hull, on the 24th.

Caroline Elizabeth Smelt.—We conclude, in the present number, the account of this amiable and interesting young female. It has been matter of regret, that, owing to the pressure of articles of *present* interest, we have been unable to continue, in regular succession, the memoir respecting her, which has disappointed many of our readers. To those, however, who retain their numbers of our Journal, there can be little difficulty in reading the narrative continuously. To our younger Friends, especially, we desire to recommend a careful perusal of the papers in question; while to elder Friends, the sentiments expressed by C. E. Smelt, cannot fail to be confirming and satisfactory.

It is truly a remarkable circumstance, that this young woman, altogether unconnected with our religious Society, and, as may be presumed, without any outward knowledge of us, or of our peculiar views, should have been so raised up and enabled to bear the same testimony to pure Christianity, as Friends have all along upheld, and that in almost all the essential points of our faith! Even from her infantile years, how decided and clear her testimony against *vain amusements, and the mis-spending of precious time!* How remarkably was she instructed in the nature of *silent devotion*—the guidance of the Divine Spirit—and the one effectual baptism of the Holy Ghost! How lucid was her definition of *true and saving faith;* and how strongly did she enforce, as *its evidence*, the necessity of good works in order to eternal life; and, finally, with what gospel authority, sweetness—yea, life and power, did she preach to the astonished beholders, who visited her on her dying bed—than which a better and more convincing exposition to those who heard it could scarcely have been addressed—in favour of *immediate Divine revelation*, or of the only true qualification for gospel ministry!

This was also a remarkable feature of the time when the doctrines held by Friends were first developed in England and Scotland. In different parts, there were many, outwardly unknown to each other, whose eyes were anointed to see, and their hearts prepared of the Lord himself, to feel and to receive the life and power of the gospel, independent of the aid of man, or of the sons of men. And striking it was, and yet remains to be, that when such as these met, and made known to each other their understanding of the way of life and salvation, what an entire coincidence of sentiment was witnessed to the Truth in all; a testimony at once powerful and undeniable, in support of *Immediate Revelation*—as well as of the truth of the doctrines held by Friends generally.

Whilst oneness of sentiment thus characterized those who had been taught of the Lord the Truth as it is in Jesus, on the other hand, such as had only the letter, and relied on man's interpretation of it, were greatly at variance in their views; and so it unquestionably is, in the times in which we live, with the great majority of Christian professors.

The Anti-Popish Agitation.—We have watched with considerable attention the effect which the late measures of the Pope have had upon the public mind, both established and dissenting. The aggression, as some term it, which Rome has thus made, need surprise no one who is cognizant of the recent dissensions in the Anglican hierarchy; for these may be said to have invited that aggression. For our own part, we never entertained the idea that the falling away towards Rome, which of late has been so much talked of, indicated any affection for her on the part of the members at large of the Episcopal communion; but almost exclusively the desire of a few of her clergy, after an increase of spiritual domination equal to what the Romish priesthood enjoys; but certainly without any sincere intention to renounce established pay.

If the Pope and his council thought otherwise, the reception which their recent measures have met with, must have opened their eyes to their mistake.

While we have thus indicated what is not surprising in this matter, we cannot withhold the expression of astonishment and regret—we are ready to say disgust—at the part which Dissenters, in many instances, have acted, in sympathizing with Churchmen in denunciation of the Papal Bull; thereby *implying* the recognition of the Queen's supremacy in matters spiritual, and pertaining to the conscience. And the high Church party will, without doubt, endeavour to turn the agitation to account, in the way of strengthening the existing Hierarchy. Were it not for this pusillanimity of professed Dissenters, and the extent to which ignorance of their principles prevails, together with their almost uniform compromise of those principles when suffering threatens, we cannot for a moment suppose it possible, that such an anomaly as an Established Church could have been so long in the ascendant. To us there appears an unspeakable meanness in Churchmen, as they term themselves, accepting of dissenting aid in such a case as this, seeing their undisguised object is the upholding of a system which will bear no rival; but crushes opposition, by whomsoever offered, as far as it can get the power; and which, but for the support it exacts from others, would be shorn of much of its outward splendour. On the other hand, there is either a truckling subserviency, or a blind inconsistency, in Dissenters lending themselves to support what they profess to deprecate and labour to overthrow. Strange that they perceive not a truth so palpably plain, that our English hierarchy are but hating their own likeness in another—what if we call it their *mother's* face! Wherein lies the difference between the spiritual supremacy of a Protestant King or Queen, and that assumed by a *Pope?* Certainly, no Dissenter—and more certain still, no *Friend*—can acknowledge any human supremacy whatever. It was, at one time, our intention to have gone at some length into this question, and show our opinion, how our members, if they would act consistently with our high profession, should feel and act. But as we have given, in another column, an address from Friends of Bristol, we may save our readers the trouble of a repetition, seeing we very much coincide in sentiment with that document; and which we would recommend for adoption by Friends in other localities, where their numbers and influence may expose them to be called upon to take some step with others in opposing a common foe. We confess there appears more of the ridiculous, than alarming or dangerous, in this papal demonstration. What has the Pope to do with any, save his own adherents? Has he the power to coerce others, either to adopt Popery, or yet pay for its support?

We have no expectation that conversions to that system are about to materially increase. On the contrary, it is rather likely that, attention being thus prominently drawn towards it, both the ignorant and indifferent may run in an opposite direction, from the exposure which may be made of the real character of Popery. Besides, while we should be the last to say one word in vindication of that creed, yet desirous not to narrow the basis of religious liberty, we cannot see that the Church of Rome, considering the form of her discipline, has not a right, with any other Church, to give her functionaries what titles she pleases. What Dissenter thinks, that the Anglican Bishop of Durham or London has any spiritual authority over him? True, the law of the land gives him compulsory support, which can give little claim to preference over the mitred head of a sect not so legally favoured. Or, looking at Scotland, where Calvinism and the Presbyterian form of discipline prevail, why should seceders from the Establishment be permitted to have their General Assemblies, Synods, &c., if Roman Catholics may not have equal liberty? But not to enlarge, we have thought how strikingly appropriate for the consideration of Dissenters, in this agitation between rival ecclesiastics, is the Scripture language—"Let the potsherds strive with the potsherds of the earth."

The practical conclusion to which we would point, in the language of a contemporary,* is, that "This is a quarrel between rival hierarchies, in presence of the great prizes provided by the State, and ultimately with a view to them. This would retain, that would acquire them, if possible. Our attempt should be to strike at the root of the strife, by withdrawing the main occasion of it. Let the State place all religious denominations, as in America, on a footing of perfect freedom and equality; and then, as in America, each will make way according

* The *Nonconformist.*

to its activity, self-sacrifice, and merits; and such panics as we have lately witnessed will cease to disturb, and, we may add, disgrace the realm. It is plain that Cardinal Wiseman sees in Anti-state-churchism the worst foe of Popery, and that he would deprecate, as spoiling his game, the separation of Church and State."

The American Fugitive Slave Bill.—From various sources, public and private, we learn that an extraordinary excitement prevails in the States of the American Union, consequent upon the recent passing of the Fugitive Slave Law. Untoward as we cannot but consider this event, it is yet consoling to reflect, that deliverance from danger is often nearest when despair is at hand; nor has it unfrequently happened, that oppressors and those greedy of unlawful gain have become so hardened and blinded as to overshoot their mark; and instead of gaining their nefarious purpose, are made the chief instruments in the accomplishment of their own downfall. Bitter in the extreme, and galling to the poor victims of oppression in America, as we consider this measure must be, it would not be right for Abolitionists to encourage rebellion, nor to hope that exasperation, when it reaches the extreme point of endurance, may bring down upon slaveholders a dreadful retribution; still there is more than a possibility, there is even a probability, that, as oppression is said to make a wise man mad, the long enslaved, downtrodden, and imbruted negro race may be provoked to deal such retribution. Pity but freedom could be peacefully and lawfully obtained; but when this is rendered next to an impossibility, who shall say that those who snap the chain the moment they think they best may, are more to blame than those who forge and impose it? Slavery is, without question, doomed to be overthrown; should it meet the desired consummation, though in so awful a way as we have indicated above, if we cannot justify the means, we still may rejoice in the assurance, that out of *real*, not *seeming* evil, good will ultimately be educed.

James Backhouse of York, and Samuel Bowley of Gloucester, met Friends of Liverpool and vicinity in the Meeting-house, Hunter Street, on the 18th ult., and addressed them on the subject of Temperance. At the close of the Meeting, several joined the Association, and joined the pledge.

The following are the members of the Sub-committee of the Yearly Meeting, appointed to visit Dorsetshire and Hampshire: viz., Joseph Shewell, John Dymond, Russell Jeffrey, and William Ball; which service, we understand, they have just completed.

ADDRESS

TO THE PUBLIC AT LARGE, IN REFERENCE TO THE RECENT ATTEMPT OF THE POPE TO ESTABLISH AN ECCLESIASTICAL SUPREMACY IN THIS REALM.

We, the undersigned, members of the religious Society of Friends in Bristol, feel desirous of stating a few reasons why we refrain from uniting with our fellow-citizens in an "Address to the Queen," on the subject of the recent assertion of the Papal ecclesiastical supremacy in this realm:—

Protestants, in the broadest sense of the term, we yield to none in reprobation of this act of spiritual domination, as an attempt again to forge, and more firmly rivet, those chains of bondage to the spirit of Antichrist, which were broken, though not wholly cast off, at the period of the Reformation.

We can unite with our fellow-citizens in the expression of our loyalty to our beloved Queen, as the temporal sovereign of these realms, and of our strong attachment to her person and government.

But for reasons similar to those which forbid us to acknowledge the claim of the Bishop of Rome to be the supreme head of the church, we cannot attribute spiritual supremacy to the temporal sovereign, believing that it cannot be rightly claimed by any human power.

The church of Christ is a spiritual body, comprising all, under whatever name or sect amongst men, who truly believe the gospel of our Lord and Saviour Jesus Christ.

We acknowledge Him to be the only head over that church, who is described by the apostle as "the head of the body, the church;" and of whom it is said that God "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

We believe that this headship has been never delegated to any human authority or power whatever; and that to lay claim to it, is to invade the prerogatives of Him, whose sole right it is, in a spiritual sense, to rule and to reign.

In connection with the Papal claim to supremacy, we take this opportunity of expressing our views on another subject which strongly agitates the public mind; we allude to the Romish and Tractarian doctrine of the necessity of the priestly office, as the only appointed channel through which the blessings of the gospel are imparted to mankind.

We believe that both these assumptions proceed from the same spirit of Antichrist; that Christ, the head of the church, is also the fountain of all spiritual blessings; that all are permitted to have immediate access to the Father through Him, without the intervention of a human priesthood; and that the claim of any body of men to exercise a mediatorial office between man and his Maker, is an usurpation of spiritual power, and an assumption of the Divine office, unwarranted in Holy Writ.

We trust that Papal superstition, whether in an open or disguised form, may never be permitted to strengthen its hold upon our fellow-countrymen; and that the time may be hastened when the minds of men may be loosed from the shackles of all priestly authority, and when Christ may reign freely in the hearts of all who profess his name.

Henry Hunt.	P. D. Tuckett.
Joseph Eaton.	Henry Tuckett.
Arnee Frank.	William Butler.
Samuel Capper.	Peter Butler.
William Fry.	John N. Duck.
Jacob P. Sturge.	William Ridgway.
Edward Ash.	Francis Fry.
Joseph Reynolds.	J. Thirnbeck Grace.
Joseph Fry.	John D. Swinborne.
Alfred Waterhouse.	Richard Fry.
Joseph Davis.	William S. Capper.
James Grace.	Edward Withy.
Edward Thomas.	S. H. Lury.
Edward Kidd.	Joseph Storrs Fry.
Thomas Ferris.	John Faulder.
John Grace.	George Wright.
Isaac Lloyd.	Charles Gurney.
Samuel Bowden.	John Baker.
John Ashton.	William Wright.
William Tanner.	Robert Were Fox.
Samuel Pim Jackson.	John Cash Nield.
William Sturge.	

Bristol, 11th Month, 19th, 1850.

SOME ACCOUNT OF CAROLINE ELIZABETH SMELT.

(*Concluded from page* 280.)

September 20th (continued).—It was soon discovered that her speech began to fail. Her mother took leave of her with forced composure. She shortly afterwards fell asleep, and never spoke again. She continued in this state for several hours; after which, on Sabbath evening, September 21, 1817, her happy spirit was quietly released from "the earthly house of its tabernacle," and took its flight to the arms of Jesus. Not a single struggle, not the smallest distortion of features, nor even the movement of a single limb, appeared in her last moments. She was gone some seconds before the many kind friends who surrounded her dying couch, had ascertained that her spirit had indeed departed.

It is deemed worthy of remark, that she told many of her friends, some time before her departure, she prayed that her end might be just as in the end it proved to be. She observed to them, that she knew her dear parents would feel much distressed to see her die in hard struggles, or even to know that this was the case, if they did not witness it; and she knew that her heavenly Father would grant her petition, and temper the Providence, as much as was right, to their feelings. This was realized in a most remarkable degree. Her father, during the remission of his fever, was enabled to visit her chamber, in company with her mother, during the time of her sleep which immediately preceded her decease. They saw that it was the sleep of death; for to their repeated calls she made no answer. Once, and only once, when standing by her bedside, they united their voices in calling, "Caroline! O Caroline! our beloved, shall we never more hear the sound of your harmonious voice? It is your father and mother that thus call you!" She made an effort to open her eyes, and to move her lips to speak, but could not. However, she was enabled to smile. She lay, like one reposing in health, perfectly calm. They impressed a kiss of affection on her lips, repeating, "It is your father—it is your mother!" She made no signal of sensibility, except another smile. Her mother repeated her visits again and again to her, before she departed. She viewed her dying daughter with a solemn pleasure, and found herself frequently breathing, "O may my last end be like hers." The fervent prayers of two friends, who called in a little before Caroline fell asleep in Jesus, contributed much to her comfort. She felt, indeed, that the cup she had to drink was bitter; but she was enabled to say, with submission, "Not my will, but thine, O God, be done!"

After the first necessary offices were performed to the dead body of Caroline, her parents desired much to see her, but apprehended a shock to their feelings from the view of her lifeless corpse—to see the object of their earthly hopes and fond affections, an inanimate lump of clay. But looking to Him who had so wonderfully tempered the bereavement, they went forward to the chamber of death. They were both supported, to the wonder of their friends. They both, for some time, regarded the dead body with calm composure, and thought themselves honoured parents. Her mother felt humbled under the mighty power of God; but felt a pleasure, also, in recollecting that she had been the honoured, the unworthy instrument of rearing a virgin saint, matured by sovereign grace for the kingdom of heaven. At length, the feelings of the mourning father became too strong for concealment or restraint. As he stood bending over the dead body of his only child, he thus addressed his bereaved partner: "She is gone. It is death! but O! I never saw it in so heavenly a form before. It is death! but he has made no ravages upon that face. She is changed a little; but more beautiful than ever. What serene majesty of countenance! and what heavenly calmness! her sufferings are over. We are bereaved of our only child; but she is happy, and God be praised. I am too feeble to remain longer now." He kissed her, and said, "I will see you again, my child, before you leave us for ever. I will, with God's permission, see you again after you are laid in your coffin—it will compose me; for you were graceful and majestic in life, and you are majestic and beautiful in death." He then retired to his own apartment. On the following day, her earthly remains were attended to the place of interment by as large a number of her afflicted and sympathizing friends as the distressing situation of their families at that time would admit; after which, the mourning friends retired to reflect on the solemnities of that scene which had, for such a length of time, engaged their attention.

It is a source of regret to the friends of the deceased Caroline, that many incidents which occurred, and many of the conversations which she held during her illness, cannot be accurately remembered, so as to warrant an insertion here. There were two interviews between herself and her parents, an account of which has not been given in their proper place, because the particular dates are not known with certainty; yet, as the circumstances are distinctly remembered, it has been thought proper to subjoin some notice of them.

The first was with her father, and was as follows:—Not long before her death, he was enabled one day, during the recess of his fever, to visit her. Her mother had told him that their daughter was worse; but the attending physician endeavoured to conceal from him her real situation; and he considered his wife as unnecessarily alarmed. He had not seen her for several days, and determined to venture into her room. Being feeble, he reclined on her bed. She was delighted to see him, raised her arm over his neck, embraced him affectionately, and inquired after his health. Her manner was so natural, and her countenance so lovely, that, when he felt her pulse, he exclaimed, "You are a great deal better, Caroline; I am sure there can be no fever, no pain, nor danger, where there is such a countenance, such perfect placidity." She replied, "O, my dear father, my mother is right; I am not so well as I have been—indeed, I am in great pain—but I am enabled to bear it with composure." He then felt her pulse. "You see," said she, "that mother was not wrong. Father, I know that you have many sterling virtues; and you have been an excellent parent to me. As you profess to be a true believer in revealed religion, let me entreat you, earnestly entreat you, to seek for that faith which is only the gift of God. It must come from above; and O! pray ardently and frequently for this gift—the baptism, the anointing of the Holy Ghost, that precious Comforter promised by the Saviour to all who ask him. O my father, I have received it—I feel it in my soul. I want you to feel it; for it will prepare you to meet me in heaven." Her father expressed his approbation of her sentiments and wishes, and observed, "My dear Caroline, you have, indeed, more fever than I at first thought; but you must not talk so much about death. Only think you are to recover, and I hope you will." He exclaimed, "There must be hope where there is such a countenance, such patience, such serenity! O my beloved child! can you be in pain, and, at the same time, smile so sweetly." She replied, triumphantly, "Yes, my dear father; faith—evangelical faith—can enable us to smile upon death! My Saviour suffered pain, and can I expect to escape? O no! I would not if I could. I feel perfectly submissive to the will of Divine

Wisdom. O may you, my father, feel so too!" After he retired, she said, "My poor father is sensibly affected; he does not wish to part with his Caroline. I hope God will bless him with Divine grace; and he will see me where parting shall be no more. I love him more than ever; for he has qualities which, if properly tempered, would make him a most valuable Christian. O! he has ever been a tender parent to me. He never corrected or spoke harshly to me in his life. He has told me of faults; but always did it with more softness than I deserved." At no great distance of time from the preceding interview with her father, she held the following conversation with her mother:—

She said, "Mother, I wish you to deliver a message from me to my beloved sister-cousin, Cornelia Walker (who was then absent on a visit to her friends in New York) I wish you would tell her of all that the Lord has done for me. Tell her that I desire her never again to participate in sinful amusements. She loves me, and will, I hope, value what I say. Tell her I requested, on my deathbed, that she might never enter a theatre, a ball-room, or attend another *fashionable tea party*, as they are called; they are all of the same family, let who will say otherwise. If one of them be sinful, they are all so; and on that subject I have no doubt. I am also of opinion, that the last-mentioned are more so, if possible, than either of the others; tea parties, as generally attended, lead to more extravagance and party spirit, more vanity, more ambition, than any of the others. I have some knowledge of all. I have been at many tea parties, and I know I have never seen more folly anywhere. The great amusement consists in a display of luxurious delicacies, which are continually carried round by poor slaves, that bend under their weight; and which only vitiate the stomach, and unfit it for wholesome food. More ostentation, or greater excess of vanity, is never seen at plays or balls. Sometimes a few tunes are played on a piano, the sound of which is completely lost by the loud conversation of many persons speaking at the same time, so as to resemble the confusion of *Babel*. I have sat for hours, and not heard one serious observation—one rational idea; on the contrary, I have heard nothing but loud peals of laughter, or light frivolous chat—perfect levity—nothing else. I generally attended with reluctance; and nothing but a desire to conform to the customs of the society in which I moved, ever induced me to go. Silly excuse! for my better judgment told me better things. But I often, at first, used to be amused; yet, always at a particular hour, there would come a knock at my heart, saying, *Come out—why will you stay here?* I have gone to cousin, and asked her to go home with me. She would say, 'O cousin Caroline, I have just commenced the enjoyment of the evening, and cannot go at this time.' She will be able to tell you the very words. I am very sorry that so many of our serious people countenance those things, and declaim against the others. There is a strange inconsistency in this, which gives the world great reason to say what they do—that such professors *strain out a gnat, and swallow a camel*. Mother, you will never, I hope, give them your countenance again; for you must know that they are injurious to a growth in grace." To this her mother replied, that she never would. Caroline then embraced her, and said, "I thank God for that. I hope my dear cousin will make the same promise. I do not wish you to give up society. O no! for religion is a social thing. I wish you and her to keep up a rational intercourse with all our dear friends; but let it be done with gospel simplicity. My dear uncle Walker will, perhaps, think I have made an unreasonable demand of my cousin, in requesting her to give up *dancing;* but he loves me, and if she is willing, he will not oppose her. Tell her that, on a deathbed, she can be amply rewarded for all the self-denial she puts in practice now. O mother! tell her to seek an interest in Christ while she is in the bloom of life. Her health is delicate, and I have often grieved in reflecting that I might see her descending into an early tomb. But I have been spared this trial; she will now grieve for me. But O! she must not *grieve as those who have no hope*. She must strive to follow me; and if we meet again, it will be to part no more. I hope my early call will speak to her heart; and, indeed, I pray that it may speak to the hearts of all my young friends. I had as pleasing prospects of long life as any of them, never having been seriously sick, and now in my seventeenth year. O mother! how portentous has your presentiment been, that you would have to part with me at a very tender age—just as if the Lord had been striving for years to prepare and fortify your mind to endure an event which he knew would try your very soul. You often told me of this presentiment; and is it not strange that it never alarmed me? I used to feel solemn; but it never depressed my spirits, or produced melancholy. How mercifully have all things been conducted in our behalf! I view your indulgence, in allowing me to participate partially in worldly amusements, as intended to show me that there was no solid pleasure in them. Had I never known what they were, I might have attached great *innocence* to them; but now I am enabled to declare that they are exceedingly sinful. Let all those who participate in those sinful feasts of unrighteousness, and know that they are contrary to the will of God, beware lest heavy judgments come upon them. Dear Dr. Thompson was much censured for the severity with which he condemned them. I was one, though then a child, who thought he carried his prejudices too far; but I now think he was right as to the principle, though his manner might have been milder. It ill becomes those who *name the name of Jesus*, and who have made a solemn covenant to be his, to mix with the world, and join in extravagant, volatile, and trifling pleasures. We are told that we *cannot serve God and Mammon;* and this is true; they will find it so when they come to die. O what a different example ought Christians to set before the world! I have wondered to hear the excuses which some professors make for folly. They say that we are social beings; that we require relaxation; that God is more merciful than man; that, while we are in the world, we must mix with it—we must have society; that religion was never designed to make us melancholy, but cheerful, &c. My strength is too feeble to state all; but admitting these excuses to be true, they only pervert the whole. The Lord abundantly provides for all his dear children, and never requires more of them than they can perform; and he commands us not to be conformed to this world—to be holy, as he is holy. What has the great apostle said? '*Be ye, therefore, followers of me, as dear children. Put on the whole armour of God. As ye have, therefore, received Christ Jesus the Lord, so walk in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily. Praying always, with all prayer and supplication, in the Spirit,*' &c. '*For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose glory is their shame, who mind earthly things.*' I am not unhappy about my cousin; but I

feel anxious that she should know these things, and lay them to heart speedily. She is almost a year older than I am; and, by this time, has seen enough of the world, to know that all its joys are transitory and unsatisfying. To a deathbed she will have to come; and after that the judgment. Tell her that, if she embraces the gospel of Christ, in all its purity, she will have nothing to fear. No; it is sweet to die; death is a pleasant friend—the gate of heaven. I long to meet death; but still I am willing to wait until I shall have finished the work appointed for me to do. Tell her I loved her much; we were brought up as twin sisters; we lived in delightful harmony together. O that all children could love one another as we did! and it is natural that I should feel more for her than for my other cousins. But the same message I leave to all; for I love all." She then left particular messages to her dear uncles, aunts, and friends that were absent; which were afterwards faithfully delivered, verbally or by letter.

Thus lived, and thus died, Caroline Elizabeth Smelt. By the exercise of the numerous amiable qualities which she possessed, she had endeared herself to a numerous circle of friends, of all ages, sexes, and ranks in life. It is asserted that she was never seen to be in a passion, although her disposition has been visibly tried. She was affectionate, meek, dutiful, and modest. She has been seen to be displeased, and to suffer momentary mortification; but never allowed herself to utter an indelicate, harsh, or hasty expression. She possessed great independence of principle, and would support her opinions with great firmness and propriety; but, if convinced of error, would never hesitate to retract and acknowledge it. To servants, she was particularly mild; and as she made her requests to those of her father's household with the utmost softness, they always served her with the greatest alacrity. When they did so, she would often thank them as politely as if she had no claim to their obedience. When they disobliged her, she was always ready to frame and offer an apology for them. She would say, "Perhaps it proceeds from forgetfulness. I know I am too thoughtless myself, and omit many important duties; and why should I condemn, in those poor ignorant beings, faults that are less than my own?"

In a word, reverence towards God; filial submission, and respect towards her parents; affability and benevolence towards all with whom she was acquainted, seem to have been united in her temper and practice through life, and *in her death they were not divided.*

[*See Editorial Remarks, page* 298.]

Correspondence.

FRIENDS' PROVIDENT INSTITUTION.—INSURANCE AGAINST FIRE.

Respected Friends,—On reading in one of the late numbers of *The British Friend*, the report of the flourishing state of the "Friends' Provident Institution," for insurance of lives, arising from the remarkable longevity of the parties insured; it occurred to me, that an institution for insurance against *fire*, confined to persons connected with our Society, would be likely to answer well both to the insurers and insured.

A fire on a Friend's premises is a rare occurrence; and a vast amount must be paid by us beyond the loss incurred. This, I think, may be chiefly attributed to a greater degree of care among us than generally exists, to guard against this calamity; and we may as well take advantage of our moral position, and retain the profits ourselves.—Yours, W. C.

Plymouth, 11th Month, 12th, 1850.

THE YEARLY MEETING, AND THE EXHIBITION OF 1851.

To the Editors *of* The British Friend.

Respected Friends,—I should feel obliged to you, through the medium of *The British Friend*, to express a desire which I believe is very general amongst all country Friends, that the Meeting for Sufferings may be induced to bring forward the ensuing Yearly Meeting a month earlier than usual.

If general expectation be realized, the city will be so crowded during the time of the Great Exhibition, that very many of our members will be prevented attending, from the difficulty of procuring lodgings; besides which, it seems very undesirable that the young people who go to the Yearly Meeting, should have their attention divided between its sittings and the Exhibition, which, if taking place at the same time, would most probably be the case. A.

11th Month, 1850.

THE TEMPERANCE QUESTION.—IMPORTANT LETTER.

To the Editors *of* The British Friend.

Dear Friends,—If you think the insertion of the following letter likely to be useful, at the present juncture, it is at your service.—Your friend, E. B.

Hull, *Feb.* 22, 1850.

Dear Sir,—The most distressing instances of religious declension, in my experience, have been connected with intemperance. *Strong drink has been the ruin of almost all those with whose exclusion from the Christian church, I, as a minister, have had to do.* The most pleasing cases of true conversion to God, within my personal knowledge, *have originated instrumentally with total abstinence. I am increasingly convinced that the judicious advocacy of this principle is highly favourable to religion.* If it is otherwise advocated, this is the fault of those Christians who ought to take the lead in the movement, but who leave it to others less informed, and less under the influence of Christian principle. Were I not, as I most fully am, a teetotaller from conviction, I should be so from expediency; as I see that my usefulness as a minister is greatly augmented by my uniting with the working classes in this great movement.—I am, dear Sir, yours, faithfully,

To Mr. T. B. Smithies. Newman Hall.

BOWDEN'S HISTORY OF FRIENDS IN AMERICA.

To the Editors *of* The British Friend.

Esteemed Friends,—Having been informed, through a letter from America, that the extract given in mine on James Cadbury's communication, published in your valuable periodical for Ninth Month, contains an error in stating that, after the attack, Elias Hicks survived but *twenty-four hours*; it now appears, by the said letter from America, that, having had "a paralytic affection on the right side," "he lived *twelve days* after the attack; and during the time, *mostly* in a tranquil and peaceful state of mind."

I much regret that anything not correct should have crept into your journal from my pen, and am,

Yours sincerely, A. B. F.

11th Month 23d, 1850.

PROPOSED AGRICULTURAL COLLEGE—LETTER OF "A. B.," &c.

To the Editors *of* The British Friend.

Respected Friends,—A month or two ago, I had written a letter to you, containing a few remarks on the subject of the proposed Agricultural College, but

was discouraged from sending it, thinking it would hardly be worth your notice, or advantageous to any one, if you inserted it in *The British Friend* (of which I am a gratified reader), as the little education I had was only in a village free school, with twelve months at a *finishing* school, at a shilling a week. But, on reading the remarks of "A. B.," on the labouring classes becoming members of our Society, it has stimulated me to make another attempt, and include both subjects in one letter.

I have, for many years, been fully persuaded that a considerable addition might be made to our members from the labouring classes, if properly attempted and carried out; and I am also of the opinion, that a country life, particularly agriculture, is most likely to favour the keeping of the eye of the mind directed to that inward Monitor, without the approbation of which, I believe, our forefathers in the truth made no step, either spiritually or temporally. I am fully aware of most of the difficulties attending the placing of children in suitable situations, either to learn farming or handicraft trades. I know but a few farmers suitable to have youths under their care; and I do not know of one tradesman (though being in the compass of a meeting which I remember to have been chiefly composed of persons of various trades) very fit to have youths under their care. Our forefathers would have taught the youth, by precept and example, a daily dependence on Divine Providence for support; for the wish to accumulate wealth seemed to have no place with them. Children educated at our public schools (excepting Brookfield, Ireland), are very unlikely to be willing to endure the hardships they would have to encounter, were they apprenticed to any handicraft trade, or to become either farmers or farmers' labourers. How can it be expected that, after having been three or four years at our schools, where every comfort is afforded them, and where the family concerns are conducted on a scale so very widely different to anything they could possibly obtain, that any of our children should be willing, even to make a trial, or, if they did so, that they would be comfortable, satisfied, and happy?

I am almost afraid to say it, but I think that, where children have no prospect of rising above earning their bread "by the sweat of the face," they should not have their ideas raised above it; but be taught a quiet and willing submission to the will of Providence respecting them. Were a college established, of course money would be wanted, and our Friend must apply to the great and wealthy for assistance. They, of course, must be on the committee of management. They would wish it to be *respectable*, and, consequently, it would be marred on the wheel. I would rather advise him to abandon the College, and substitute the word Colony, and raise as much money as is necessary; but let the committee be all *working* men and women, fearing God and hating covetousness; and I am of opinion that such an establishment would be of very great benefit to the Society, as well as to those engaged in it—uniting handicraft and agriculture, religion and education.

As I again touch on the subject of "A. B.'s" letter, my fears increase; but having felt much on account of some of the class alluded to, I venture to proceed. I wish our leading and worthy Friends, on whose shoulders the burden and care of the Society rest, were fully aware how those in low circumstances, who attend our meetings, feel; how very much discouraged they are; how very easily they are turned out of the way; how soon they consider themselves slighted; how easily they are offended; and how very much they need the *kind* help, care, and encouragement of their friends. I have frequently heard individuals express their discouragement (but more particularly in large meetings in towns) in being so little noticed or cared for. There is a great difference even in the shake of the hand; "How art thou, brother?" or the simple "How do?

I agree with "A B.," that for a rich Friend to invite a poor one to his table, where all is so comfortable to what he is accustomed to, would, if frequently done, be far from beneficial. For, though the heads of the family might use him in every way in a kind and proper manner, yet the rest of the family might not; and he would very soon take a thing unkind, though not at all meant to be so. Such interviews, to be to satisfaction, appear to require the same forgetfulness of distinction as was the case with the Emperor of Russia and William Allen; or as was the case with Richard Reynolds and his workmen. When showing his works to a friend, Richard Reynolds pointed out his servant as a Friend. To the surprise of the visitor, the servant, who was a minister, sat above his master in meeting, and appeared acceptably in the ministry. "Ah," said Richard Reynolds, in reply to the remark of his friend, "though I am his master *out* of meeting, he is my master when *in* it."

I approve of Friends maintaining their own poor. According to my means, I cheerfully contribute to it, and think it a privilege to do so; but I think many are, on that account, kept back from attending our meetings, or looking towards joining the Society. I know several of this class, whom it is impossible to divest of the idea that their poverty would be an insurmountable obstacle.

I could add more, but will now leave this subject for the present. I give you full liberty either to insert this as it is, if you think well; or to make any extracts from it you please; or, if you take no notice whatever of it, I shall still remain, respectfully, your friend,

11th Month 11th, 1850. J. E. S.

FIRST-DAY SCHOOLS—DUTIES OF TEACHERS.

To the Editors *of* The British Friend.

Dear Friends,—As there are now so many Friends engaged in First-day School teaching, I have copied the following, with a few abbreviations, from an American work on the subject. I am aware of the value of your space; but, from its importance, I feel a hope that you will kindly give it a place in your columns.

Perhaps there is no situation in which attention and punctuality are of more importance than when viewed in connection with First-day School labours—labours designed, under the Divine blessing, to train up immortal souls, and prepare them for an entrance into the heavenly kingdom.—Your friend,

Newcastle, 11th Month, 1850. G. R. jun.

"The following description," says the author, "of a teacher who lacked the quality of *punctuality*, though longer than I could wish, is so graphic, that I may not withhold it:—

"About this time, a new teacher offered his services, who was deemed in every respect suitable to instruct the class; he possessed good natural understanding, a well cultivated mind, and, in some respects, he was industrious and persevering. He rose early, except occasionally on Sabbath mornings, when he thought it prudent to indulge himself a little. Sundays were the only days when he ever left home without private prayer for a blessing on the concerns of the day; indeed, he found no time; as it was, he generally went late to school, and on more than one occasion, he came just in time to hear a stranger

address the children on the importance of always being early and punctually at school. When he thus lost an hour in the morning, he felt displeased in himself; and things seemed not to go right all day. The children soon acquired a habit of coming late; perhaps they did not wish to hurt the feelings of their teacher by being in their places before him. However this may have been, from his indifferent manner, one scholar strayed away after another altogether; as his class diminished, the superintendent continued to fill it up with new scholars, week after week. He soon found he might as well turn the scholars out of school—for it amounted to the same thing; and he found it needful to urge upon this teacher the importance of complying with a rule of the school, which made it the duty of the teacher to visit the absentees, and report the cause. Indeed, the teacher soon began to feel ashamed of his reduced class; and he determined to inquire after the absentees. About the middle of the week he found leisure, but then recollected that his roll book was locked up in the school-room; and by the time he found it convenient to see the superintendent, and obtain a list of names, it was Saturday afternoon. It proved to be an exceedingly unpleasant day, but he was determined to do something before another Sabbath; and off he went, with a list of absentees sufficient to have formed a large class, with hardly time to visit half the number.

"He had considerable difficulty to find where many lived; some had removed, and one or two had sometime since tried some other Sunday school, which they liked much better. He inquired at one place for J * * * and found no such person. When the mother of the boy appeared, he informed her that Joseph had not been at the school the last two Sundays. Joseph being there, said he was at school on Sunday afternoon week; the teacher just recollected that *he himself* was absent that afternoon, and could not contradict the child; and after saying a few words on the importance of regular attendance, he went his way.

"The next house he called at, he saw the father of George, and told him his son had not been at school for a few weeks past. 'No,' said the father, 'he has not been for five weeks; previous to sending him to the Sunday school, he stayed in the house, and read, or went to church with his mother. As we knew much good had been received in Sunday schools, we were persuaded to send George; and we had him ready every Sunday, and thought he attended regularly; but last Sabbath, he came running home, followed by a friend of mine, who informed me that George spent every Sunday with a crowd of bad boys, near his house, and they had just broken the parlour window. And now, as I cannot be certain he will do any better, I shall keep him in the house.'

At the next place, the teacher knocked very gently at the door, for he had lost some confidence in himself. He did not knock again, or wait long; he had no time to lose; and, perhaps, quieted himself with the thought —Well, I have called, and if no one comes, it is not my fault; and away he went, without looking back.

"We shall only mention one more call which he had some difficulty in making, not knowing exactly who to ask for. Here he saw the mother of a boy who had been in his class; introduced himself as his Sunday-school teacher, and inquired about her son James, who had been absent from the class. She looked sorrowful, and said she believed 'James was better off; she hoped he was in heaven.' 'What! is James really dead?' 'Yes,' said his mother, 'he died of a fever, from taking a severe cold one Sunday in the street; he was ill just thirteen days, on Thursday last. When the teacher recollected himself a little, he said he could not have thought it so long a time since James was at school; and inquired whether he thought he was going to die, and what were his views. The mother replied, 'As he became worse, he was very much alarmed at the thought of death; talked about the Sunday school, and longed to see the teacher he USED to have, and wished me often to read the Bible to him; and when he became ill, and near his end, seemed resigned to die. We asked him if we must send for *you*, and he did not seem to desire it. He said, "the teacher we have now has never been here, and maybe he would not like to come;" and then he held up his thin arms, and said, "I do not think he would hardly recollect me, I've fell away so much."'

"James died without seeing his teacher; and his poor mother entertained the hope that he was happy, because he once loved the Sunday school, was desirous of hearing his Bible read when he could not do anything else, and appeared willing to die when he found he could not live. This teacher! he seldom thought of James while he lived, but *he never forgot him when he was dead!!*"

THE ROMISH AGGRESSION.

For THE BRITISH FRIEND.

"THE Mitre and the Crown are so firmly consolidated together, that it is vain to think to divide them. The temporal supremacy of the popes, direct or indirect, has been so long avowed, it enters so deeply into all their acts, and appears so much in the whole tenor of their administration, and has been so often established and ratified by the highest authority of their church, that it rests on the same bottom with any other article of her creed, and it cannot be renounced without endangering the whole system; if this fall, infallibility falls with it; Rome's golden prospects vanish; the spiritual supremacy will become a feeble and despicable thing, if not a mere nothing; it will be of as little consequence or advantage to its possessor as the idle titles of *King of Jerusalem* or *Emperor of the moon*, with which some kings have adorned their escutcheon. The reader is referred to the following councils and synods which, either directly or indirectly, have established, or practised the temporal power spoken of:—

1079...Rome.
1086 ..Quintiline Burg.
1098...Rome.
1105...Mayence.
1114 ..Soissons.
1114...Beauvois.
1115...Rheims.
1115...Chalen.
1115...Cologne.
1115...Cologne.
1116...Lateran.
1118...Capua.
1119...Rheims.
1120...Rheims.
1122...Lateran.
1161...Clermont.
1166 . Lateran.
1195...Montpellier.
1209.. Montilly.
1213...Lavaur.
1215...Lateran. Fourth General Council.
1224...Montpellier.
1225...Bourges.
1226...Paris.
1227...Narbonne.
1228...Rome.
1248...Breslau.
1248...Valence.
1302...Rome.
1311...Vienna.
1311...Trent.
1612...Paris, &c.

"The Papal authority, in every view, has been greatly weakened since the Reformation. The court of Rome since that happy period, has more sparingly insisted upon and asserted their high pretensions, nor have they dared, with the same tone of arrogance, to dictate to princes, or rule the affairs of kingdoms, as in some preceding ages; yet it has not ceased to discover, on many occasions, the same spirit, inclination, and principles; so often have they attempted to interfere by the rude way of authority, and more often still by intrigue and *finesse*, that the nations of Europe may know that their safety and tranquillity, on that quarter, is to be imputed more to inability than to any essential change in the Popish system."—From *Free Thoughts on the Toleration of Popery.*

Poetry.

THE PLEA OF THE AFRICAN SLAVE.

BY WILLIAM STOKES.

1.

Afar on the mountain,
Across the blue sea,
Where springs the pure fountain,
In dark Abomey;
Where Nile rolls his waters,
Through desert and plain,
And Africa's daughters
Wear Slavery's chain;

2.

They cry in strange voices
To Britain's fair isles,
Where Freedom rejoices,
And Liberty smiles:
"O ye who can sever
The bands of the slave;
Whose shores have been ever
The home of the brave;

3.

"Whose stern tones of thunder,
All tyrannies shake;
Whose word snaps asunder
The fetters they make;
O once more awaken,
Your work to complete,
And let the forsaken
Be heard at your feet.

4.

"The white man yet tears us
From homes that are free,
The death-ship yet bears us
Across the rude sea;
The tears of the mother
All vainly flow there,
The cries of the brother
No sister may spare.

5.

"Of 'one blood,' they tell us,
We all have been made,
Then cruelly sell us
As chattels in trade;
They show us no pity,
Their heart is all cold—
In Liberty's city*
We're barter'd for gold.

6.

"O save us! O save us!
From bondage and chains—
From men who enslave us,
Then mock at our pains—
From friends who take measure
Of limbs like their own,
Then reckon their treasure
In muscle and bone.

7.

"By all that is tender
In womanly grace,
By all that should render
To woman her place;
By rights that are given
Direct from on high,
As sacred as heaven,
As pure as the sky;

8.

"By the wrongs of the friendless,
The groans of the weak,
The tears that flow endless
Down Africa's cheek;
By the blood of the slaughtered
That cries from her sands,
By the moans of the tortured
In merciless bands;

9.

"By the loud shriek of woman
In agonies wild,
Whom monsters inhuman
Have torn from her child;
By him who will render
To all men their deeds,
Who proves the defender
When innocence bleeds,

10.

"O Britons! arouse you
Your strong help we crave,
And once more espouse you
The cause of the slave;
Or, shall we unheeded
Cry out in our pain,
And the cause we have pleaded
Be pleaded in vain?"

October 8, 1850.

* Washington, United States.

CREATION AND REDEMPTION.

Lord, when we creation scan,
What thy power has done for man;
Lord, our conscious tongues agree
How much man must owe to thee.

Every sweet that scents the gale,
Every note that cheers the vale,
Every blooming flower we see,
Tells the joys we owe to thee.

Every breath that heaves the breast,
Every sound by voice exprest,
Every thought the mind sets free,
Tells the joys we owe to thee.

But when we redemption view,
Gaze on all that love could do,
Lord, our thankful tongues agree
How much more we owe to thee.

When we think what we have been—
Sunk in sorrow, lost in sin;
Saved from sin, from sorrow free,
More than joy we owe to thee.

When we hear our Master say,
"Death is vanquish'd, come away!
He is yours!" we sure must be
More than life we owe to thee.

THE BEGGAR'S PRAYER.

(Written by a girl, formerly a beggar, of the Dundee Industrial School.)

Jesus, who mad'st the meanest soul
An object of thy care,
Attend to what my heart would speak,
And hear a beggar's prayer.

For thou, when bleeding on the cross,
My sins and griefs did'st bear;
Therefore, my Lord, thou'lt not refuse
To hear a beggar's prayer.

I was a helpless beggar girl,
That wander'd in the street,
When good men took me to the school,
Where I got clothes and meat (food).

And yet the lot which seem'd so hard,
God's faithfulness did prove;
For I was carried there to hear
And learn of Jesus' love.

Poor and despised though I was,
Thine arm, O God! was nigh;
And when thy mercy first I knew,
Sure none so glad as I.

In ign'rance long my soul had dwelt,
A rebel bold I'd been;
But thy great mercy, O my God!
Sav'd me from all my sin.

Mine was a wretched state, expos'd
To men and angel's view;
A slave to vice, a slave to sin,
A slave to Satan too.

But if thy Son hath made me free,
Then am I free indeed;
From powers of darkness, sin, and hell,
Thy love my soul has freed.

O that my friends, and sister dear,
Might thy great mercy see,
And learn what Christ has done for them,
What he has done for me.

Lord, send thy Word to their dark hearts,
Where nought but sin doth live;
Show them the way, the truth, the life,
Which thou alone canst give.

Whose God is like the Christian's God?
Who can with him compare?
He hath compassion on my soul,
And hears a beggar's prayer.

Lord Jesus, thou hast shed thy blood
For thousands such as me;
Though some despise poor beggar girls,
They're not despised by thee.

ELIZABETH LOW.

We (*Ragged School Union Magazine*) have copied the above verses from the original manuscript, sent by the girl to her teacher. On the corner of the paper she says, "Let me know how my hymn will do; most of it is out of my own head." A friend connected with the Dundee Industrial School, has supplied us with the following information respecting the history and present position of the poor girl. He has also sent us a few more verses from the young writer, which our readers may see in a future number:—"The parents of the girl have given evidence of great depravity. Her father deserted his family, and is believed to have gone to America; and her mother had been in prison once, and escaped being there a second time by leaving the town. The girl, as might be expected, was of very idle habits, leaving work when she had it, and going off to the country for days together, along with some other girls, and supporting themselves by begging, &c. Being a native of Dundee, she had a claim on the parish, and was sent to this institution by the parochial board on December 18, 1847; she soon gave evidence that, although her opportunities for education had been very limited, her natural abilities were of rather a high order. She continued in the institution, and was of very great service to the female teacher as an assistant, till the spring of 1849, when, on application to Her Majesty's Commissioners of Emigration, by the Right Hon. Lord Kinnaird, she, along with four other girls, was to have gone out to Australia; but, as the time of departure drew near, it was found that she would be unable to go, on account of a cutaneous affection in one of her limbs, with which she was seized after the application was made for her emigration. To make up somewhat for the disappointment, the Right Hon. Lady Kinnaird placed her in the family of her butler, whose wife keeps the village school of Inchture, adjoining his Lordship's seat, where she continues, and is giving increasing satisfaction."

Births.

NINTH MONTH, 1850.

19th. At Greenbank, Monkstown, near Dublin, SUSANNA, wife of Jonathan Pim, a daughter; who was named Elizabeth Harvey.

20th. At Rathgar, Dublin, MARY ANN, wife of Joseph Allen, a son; who was named Joseph.

29th. At Capel Street, Dublin, SAMUELLA, wife of M. Johnson, a daughter; who was named Louisa.

TENTH MONTH, 1850.

6th. At Bristol, CHARLOTTE, wife of William Sturge, a son; who was named William Allen.

11th. SUSANNAH, wife of John Pumphrey, of Evesham, a daughter; who was named Susan Lydia.

19th. At Crouch End, EMMA, wife of Joseph Sayce, a daughter; who was named Catherine Hargrave.

27th. At Hackney, ELIZA, wife of Henry Tylor, a daughter.

ELEVENTH MONTH, 1850.

16th. At Whinfeld Hall, near Cockermouth, ELIZABETH, wife of Wilson Robinson, jun., a daughter.

20th. At Ackworth, KITTY, wife of William Mason, a daughter.

23rd. At Villa Place, Newcastle-on-Tyne, MELITA, wife of Joseph Wilson, a daughter.

Marriages.

TENTH MONTH, 1850.

10th. At Stoke Newington, THOMAS BREVETOR, jun., of Hackney, to HENRIETTA W., daughter of the late Joseph Sparkes, of Exeter.

16th. At Birmingham, George Hancock of Birkenhead, son of the late Thomas Hancock, M.D., to RACHEL, only daughter of Jeremiah and Sarah Barrett, of Birmingham.

24th. At Kendal, SAMUEL ALEXANDER JEFFERYS, of Melksham, to SARAH THOMPSON, of Kendal.

ELEVENTH MONTH, 1850.

5th. JOHN GUY, draper, Sedbergh, to BETSY, daughter of Richard Thistlethwaite of Leayet, Dent.

21st. At Macclesfield, THOMAS WILSON, son of Samuel Jesper, to ANNE THISTLETHWAITE, confectioner, all of Macclesfield.

28th. At Rich-hill, JOSEPH FAREN, of Belfast, to ELIZABETH, daughter of Jacob Allen, Rich-hill.

Deaths.

EIGHTH MONTH, 1850.

31st. At Waynesville, Ohio, peacefully departed this life after ten days' illness of modified cholera, RACHEL, wife of Thomas Arnett, in her 42nd year. Her cheerful company and pleasant society will be missed by many; but the loss to her friends is her eternal gain.

NINTH MONTH, 1850.

26th. At Westerdale, near Guisborough, JOHN HARTAS, farmer, aged 49.

28th. ISABELLA, daughter of Josiah and Mary Grace, of Queen Square, Bristol; aged 9 years.

TENTH MONTH, 1850.

1st. At Stoke Newington, Middlesex, in her 47th year, ELIZABETH ANNA MARIA, wife of William Muskett.

3rd. GEORGE BENNINGTON of Wakefield; an elder.

4th. At Eydon Moors, Northamptonshire, aged 27, JOHANNA, wife of John Grimes.

14th. At Leighton Buzzard, in her 70th year, PRISCILLA, wife of William Manley, late of London; a minister.

19th. At Bermondsey, aged 50, of consumption, ANNA PRISCILLA FOX, late of Falmouth.

30th. After a short illness, aged 25, GEORGE HAGAN WOOLLEY, Maidstone.

ELEVENTH MONTH, 1850.

6th. At Wortley, near Leeds, JOSEPH SHACKLETON, aged 73. His removal was awfully sudden. He was brother of Richard Shackleton, of Gildersome Street, whose death was recorded last month.

7th. At Ayton, near Stokesley, MARY, widow of the late Robert Gilbert, aged 50.

14th. GERTRUDE, infant daughter of Arthur and Hannah Wallis, of Brighton, aged about five weeks.

... At Cabra Terrace, Dublin, ELIZA GREER, wife of John Watson, aged 28.

16th. At Kendal, SAMUEL STANSFIELD, aged 63.

17th. At Darlington, JOSEPH NEVILLE, aged about 85.

18th. At Clonmel, aged about 61, DEBORAH FISHER, of that place; an elder.

... In his 21st year, JOHN, son of Thomas and Ann Nicholson of Wood End, in Lamplugh, Cumberland.

19th. At Chorley, Cheshire, DEBORAH, widow of the late John Barlow, farmer, Chorley.

22nd. At Leamington, aged 60, ELLEN, eldest daughter of the late Joseph Shipton, of Edgbaston, near Birmingham.

23rd. At Warrington, EDWARD, son of Charles and Mary Holmes, of Warrington, aged about 22.

26th. At Lambridge, Bath, from an apoplectic seizure, SUSANNA STURGE, aged about 68.

At Ayton, MARY, widow of the late Robert Gilbert.

Errata in 11th Month's Obituary.—In the notice of Richard Brown, line 6, *delete* the words, "*in the small-pox;*" his loss of eye-sight was from some other disease or cause; and in line 15, *delete* the words, "*and burial ground.*" John Goodwin's place of abode was Esgairgoch (or Eskyrgoch); but his interment took place at Llwyndee, in Merionethshire.—See the Memorial of him in *Piety Promoted*, Part 8.

TO CORRESPONDENTS.

T.A.; W.A.; S.B.; T.B.; G.C.; J.C.; E.C.; G.D.; J.E.; J.G.; H.G.; W.G.; W.H.; E.D.H.; J.H.; J.J.; M.J.; M.A.M.; E.M.; J.M.; W.N.; E.R.; S.R.; E.S.; W.S.; W.S., Jr.; R.W.S.; T.W.; W.T.; C.W.; J.S.S.; J.F.; and A.C., are received.

Also, Vols. 1 and 2, of the Aborigines' Friend; Richard Cobden on the Peace Question; John Allen's Compendious View of the Tithe Question; and Christian Baptism, or the Baptism of Christ; the Band of Hope Temperance Pledge Book; Edinburgh News, and Newcastle Guardian, of 16th ult.; Monthly Illustrations of American Slavery, No. 47; Report of the Quarterly Meetings of Yonge Street and West Lake; Introductory Address, delivered at the London Hospital Medical School; The Pope and the Prelates.

J.D.—See a letter in reply to the inaccuracy pointed out.

J.C.—His paper is under consideration.

C.T., on the Temperance Movement; and An Abstainer, deferred.

W.A.—His suggestion as to the Address to Sovereigns, &c., on Slavery, cannot *yet* be complied with.

W. O. D., on Grave-stones; B., on W. Rickman's Memoir; and U. W.'s Journey to Santiago de Compostella, in our next.

☞ Notices of Books unavoidably deferred.

Advertisements.

RICHARD RICHARDS, General Manufacturing Confectioner and Baker, Redruth, has a VACANCY for an APPRENTICE.

HENRY BURLINGHAM & CO., IRONMONGERS, &c., Evesham, will have a VACANCY for an APPRENTICE early in 2d Month next.

A FARMER, in Essex, a Member of the Society of Friends, will have a VACANCY at the commencement of the New Year for a YOUNG MAN wishing to become acquainted with Agricultural Pursuits. He will be treated as one of the Family.

For particulars, apply to A. B., Post Office, Kelvedon, Essex.

WANTED, at the FRIENDS' PROVINCIAL SCHOOL, Newtown, near Waterford, a competent TEACHER in the BOYS' SCHOOL, to whom an adequate salary would be given.

Apply to Richard Allen, Newtown, Waterford.

WANTED, by a Middle-aged Friend, of Active habits, a SITUATION as HOUSEKEEPER or COMPANION.

Apply to E. H., care of W. and R. Smeal, Gallowgate, Glasgow.

WANTED, by a Young Woman Friend, a SITUATION to the FRIENDS' BONNET and SHAWL BUSINESS. She has served two years, but wishes to improve.—Reasonable terms required.

Address, E. M., care of E. Broadhead, 135, Pilgrim Street, Newcastle-on-Tyne.

WANTED, an ACTIVE YOUNG MAN, who thoroughly understands his business, as an ASSISTANT in an old established and respectable DRAPERY Establishment.

Apply to J. J. Fox and Co., Drapers, Devizes, Wilts.

Devizes, 11th Month, 23d, 1850.

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96, *Portland Crescent, Leeds, 3d Month, 1st,* 1848.

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Hitchin, Herts, 8th Month, 4th, 1848.

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Ackworth, 11th Month 23d, 1850.

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We cannot quote a more eloquent description of this remarkable Treaty, nor of the Picture which the talents of a WEST has so beautifully depicted, than the following extract from the address of the Pennsylvanian Peace Society to the Peace Congress of 1850, at Frankfort:—

"We feel that Pennsylvania has a right to be heard in your halls, for she was 'founded in deeds of peace,' and rests upon a corner-stone laid in justice and brotherly love. The goodly tree, whose boughs shelter her sons, has grown from a seed watered by not one drop of blood. In 1682, William Penn first landed with his followers on the fertile soil of his new home. Other colonists had been there before him, but they brought strife and violence with them, and their dominion could not endure. The simple children of the forest had seen the white men turning their thunder, one upon the other, until their settlements dwindled away. But with William Penn there came humble and peaceful men, to whom sword and spear were unknown. They had no weapons but Christian truth and love. They raised no battlements, for the protecting grace of their Heavenly Father was their sufficient shield and their sure defence. They spread no gaudy flag to the breeze, for they had an Almighty champion, and his banner over them was love. They rent the air with no roar of cannonry, for they knew that the still small voice of a Holy Spirit went further, and penetrated more deeply, than the booming gun. They met the savage warrior on his own ground, unarmed, and as far as human means went, without defence. Royal parchments gave them the right to take possession of the soil, and expel its inhabitants, but they recognized a higher law than royal parchments, and a ruler above British majesty. They had bought the land from the crown, but they would buy it again from its wild inhabitants. Beneath the spreading elms at Shackamaxon, by the banks of the placid Delaware, slow winding through dense forests, they met the red chieftains face to face, and offered them what they would for the privilege of dwelling in the land. It was then that 'Maquon,' as his savage brethren loved to call William Penn, pronounced these memorable words:—'We meet on the broad pathway of good faith and good-will. No advantage shall be taken on either side, but all shall be openness and love. I will not call you children, for parents sometimes chide their children too severely; nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain, for that the rains may rust, or the falling tree may break. We are the same as if one man's body were to be divided into two parts; we are all one flesh and blood!'

"Under the broad canopy of heaven was this treaty made, but it was held more sacred than any ever concluded under palace roof. The 'high contracting parties' were no subtle diplomatists, but a quiet and simple-minded Quaker on the one side, and a savage Chieftain on the other, yet both earnest and sincere in their intentions, and stedfast in their faith. It had no witnesses but the sky, the forest, and the flowing river, the all-seeing eye of the Good Spirit, and the silent monitor in the heart of each one present. It was recorded on no parchment, but on the hearts alike of the white man and the red. It was attested by no royal or noble signet, but only by the seal of Christian love, and yet never was treaty better kept in letter and in spirit to the end. Years after, when other counsels ruled the Quaker Commonwealth, and strife came in, the Indian never ceased to respect the followers of William Penn; and when cruel-minded men made the gentle Conestoga run red with the blood of the Christian Indians, they fled to Philadelphia—to the city of brotherly love—to seek shelter and protection among the men of Peace.

"We say not these things boastingly, brethren, for we know that we must take shame to ourselves for a wide departure, as a commonwealth, from the blessed spirit of the founder. We mention them, because they constitute a green spot in the dark and bloody history of the past, and because we can draw from them courage for the present effort, and a glowing hope for the future. They show what is the power of a peaceful and loving spirit. They prove, by an unalterable fact, that the love of humanity in Christ can disarm the savage, and bury the hatchet of the wild warrior of the woods. They put to shame the miserable sophistry of those who contend that war is a necessity of civilized nations, and that a Christian people is too brutal to feel the force of the law of love which tamed the stern race that arms could never conquer, but only exterminate."

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